

## MISSION FIELD.

## IN PERILS BY HIS OWN COUNTRYMEN.

A special feature in the narrative of the life work of the Rev. John G. Paton missionary to the New Hebrides, recently published is the example which is presented of heroic endurance and firm trust in God in the midst of extraordinary trials and most imminent dangers.

When he and his wife landed on the island of Tanna, they found themselves in the midst of naked savages and ferocious cannibals and they with difficulty protected themselves from the exorbitant demands and murderous assaults of the degraded, immoral and cruel natives. In four months Mrs. Paton died, and she and her babe were laid in the same grave. Fourteen times Mr. Paton was attacked with fever and ague. His enemies, instigated by the heathen priests grew more violent. Only by the restraining hand of God were they kept from the murder of this lonely man, around whose head their weapons of war were often brandished.

The bitterest ingredient in his cup, however, was the fact that he was often in peril from his own countrymen. British traders, through their thirst for gold and their fears of his influence, insinuated doubts of his sincerity and hinted that his plans and purposes were, after all selfish and evil. Some of them even instigated the natives to robbery and murder, and purchased his goods from the thieves who stole them from his dwelling.

Bishop Selwyn, after a visit to the island, gave a hearty tribute to Mr. Paton's faith and courage. "Talk of bravery!" said he; "Talk of heroism! The man who leads a forlorn hope is a coward in comparison with him who on Tanna, thus alone, without a sustaining look or cheering word from one of his own race regards it as his duty to hold on in the face of such dangers."

At last Mr. Paton, who had often refused to leave the island, saw that it was best to withdraw, as the wrath of the natives against all white men had become exceedingly great on account of the British traders having deliberately introduced a malignant type of measles into the island, with the avowed object of sweeping off the inhabitants to make room for white men. Fearful suffering and mortality were the consequence of this abominable proceeding.

Mr. Paton went to the neighboring island of Aniwa, and he has lived to see nearly the whole population of the island converted to Christ by his labors while a Christian church has eventually been planted in Tanna by other hands amid the very scenes where Mr. Paton prayed and suffered.

—Mission Field.

## AN OBJECTOR SILENCED.

When Bishop Weeks, of Africa—at that time not having been promoted to wear the mitre—was once travelling in England a gentleman who was in the same railway carriage with him began to attack him as a friend of missions. "What," said he,

are the missionaries doing abroad? We do not hear much about them in women's. We pay them pretty well but hear nothing from them. I suppose they are sitting down quietly and making themselves comfortable."

There sat beside Mr. Weeks another traveller, as black as any of the natives of the Dark Continent and himself an unmistakable negro. He quietly waited until the stranger had exhausted his tirade against missions and then, making a sign of silence to Mr. Weeks, begged to be permitted to reply to the strictures of the critic. "Sir," said he, "allow me to present myself to you as a result of the labor of the missionaries whose work you have been depreciating." Pointing to Mr. Weeks, he continued, "I am an African, and this man is the means of my having become a Christian and of my coming to this country in the capacity of a Christian minister."

The man who had thus impulsively assaulted Christian missions looked upon the black man beside him with a look of mingled embarrassment and amazement. He could not be mistaken; there was a genuine typical African, flat nosed, thick tipped with retreating forehead and short curly hair; yet that man had addressed him in the elegant language of an educated and accomplished Englishman. He had felt all the refining power of the Gospel of our Lord Jesus Christ, and there were in the very tones of his voice and his whole manner, the unmistakable signs of a Christian gentleman.

The accuser of missions sank into a reverie. He had no more to say as an objector. That one man was both a compensation for and a vindication of Christian missions. And when he resumed conversation, but in a different tone; he began to talk with Mr. Weeks upon missionary topics as an interested and engaged listener.

That black man was none other than Samuel Adjai Crowther, afterward consecrated as the first native Bishop of the Niger!—*Missionary Review.*

From the time of Mungo Park to the present day, travellers in Africa have given instances of the excited kindness of some of the natives toward them. Mr. F. S. Arnot, who has recently crossed the continent, tells in his book, "Garenganze," among other cases the story of a young African who was with him in a waterless region and who heard him praying one night for water. The young man started off in the dark night going a long distance through a country infested with wild beasts and returned the next day with joy, bringing with him to Mr. Arnot a calabash of water. A race capable of such devotion is capable of great things.

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