

Christian community in Sydney, but that they would not supply the vessel that was required. He hoped that such a vessel would be obtained, and that it would, in God's providence, be the means of extending the cause of Christ and of bringing thousands of these benighted heathens to a knowledge of the truth. He still further hoped that the Christians of Sydney, would give him, and his fellow-labourers an interest in their prayers. We might have your contributions, but these might come short of meeting the desired object, but if earnest prayers were sent forth, it would move that Arm that moved the universe.

Allusion had been made by one of his reverend brethren to the dangers he had experienced; but for that mention he would not have referred to them, as he had not come here for that purpose, but as they had been introduced, he was bound to say something about them. He had witnessed heathenism in the New Hebrides Islands in its most degraded form. When first he went amongst the heathen, fights occurred daily in which lives were lost. On every hand human blood flowed, and human victims were sacrificed almost every day. Seven of these battles were fought around the mission-house. He always went among them to try and put a stop to these quarrels, and always with much fear, and prayed that God would bless his efforts; and the result of his interference often was the laying aside of the murderous weapons. The last heathen fight that was fought on Tana, before the outbreak which caused the missionaries to leave, was fought in front of the mission-house. At day-break on that morning, the savage war cry awoke him.—Springing to his feet, he rushed in the midst of the combatants, the clubs and spears falling in all directions, and besought them with tears to go away. At length the company on one side sat down, and listened with silence to what he had to say. Presently, one of the chiefs took up his cause and repeated every word he had said, enforcing his speech by appropriate gestures, and appealing to the combatants to put away their clubs and spears. Such an influence as that was not gained in a day.

Mr. Paton concluded by giving a graphic account of his recent escape from Tana, and of the almost miraculous manner in which he had been preserved.

The Cardross Case.

WE should be glad to leave this case and its results to those immediately concerned, were they equally disposed to accord to us, the same non-intrusive privilege. But when we are represented as having employed McMillan as our agent, to their sad annoyance, and when he is said to have hopelessly lost his pleas, to our great disappointment, truth

and self-vindication forbid silence. At the same time, we would observe, that were we to reply to the many unworthy and gratuitous accusations, which are brought against us by the same parties, we could find little time for more agreeable work. Let us take this case of universal notoriety, as an instance of their unscrupulousness.

What could be more at variance with the dictates of common sense, than that we, as a church should make use of McMillan in any way. He did not prove himself so dignified and estimable a character, when employed in the colonies, to do the work of that Church of which he still claims right of membership: and on his return to Scotland, his account of the state of our church here, interspersed with his low wit and abuse, excited bursts of applause and manifest satisfaction. While hearing how his grossly colored tale was received by his employers, it occurred to us:—“What a sad want of Christian principle in speaker and hearers? Were the report true or false, one spark of Christian spirit must have produced sadness and not mirth. Do these represent the men who lay claim to all the Christian principle of Scotland? You have sadly mistaken your spirit. You are doubtless preparing yourselves for divine chastisements.” We have therefore from first viewed this case, and the troubles, into which pursuer and defenders are involved, the beginnings of retributive justice. While then we would have our hands clean, from the use of such agencies, we advise those who employed one so capable of sowing the seeds of strife and disunion in these colonies, to confess penitently in the presence of the Prince of Peace, that they have grievously erred, and to manifest their sincerity, by cultivating charity and good-will, as the only way by which they can hope to escape the frown, and secure the favour and approbation of heaven.

He is also said to have hopelessly lost his case, and in consequence, he is represented as an exhibition of “shame and wretchedness on the world.” We do not know whether to pity most, the dishonesty or exultation manifested over the assumed prostration of a poor man. Whereas, in fact, the only thing that would seem to indicate a defeat, is clearly stated by one of the judges—“his want of means.” And is it not a very disreputable victory for any large body, more especially an ecclesiastical body, to put down one claiming rights of fellowship, simply because he has not means to vindicate himself. Such a position has never, we believe, been before lauded as a victory in Britain. We are assured, however, that his counsel has determined to take up his case anew, and in doing so, they are vindicating not the character of this man, but of all Britain. It were indeed, a lasting disgrace on her records, in the present aspect of the case, were this not done. And we might wonder, had not his counsel so determined. For their past success in his behalf.