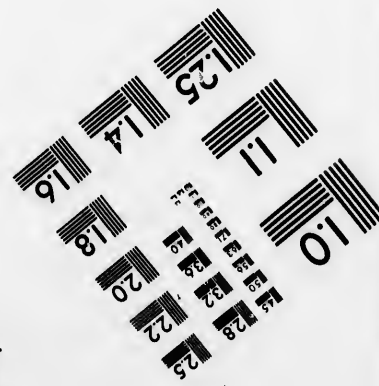
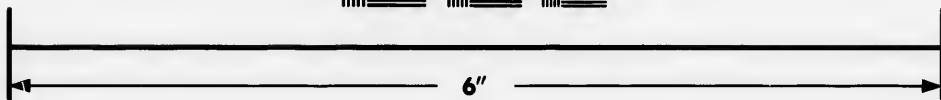
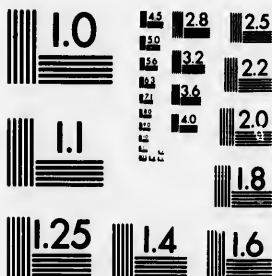


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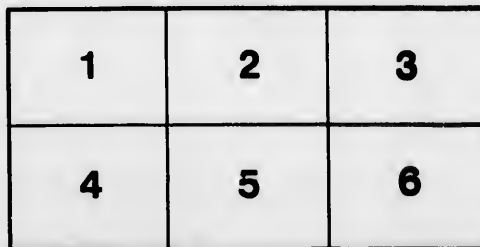
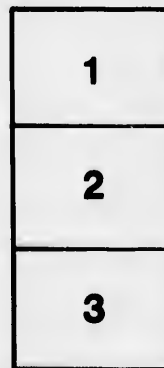
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**JUBILEE**

OF

Foreign Missions

CONNECTED WITH

*The Presbyterian Church in Canada,*

**1844 ~ 1894.**

By **ROBERT MURRAY.**



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Nova Scotia Printing Company.

1894.

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JUBILEE OF FOREIGN MISSIONS,  
PRESBYTERIAN CHURCH IN CANADA.

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AT Pictou, on the 11th July, 1844, the Synod of the Presbyterian Church of Nova Scotia appointed a Committee or Board of Foreign Missions. That Board held its first meeting on 17th July, 1844. The synod of 1845 authorized the selecting of a field; and the Board on the 24th September selected Western Polynesia. At the same meeting the offer of Rev. John Geddie, to go forth as a missionary to the heathen, was accepted. On the 30th of November, 1846, he sailed from Nova Scotia, and in July, 1848, he landed on Aneityum, in the South Seas.

THE SOUTH SEA ISLANDS.

The vast bosom of the Southern Pacific Ocean is gemmed with thousands of islands, some large, some small, clad in fadeless green, and bright with the smile of perpetual summer. The New Hebrides group, in Western Polynesia, fourteen hundred miles from Australia, extends four hundred miles north and south. The principal islands are Santo, Malekula, Efaté, Erromanga, Tanna, and Aneityum. Thirty of the islands are inhabited. Magellan, the Spanish navigator, discovered this group in 1520; but the Spaniards never took possession. A Frenchman, Bougainville, in 1768 rediscovered the group to no permanent effect. In 1774



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ANNEX  
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Captain Cook explored the whole group, and because of its lofty mountains which reminded him of the Scottish Hebrides, he admiringly gave to it the name it still bears.

The islands are rich in all that lends beauty and loveliness to tropical scenes; mountain ranges, clad with forests to the summit; green and fertile valleys, stupendous precipices, deep dark gorges, sunless caverns, coral reefs over which the long waves of the Pacific beat and break in ceaseless play. In some of the islands the fearful throes of the earthquake are often felt, and in some the volcano thunders continually. Fruits abound. Little labour is required to win a living from the coconut grove, the bread-fruit tree, the banana patch. The people of these islands when first discovered, were sunk in the lowest depths of moral degradation—depths so profound, as to be indescribable on the printed page. Human sacrifices were offered to paltry and cruel gods. Widows were strangled. Infanticide prevailed. Cannibalism was as universal as war; and war was the normal condition of the people. Indeed, all society in the islands was a dead sea of pollution. Petty tribes separated by a mountain, a stream, or a narrow arm of the sea, treated each other as deadly foes, to be slain and eaten. The whole condition of the people served as a vivid and ghastly illustration of the state into which men sink when left to themselves under most favourable circumstances. Here were tribes, not troubled with an endless struggle for food and clothing, shelter and fuel; fearing no external foe; enjoying abundant leisure; surrounded with all the loveliness of Eden, and with all the wealth a child of nature should desire. Yet they had no knowledge of the true God, and they became thieves, robbers, murderers, and worse, if worse were possible,—treacherous, foul, cruel, revelling in nameless vices, flinging shame upon the very name of man.



## JOHN WILLIAMS.

In November, 1839, JOHN WILLIAMS, the heroic "Martyr of Erromanga," bade farewell amid tears and sad forebodings to his family and flock on Samoa, and sailed away to bear the Gospel of the grace of God to the people of the New Hebrides,—for John Williams breathed the apostolic spirit, and was ever planning to carry the light to the "regions beyond." He reached Tanna on November 18th, found shelter at Port Resolution, and settled teachers under the care of chiefs who promised to be friendly. On the 19th the mission party set sail for Erromanga. Although he had succeeded at Futuna and Tanna, Williams was still anxious, for he was aware of the fierce and treacherous character of the Erromangans, and he was sensible of the magnitude of his enterprise. He told his companion, Cunningham, that he had passed a sleepless night from considerations such as these,—“that he was oppressed with the weight of the work, and feared he had undertaken more than he would be able to fulfil; that so extensive were the islands he had engaged to survey, that many years of anxious toil would be requisite, ere he could realize his own designs, or meet the expectations of his friends at home.” On that 20th November, 1839, the fatal blow was struck. John Williams was killed by the cruel Erromangans whom he had trusted and attempted to win by kindness. Harris, who was travelling with the missionary for the benefit of his health, fell at the same place under the spears of the savages. Others of the company narrowly escaped death.

Two Samoan teachers were placed on the islands in 1840; but they were subjected to constant ill-treatment, and in 1841 had to be removed. Years passed without any further effort on Erromanga. In 1842, Messrs. Turner and Nisbet, of the London Missionary Society, were settled on Tanna, and toiled there patiently and courageously for

seven months, when, to save their lives they had to flee to Samoa. Other efforts were made to gain a footing on the group, but in vain, till in 1848, REV. JOHN GEDDIE was settled on ANEITYUM, the most southerly of the islands.

JOHN GEDDIE.

JOHN GEDDIE, whose name like that of John Williams, is forever associated with the New Hebrides mission, was born at Banff, Scotland, April 10th, 1815. When John was but a year old his parents removed to Pictou, Nova Scotia. He was an only son, and during a severe illness his parents devoted their little babe to work as a missionary among the heathen. The parental vow was kept a profound secret till after the son had entered upon his chosen career. The boy was educated at Pictou—in the Grammar School, the Academy, and in the Theological classes taught by Dr. Thomas M'Culloch. He was licensed to preach May 2nd, 1837. Before he had completed his course, he had solemnly made up his mind to devote his life to mission work among the heathen. A relative in London had for years sent to Mr. Geddie's father, the publications of the London Missionary Society; with their fascinating narratives of Gospel triumphs in the South Seas. These narratives, and the biographies of the missionaries, had turned the young man's attention to a most inviting field. He entertained the hope, as soon as he was licensed, that the Presbyterian Church of Nova Scotia, of which he was a minister, would undertake a foreign mission of her own and commission him to the work. If this plan failed, he would feel free to offer his services to some other church or society. He accepted a call to Cavendish and New London in Prince Edward Island, and was ordained March 3rd, 1838. He entered upon his work with ardour, and testified afterwards "that the more his mind was engaged in Foreign Missions,

his interest in Home Missions, instead of being lessened, was intensified." In 1836 he was married to Charlotte, daughter of Dr. Alex. Macdonald, Antigonish. He informed her before their marriage of his views with regard to a Foreign Mission, and they were solemnly engaged, should the Lord open the way, to go forth together to make known the Gospel to the heathen. He formed missionary societies in all the congregations in the Prince Edward Island Presbytery, and urged in season and out of season, the claims of those who had never heard of the Lord Jesus.

Mr. Geddic's "idea" was, that the Presbyterian Church of Nova Scotia should found a mission of her own,—send forth and support her own foreign missionary. In 1843, having secured the sympathy of the Prince Edward Island Presbytery, he laid the matter before the whole body through the press. An overture from his Presbytery was presented to the Synod in July, 1843. The overture was sent to Presbyteries "for consideration, with instructions to report thereon to the Synod at its next meeting."

#### A BOARD OF FOREIGN MISSIONS APPOINTED.

The Synod held its next meeting at Pictou in July, 1844. This was the first time in history that the project of establishing a mission among the heathen was seriously considered by a Presbyterian Church, or indeed by any Church, in a British colony. The Synod of Nova Scotia had then about 5,000 members. Ministers were few in number and very poorly supported. Congregations were widely scattered; and home-work, educational and evangelistic, was urgent. Is it any wonder that a Synod so situated should pause, should hesitate, before taking the unprecedented step proposed by the Presbytery of Prince Edward Island? The Synod was attended by twenty-four ministers and fifteen elders. Of the three Presbyteries composing the

Synod, Truro approved of the project so far as to recommend the Synod to ascertain from the congregations the extent to which they were prepared to support such missions. Pictou Presbytery disapproved. Prince Edward Island recommended the Synod to proceed. The Synod, after full discussion, resolved by a vote of 20 to 14 to proceed, and appointed a Board of Foreign Missions. I have given these particulars because this was the first occasion on which such a question was thus discussed and decided in a British colony. We are here at the birth of the Foreign Missions of the Presbyterian Church in this Dominion.

#### MISSIONARY APPOINTED.

In 1845 the Board reported joyfully to the Synod that they had received \$750, which with \$250 from the previous year, made \$1,000. They considered this sufficient to warrant the appointment of one missionary. The Synod, by a majority of *one vote*, authorized the Board to proceed to select a field and call a missionary. New Ca'edonia, a large island not far from the New Hebrides, was the field first selected; and REV. JOHN GEDDIE was chosen "first missionary." Mr. Geddie set himself with characteristic energy to prepare for his life work. At Pictou, 3rd November, 1846, the designation services took place—the first in the history of Presbyterianism in Canada.

In those days to travel from Prince Edward Island or Nova Scotia to the New Hebrides meant much time, toil, exposure to countless hardships and deadly perils. Mr. Geddie had not then the benefit of one mile by railway or one league by steamer. Eight tempestuous winter days were spent between Halifax and Boston. In a small American whaler our missionaries doubled Cape Horn and reached the Sandwich Islands. For three long weeks their little brig battled for life with the tremendous storms at the

Cape ; and their case often seemed hopeless ; but at length they reached sunny seas and favoring breezes, and in 170 days from New-England found themselves the happy guests of the American Board's missionaries at Honolulu. They had sailed over 19,000 miles.

From the Sandwich Islands Mr. Geddie obtained a passage, thirty-eight days, to Samoa, where he had much happy intercourse with the London Missionary Society's agents, with whom he planned his future campaign. Rev. Thomas Powell, of Samoa, accompanied the Geddies in the *John Williams* to the New Hebrides. After a voyage of observation through the group it was resolved to settle on ANEITYUM, the most southerly of the islands. Its circumference is about forty miles. It is of volcanic origin, mountainous, picturesque, and with one safe and beautiful harbor. A coral reef surrounds the island—a reef with occasional breaks. These coasts exhibit scenes as lovely as they are grand when the mighty waves of the ocean roll in upon them, curl high with a crest of foam, and break and pour over the reef into the calm lagoon within. These reefs protect the islands from the rage of the devouring sea.

#### ANEITYUM.

The missionaries being left to themselves in their island home, built a comfortable house eighteen by thirty-two feet, wattled, plastered, and thatched with the leaf of the sugar cane. For flooring they had the ground covered with fine coral, and the coral with mats. They built a small house for a chapel and school room. The natives gave no assistance. They were shy, and evidently did not love the strangers. Messrs. Geddie and Powell began at once to learn the language and to visit the people, penetrating forest and glen, fording streams, climbing mountains, visiting by boat every hamlet accessible from the coast. They thus

picked up the language very rapidly, and won, to some extent, the confidence of the people. For the keenly observant natives marked that Dr. Geddie had no cannon, no firearms, no weapons of offence or defence in his hands, or on his premises, that his wife and little ones were among them trustfully, while on the other hand the Jesuit Mission and the establishments of the sandal wood traders were guarded by cannon and furnished with firearms. Schools were opened for old and young; instruction in reading, writing and counting was given wherever possible. Constant intercourse was kept up over as wide an area as could be overtaken. At first the Sabbath services were attended by few, for they thought that to attend such services was to confer a special favor on the missionary, and they would ask for payment. The Lord's Supper was celebrated for the first time on Aneityum on the first Sabbath of September, 1848; Dr. Geddie preached in Samoan and in English. Not one of the Aneityumese took part in that communion.

The first person on the island who asked Dr. Geddie to conduct worship was a little boy whom he met one day, and who said, putting his hand to his forehead and covering his eyes, "Come, let us do this." A few other boys were gathered together, and the missionary held a service with them. This boy afterwards became a faithful teacher.

Before the Geddies were many weeks on the island two widows were strangled, their husbands having died. The practice was that the nearest relative of the widow—a son, a brother, or even a daughter—should do the horrible deed. Any feeble, helpless children of the family were also put to death. The missionaries tried at once and earnestly to put a stop to these "horrid cruelties," and the chiefs promised they should cease; but eight cases of widow-strangling came to the knowledge of Dr. Geddie the first year of his sojourn here. Even the widow herself was often a resolute accomplice in the tragedy.

## PEACE-MAKING : PLOTTING.

In the rainy season, beginning in December and ending in April, high winds, hurricanes and drenching rains are of frequent occurrence. The natives at Dr. Geddie's station attributed a disastrous hurricane which occurred in January, 1849, to a certain wind-maker on the island, and they determined to kill him. Nohoat, the chief, led them forth to battle against the wind-maker and his allies. The two "armies" were within sight of each other and indulging in the shouting, threatening and defying that were the usual prelude of battle. The missionary took up his stand between the two furious hosts, warned them of the sin of going to war, declared to them that Jehovah made the winds and hurricanes, and after most strenuous efforts, during which he risked his own life, he succeeded in putting an end to the strife. This was the first of many glorious victories of love and mercy.

For several years there were from six to ten French Roman Catholic missionaries in Aneityum. They made no progress among the islanders; they did not try to learn the language, and they attempted nothing in the way of instructing the people. In 1850 they withdrew.

Mrs. Geddie taught the women to sing, sew, read and write. Her great difficulty was to secure their attendance with even a reasonable measure of regularity, and it was only after months and years of diligent effort that she succeeded.

During his first year's stay on Aneityum, Dr. Geddie had the invaluable aid and fellowship of Mr. Powell, of the London Missionary Society. Illness compelled Mr. Powell to retire at a very anxious and critical period, when the Gospel was beginning to tell on a portion of the population, and people were taking sides for and against the new religion.



It is true that a teacher and his wife from Nova Scotia accompanied Dr. Geddie; but the teacher proved unfaithful, lapsed into evil ways, and was for some time a source of offence and weakness to the mission. A fact, so deplorable is not to be dilated upon, but it ought not to be suppressed; for it illustrates the horrible fascination of heathenism over minds and hearts not filled with the love of Christ. There was on Aneityum a small colony of sandal wood traders, excessively depraved persons who hated the Gospel because it interfered with their vices. These people did all they could against the mission; and Dr. Geddie was hateful to them. They stirred up the heathen against him. At one time a plot was formed to burn the mission premises. A friendly heathen informed Dr. Geddie of the fact. His own countrymen were privy to the plot, which, however, was happily defeated by a heathen chief who respected the missionary and desired his continuance on the island.

#### STRUGGLING AND WINNING.

Gradually the attendance upon public worship increased. Converts multiplied. The keenest enemies were, one by one, attracted to the Christian side. The "Natmasses," or ghosts, or spirits, of which the natives stood in dread, lost much of their power. The converts were instructed to wear some clothing especially when attending the Sabbath services. It was not an unusual thing to see at meetings men with only a shirt and a black hat; or with a canvas bag with holes for head and hands. Sometimes Dr. Geddie's boat sails would be used for "Sunday best."

For four years Dr. Geddie continued at his post, earnestly appealing to the church at home for a helper. In 1851 he wrote home: "I read with feelings of surprise and dismay that no movement has been made to fill up the vacancy in the mission. I have struggled alone amid difficulties which I believe have fallen to the lot of few missionaries, and

cherished an almost confident hope that help was at hand. Oh, it is sad, *sad* to learn that I am still to be left in this dark, dreary, inhospitable land without an associate in the missionary work." The church at home did not know how distressing Dr. Geddie's circumstances had become, for letters in those days were twelve months, sometimes more than two years, in reaching their destination. When all the facts became known at home strenuous efforts were made to send out helpers. But help was at hand.

In May, 1852, a church was formed on the island, the first in the New Hebrides, the first among the Oceanic Negro or Papuan race. Fifteen were baptized. The *John Williams* revisited the islands after an absence of two years and eight months. The deputation on board were astonished at the progress made. "Had there been two or three missionaries on the island it would have been very remarkable. As it is, it is pre-eminently so." During those solitary years of hard labor, the mission family were often reduced to dire distress for lack of the necessaries of life. At one time Dr. Geddie lay almost in a dying state from fever. All the food he could get was given by a poor shipwrecked sailor out of his own scanty allowance. At the sandal wood station food abounded, but so bitter, so deadly was the hatred of the captain to the mission that he refused to sell anything, a biscuit, a handful of flour, though he knew the missionary and his family were in danger of death from lack of supplies. So savage, so relentless was the antagonism of this trader, that incendiarism and attempts at assassination were clearly traced to his instigation.

#### TIMELY AID.

But now, on the 1st July, 1852, timely help came. Bishop Selwyn, of New Zealand, a valued friend who had visited Aneityum before, and whose friendship for Dr.

Geddie was deep and life long, brought in his schooner, the *Border Maid*, Rev. John Inglis and his wife. Mr. Inglis belonged to the Reformed Presbyterian Church of Scotland. He had been for some time in New Zealand, and he was providentially guided to Aneityum in this time of need. He was speedily settled at Aname on the opposite side of of the island from Dr. Geddie's station. The people received him with rejoicing. Heathenism now fell very rapidly, and the two brave and true workmen toiled together to save, enlighten and train the people. Commodious churches were built, converts were taught to be industrious. Arrowroot was cultivated and sold for the benefit of the mission. The Gospels, the Psalms, Hymns, Catechism, in their own language, were placed in the hands of the people. All were taught to read. Ultimately the whole Bible was given to them in their own tongue, and to-day a larger proportion of the population can read the word of God than here in Canada!

#### COMPLETE SUCCESS.

In 1865, Dr. Geddie with his wife paid a visit to Nova Scotia—their first and only visit. They were the first "returned missionaries" ever welcomed by the Presbyterian Churches in Canada. Dr. Geddie told the story of the mission with a simplicity and pathos that could not be surpassed, and the people never wearied of his thrilling tale. He did much by his addresses and his intercourse with the churches to develop the missionary spirit. He loved the church at home, but his heart was all the while with his own little flock far away, and he returned to his field with renewed health, and continued his labors till Dec. 14th, 1872, when at Geelong, Australia, he fell asleep in Jesus—the pioneer missionary of the Presbyterian Church in this Dominion—the founder of the first Canadian Mission to the Heathen in a foreign land. Twenty-four

years of life were spent among his beloved Aneityumese. As his memorial tablet tells, "When he landed in 1848 there were no Christians here, and when he left in 1872 there were no heathen."

#### OTHER WORKERS.

In 1877 his faithful fellow-worker, Rev. John Inglis, returned to Scotland, after twenty-five years on the island. He brought home with him the Old Testament translation ready for the press, and superintended its issue by the British and Foreign Bible Society. The whole expense, about \$1,200, has been defrayed by the natives. At the time Dr. Inglis retired the whole number of baptisms amounted to 2,100; and the admissions to the Lord's Supper to 1300. Many Aneityumese were trained for teachers, and were of much use on other islands.

Rev. James D. Murray, of Nova Scotia, succeeded Dr. Geddie on Aneityum. In 1876 Mr. Murray resigned on account of his wife's health, and removed to Australia, and afterwards to the United States. He was succeeded on Aneityum by another Nova Scotian, Rev. Joseph Annand, who had spent three years on Efate. Population having decreased, and the Gospel having a firm hold upon the whole island, it was decided that for the future one missionary would suffice. Accordingly Mr. Annand expressed his readiness to occupy a new field, a portion of the great island of Santo, where he is now mastering the third language since his joining the mission. Rev. James H. Laurie, of the Free Church of Scotland, is now in full charge of Aneityum.

#### TANNA.

TANNA has a good deal in common with Aneityum, but it has its active volcano, ever flaming, fuming, thundering, sending up mighty columns of lava, and often shaking all the

land with its explosions. Three Samoan teachers were placed on Tainna, on the 18th November, 1839, just before the memorable death of the heroic Williams. The natives welcomed them cordially. The great missionary was filled with hope as to the prospect on Tanna, and wrote as follows, the last entry in his journal: "Thus terminated the most interesting visits we have ever yet been privileged to have with a heathen people in their barbarous and savage state, when taking to them the Word of Life; and none perhaps manifested a more friendly demeanour to strangers such as we were among them." In June, 1842, Messrs. Nisbet and Turner, of the London Mission Society, began mission work at Port Resolution; but trouble arose; the natives proved treacherous, and the missionaries had, within six months, to flee for their lives. Teachers were again placed on the island in 1845, but one of the band of seven was killed, and the rest escaped to Aneityum. Still another attempt was made to introduce teachers, and with the same result. In 1854, when Aneityum had become Christianized, a party of Tannese visited the island, and were greatly astonished at the change they witnessed, especially at the total cessation of war. The marvels they witnessed led them to embrace Christianity; at least they intended to embrace the new faith. Two teachers were sent over from Aneityum, and were cordially welcomed. More teachers were invited and welcomed in 1855, and they were very hopeful symptoms of progress. In 1857, Rev. George N. Gordon visited Tanna; and some of the chiefs welcomed him; but it was thought best he should be settled on Erromanga. Progress seemed to be made in 1858, though there were wars and murders on the island. A gallant band of missionaries arrived: Rev. J. W. Matheson and his wife from Nova Scotia, Rev. J. G. Paton and Rev. J. Copeland, from the Reformed Presbyterian Church of Scotland. These were all located at different

stations on Tanna. Dr. Geddie remained nine days with Mr. Matheson. A house was built. The natives continued very friendly. Aneityum could be seen in the distance, so that the feeling of isolation was less intense than it would otherwise have become. Chiefs came with frequent presents of food. All seemed willing to hear something about God—the “unknown God.” Before six months had passed a small church was built, and the attendance increased daily. Messrs. Paton and Copeland carried forward the work at Port Resolution, the principal port of Tanna, with energy and success.

But a change came. There was a party keenly hating the new religion—a party led by the “rain-makers.” When a drought prevailed the missionaries were blamed for it. Too much rain was, in like manner, credited to them. Hurricanes, tornadoes, diseases, sudden deaths—all were attributed to the strangers and their religion. Mr. Paton’s wife and babe died—an omen of evil, too. With his own hands he had to lay them in their final resting-place. Mr. Paton himself was stricken down with fever. Mr. Matheson’s health utterly broke down. At his best he was not strong, and he was too ready to overwork himself. When the missionaries on Aneityum learned his condition they went to the rescue, and brought himself and his wife to Dr. Geddie’s station, where both continued for some months. Matheson was suffering from pulmonary consumption, and did not realize his own weakness. He spent a few months in Erromanga, and in April, 1860, returned to his own much loved station on Tanna. The other missionaries judged it unwise for a sick and dying man to occupy a station among heathen who regarded sickness and death as the special results of Christianity. On June 18th, Rev. Samuel Fulton Johnston and his wife, from Nova Scotia, joined the mission. Mr. Johnston was a most

amiable, faithful and devoted man. He entered upon the work with zeal and prudence. He was surrounded by warlike and vicious tribes. Many attempts were made to destroy his house and drive him away, and his life was in constant peril. He died suddenly on the 21st January, 1861—as truly a martyr to the rage of the heathen as John Williams himself.

A trading vessel called at Mr. Matheson's station and asked that a chief should be sent on board, as they had "something to give him." A chief went on board, and was detained an hour or two. Nothing was given him but *measles*! The same vessel called at Port Resolution and asked leave to land some sick Lifu men. Leave was granted. It was found that the men were dying of *measles*! This was a wicked plot by base men to excite the wrath of the heathen against the mission. From these two points of infection the deadly disease spread over the whole island, carrying destruction everywhere. The rage of the people was beyond bounds, and they held the Christians guilty of bringing upon them the awful calamity. Then came two dreadful hurricanes in January, and a hurricane of unprecedented violence in March, which added to the fury of the people. The missionaries kept bravely to their post, month after month. In January, 1862, another terrific hurricane visited the islands. Mr. Paton's station at Port Resolution was broken up through the violence of warring tribes, and he made his way to Mr. Matheson's station. Early in February their church was burnt down by the heathen, and they threatened also to burn the house. So the missionaries made up their minds to leave Tanna. A vessel, sent by Dr. Geddie, came just in time to bear them safely away. They left many friendly natives behind, who were eager for their return. Mrs. Matheson died on Aneityum, March 11th, 1862. She was one of the loveliest



and most devoted women that ever bore the Gospel message to a heathen land. Shortly afterwards, Mr. Matheson also passed away to his rest and reward. The light kindled on Tanna never was wholly extinguished. Brighter days came. Rev. William Watt and his wife have toiled there for twenty-one years with marked success. There is no longer danger to life or property, and heathenism is dying.

ERROMANGA : THE GORDONS, AND OTHERS.

Let us now turn to blood-stained, blood-bought Erromanga. We have already noted the tragic close of the heroic and devoted life of John Williams. The banner which had fallen from his hand was taken up and held aloft by REV. GEORGE N. GORDON, a native of Prince Edward Island, a young man of profound piety, strong faith, rare natural eloquence, and equally rare earnestness of purpose. His early education was defective, but he "endured hardness" and won for himself at Halifax a good training for the ministry. He spent some months of preparation in London, and there married a young lady who proved a true "help-meet" to him.

On June 17th, 1857, Mr. Gordon and his wife were settled at Dillon's Bay, Erromanga. He was warmly welcomed by a few young men who had been under training at Samoa; but the four chiefs at Dillon's Bay were by no means friendly, although they manifested no active opposition. Mr. Gordon set to work to train native teachers. He found the people sunken in every form of vice and wickedness, naked, brutal, cruel savages,—the war-horn sounding continually. They were superstitious, worshipping departed ancestors. Each family had a god of its own. In mean little temples they presented offerings of food to their gods with the prayer, "Accept this offering. Protect me, and kill my enemies." Like most of the people on other islands,

they believed no one died a natural death. A neighbour or some other person was blamed. Revenge was sought, and deadly hate was kindled which lasted from generation to generation. This is in part the cause of the constant wars of the heathen. Infanticide prevailed. Women often committed suicide to escape from the tyranny and cruelty of their husbands. For four years Mr. and Mrs. Gordon toiled with unwearied energy to plant the Gospel in Erromanga. They made many friends among the natives. But the dread visitation of measles came, and the missionary was blamed for it. On May 20th, 1861, Mr. Gordon and his wife were slain by the men for whose salvation they had toiled so ardently. A band of nine savages came from a village eight miles away to do the deed. It was noon. Gordon with some natives was preparing a new house that would serve for protection in the hurricane season. His wife was in the summer house a short distance up the hill. One of the savages spoke to Mr. Gordon, asking a gift of calico for himself and some others. Eight were lying in ambush. He also asked for medicine for a sick man. Mr. Gordon stopped his work, and was proceeding to his house past the "ambush," when the man who had been talking with him struck his hatchet into Mr. Gordon's spine. Mr. Gordon fell, uttering a loud cry. The men in ambush sprang upon him, and speedily all was over. His wife heard, came out to enquire into the cause of the noise, and was immediately killed. Tidings of the tragedy spread over Erromanga and Tanna, and soon reached Aneityum. Dr. Geddie visited Dillon's Bay. The remains of the honored dead had been buried by friendly natives, and the little band of faithful Christian converts hastened to Aneityum for safety and sympathy. A native of India named Rangé, a Mahometan, living on Erromanga, hated the missionaries and incited the natives to murder them. He persuaded the natives that

the recent death of a chief had been due to medicine given by Mr. Gordon, and that they had no sickness till the Gordons had come. He tried to induce the natives to massacre the little band of Christians at Dillon's Bay. He was held to be at least morally guilty of the murder of Mr. and Mrs. Gordon.

The years 1861, 1862 marked a most trying crisis in the history of the New Hebrides mission. Measles and diphtheria swept the islands. Dr. Geddie's church was burnt. Terrible hurricanes produced desolation. Mr. Johnston died suddenly. Mr. and Mrs. Gordon were killed. Mr. and Mrs. Matheson died. Of eight missionaries sent from Nova Scotia only three were living. Mr. Paton was compelled to leave his station and to seek a change of air for the benefit of his health. But the supporters of the mission were not discouraged. Mr. Paton, by his advocacy of the mission, in Australia, secured £5,000 for a mission vessel; and paved the way effectively for the active co-operation of the Australasian churches in the mission. The Church in Nova Scotia asked for volunteers to fill the places rendered vacant by death. Rev. Donald Morrison, Rev. James D. Gordon, Rev. William McCullagh offered and were accepted. Meanwhile a vessel for the use of the mission was built at New Glasgow, Nova Scotia. She was 115 tons burthen, and named *The Dayspring*. In this vessel our newly appointed missionaries set sail on a sunny October morning in 1863. Messrs. Morrison and McCullagh were married men; Mr. Gordon was unmarried. *The Dayspring*, having visited the usual Australian points, performed her mission among the isles of the Pacific. Mr. and Mrs. Morrison were placed on Efaté. Mr. and Mrs. McCullagh occupied for a time Dr. Geddie's station on Aneityum, and soon, on the ground of health, retired from the mission. REV. J. D. GORDON was a brother of REV. GEORGE

N. Gordon, who had fallen on Erromanga, on May 20th, 1861.

The brave and true younger brother took up, in 1864, the banner which the cruel assassins struck from the elder brother's hand, in 1861. He laboured with unremitting zeal and devotion till 1872, when owing it is believed, to deadly sickness among the people, he too was murdered. It was on the 18th March. The missionary was at Portinia Bay in his house, engaged in translating the story of Stephen's death as given in Acts. A native called and asked for an empty bottle. Mr. Gordon handed him the bottle, when the savage struck his tomahawk into the missionary's skull. He staggered into his room and fell dead. The murderer seized his axe and fled. Believing natives buried the faithful missionary at a spot which he had himself marked out, in anticipation of an early death. Thus on Erromanga fell Williams, Harris, and the three Gordons, five martyrs of the Cross. Surely Christendom has a stake in that far-off isle. Especially will the hearts of the Presbyterians of Canada yearn over those martyr graves.

Another Canadian—a Nova Scotian—steps at once to the front to do battle for Christ in Erromanga. The valiant young missionary is Rev. H. A. Robertson, who has devoted himself to the work since 1872, and whose efforts have been crowned with abundant success. The murderers, assassins and cannibals of a few years ago are now "clothed and in their right mind." The influence of the Gospel pervades the whole island. Hundreds commemorate the Saviour's dying love at His own table. The missionary and his wife have frequently traversed the island in the whole extent of it, without fear of danger. Mr. Robertson has shown remarkable tact, as well as zeal and devotion, in his work. Churches, school-houses and dwelling-houses, marked with some comfort, are now found on blood-stained Erromanga.

The children of murderers and cannibals, and indeed men who had been themselves murderers and cannibals, are now humble members of the Church of God.

In speaking of Erromanga we must not forget the four years of devoted work, from 1866 to 1870, by Rev. James McNair, of Scotland. Mr. McNair was a man of true courage, piety and devotion. He was not physically strong, and he died July 16th, 1870. He was supported on Erromanga by the Presbyterian Church of this country.

#### EFATÉ AND THE MORRISONS.

EFATÉ was the scene of the brief, but most effective missionary career of the Rev. Donald Morrison and his wife. Previous to their becoming missionaries, Mr. Morrison was a pastor in Prince Edward Island, and Mrs. Morrison a trained teacher in Nova Scotia. Both feared the Lord from their childhood. Both, when they left Halifax for the New Hebrides, were healthy, strong, exceptionally equipped, one would think, to battle with the hardships and privations of the career they had chosen. *The Dayspring* landed the Morrisons on Efaté in June, 1865. They soon overcame the difficulties that first confronted them, easily breaking through the barrier of language, and winning the confidence and affection of the heathen around them. Here, as on every island, the missionary had to gather the language phrase by phrase, word by word, from the lips of the natives, and to fix the vocables in written form. The Morrisons taught the heathen while they were learning from them. Their lives and property were safe, and the prospect of a rich harvest was bright. Fever, however, prostrated both husband and wife. Bravely they contended against it. Again and again they recovered, and renewed their exertions for their heathen charge. Again and again Mr. Morrison was restored as from the gates of the grave. Gradually his

strength gave way, and it became painfully evident that he was threatened with pulmonary consumption. He obtained leave to rest in the colonies for the benefit of his health; but he never returned to Efaté. He died in New Zealand, Oct. 23rd, 1869. He was a man of profound piety, and of implicit and unwavering faith in God. Mrs. Morrison survived her husband a few years, and then died, like him, of consumption. The work they did at Erakor, Efaté, survived; and to-day, that island is nearly Christianized.

#### VOLUNTEERS.

The Church in the Maritime Provinces, in 1872, sent forth three young and vigorous men to fill the blanks made by the hand of death, or by retirement. These men were, Revs. J. W. Mackenzie; H. A. Robertson, and James D. Murray. Mr. Mackenzie was appointed to succeed Mr. Morrison; Mr. Robertson, as already stated, was placed in Erromanga; and Mr. Murray was for a time placed in charge of a station in Aneityum. Mr. Mackenzie's labours on Efate, have resulted in the formation of a strong church, and several stations. In the spring of 1894 Mrs. Mackenzie was called away to her everlasting rest.

Rev. Mr. Goodwill, of Nova Scotia, was sent out by the Church of Scotland Synod. For a short time he occupied the station on Santo, which Rev. James D. Gordon had founded. He then returned home.

In 1873, Rev. Joseph Annand and his wife proceeded to the New Hebrides. For two years he occupied Erakor on Efate. When, owing to his wife's blindness, Rev. J. D. Murray had to give up his station on Aneityum, Mr. and Mrs. Annand were placed in charge of that important post, rendered dear and sacred by reason of Dr. Geddie's labors there. Mr. Annand is the last of the noble line our Church has sent to the New Hebrides. He is now leading

the invasion of the great island of *Espiritu Santo*, and we doubt not that a rich harvest will in due time spring from the seed he is now sowing.

Let us call the roll of the men and women sent forth by the Church in Nova Scotia to the far off New Hebrides : John Geddie, George N. Gordon, J. W. Matheson, S. F. Johnston, Donald Morrison, James D. Gordon, H. A. Robertson, J. McNair, J W McKenzie, James D. Murray, William McCullagh, Joseph Annand, J. Goodwill. All were married except James D. Gordon ; and the wives deserve to be ranked with their husbands as missionaries, faithful and effective.

#### CO-OPERATION : RESULTS.

The Reformed Presbyterian church in Scotland entered the field four years after Dr. Geddie's settlement on Aneityum, and rendered inestimable service, first by Dr. Inglis's co-operation with Dr. Geddie, and then by the labors of Rev. Messrs. Paton, Copeland and Cosh. After the union of the Reformed Presbyterian Church with the Free Church of Scotland, the Free Church continued the work even with increased liberality. The evangelization of the little isle of Aniwa, principally through the labors of Mr. Paton, is one of the delightful results of the New Hebrides Mission. Rev. William Watt and Rev. William Gray are on Tanna ; and the fierce people of that island are becoming obedient to the Gospel. At the present moment eight branches of the Presbyterian family are engaged harmoniously in the evangelization of the New Hebrides group. All the missionaries meet harmoniously in Synod once a year and devise means for the advancement of the mission. No serious difficulty has ever emerged between the various churches working in the same field. It is evident that the responsibility of evangelizing the



New Hebrides must ere long devolve wholly upon the Australasian churches.

When the mission was planted communication with the home church was slow and uncertain—a matter of a year, sometimes of even two years. Now there are monthly mails by Australian steamers; and there is frequent communication with all the missionary stations. This is a boon very highly appreciated; costly indeed, but worth all it costs.

The Holy Scriptures are being translated into one and another of the many languages of the islands; and the converts pay all expenses by their liberal contributions of arrowroot. For they are taught to be frugal and industrious, as well as to worship and serve the one living and true God and Jesus Christ, Whom He has sent.

Native teachers have been helpful in a high degree in the islands, sometimes in paving the way for missionaries, sometimes in aiding them day by day in their dealings with the people.

Our Church has had her noble martyrs in these isles. The tears, the blood, the ashes of our sisters and brethren have consecrated the soil of Erromanga, Tanna and Aneityum. The Mathesons, the Gordons, the Johnstons, and Mrs. McKenzie rest there in their graves till the resurrection. Native Christians have not been less faithful, have been cut down as ruthlessly, and have witnessed as truly to Christ's redeeming love. We know not their names; but they, too, are our martyred brothers and sisters.

#### AN EPISODE.

There is an episode in the story of the mission that ought not to be wholly overlooked. During the absence of Drs. Geddie and Inglis on furlough, a British man-of-war—the *Curacoa*—visited the islands, under Commodore Wiseman.

"The missionaries gave the Commodore a memorandum on the loss of life and property that had been sustained by the mission on Tanna, Erromanga, and Efaté." They also furnished interpreters, Mr. (now Dr.) Paton acting as interpreter between the Commodore and the Tannese chiefs. *The Dayspring* was in company with the *Curacoa*. Commodore Wiseman patiently investigated all matters brought before him. He desired to impress the savages with a due sense of the power of a British man-of-war. After a full day's warning he shelled and destroyed two native villages; but the people had fled. One man was wounded, and subsequently three were killed when trying to handle a shell that had not exploded when discharged, but which, when they were tampering with it, exploded with terrific effect. No one was killed on Erromanga or Efaté. The missionaries were severely censured for a time for the part they took in countenancing this display of force. Dr. Geddie disapproved of it in the most emphatic manner. Mr. (now Dr.) Paton maintained that they simply discharged their duty, and claimed their rights as British subjects.

A matter of interest in connection with the mission is the revelation it made of the deep and unutterable depravity of the white traders who visited the islands, capturing the natives, stealing them, murdering them; communicating to them the foulest vices of the worst criminals in civilized lands, and teaching them to hate, distrust and destroy Protestant missionaries. These sandal wood-traders and men stealers could tolerate murder, cannibalism and the worst of crimes, but they would not, if they could help it, tolerate the pure religion of Christ.

The population of Aneityum and of other Christianized islands has greatly decreased within the last thirty years. This is due mainly, no doubt, to the diseases which traders

have communicated to the natives. The influence of Christianity will serve to save them from utter extinction.

On the Christianized islands life and property are as safe as in the best regulated municipalities in Canada. There is no drinking of ardent spirits. In heathen days they chewed the Kava root, spat the saliva into bowls and allowed it to ferment, thus producing a powerful intoxicant. But the Kava root has been destroyed, and the people are all and always sober. No Christian is expected to use tobacco in any form. In their heathen state they were frantically fond of it; but they now regard it as hurtful. There is no Sabbath breaking. The whole of the sacred day is devoted to the public and private exercises of God's worship, "except so much as is to be taken up in works of necessity and mercy."

The experiment which has been made on Anicityum, on Aniwa, on Erromanga, on Efaté, is a fresh proof of the adequacy of the Gospel as the grand and all-sufficient agency in the regeneration and elevation of the lowest of our race. What can be effected with a population of two or three thousand will hold true when the numbers are millions. The problem is essentially the same always, everywhere.

The history of the New Hebrides Mission illustrates the necessity of sending to teach and preach in heathen lands men of devoted piety, sound common sense, and burning zeal for the glory of God; men who are willing to be taught and able to learn, as well as apt to teach. A man who has not the fear of God before his eyes may lapse into virtual heathenism. A man lacking common sense is sure to prove a total failure. A sickly man, however admirable as to mental and spiritual qualifications, is unfit to face the hardships of missionary life. Stubborn and self-willed

men may scorn the lessons of experience to their own ruin.

It is the declared policy of our own Church and of the Free Church to withdraw gradually from this field of labor, seeing that Australia and New Zealand have such special advantages for prosecuting the work. There are now eighteen missionaries and about one hundred and fifty native teachers, occupying twenty islands. More are required, and no doubt more will enter the field, until these lovely isles become a moral paradise adorned with the beauty of holiness, in keeping with their natural charms and splendours.

France has long coveted this group; but the vigilance of Presbyterian missionaries has hitherto kept the destroyer at bay; and now the influence of Australia is all on the side of continued independence or absorption into the British Empire. French domination would mean the incoming of the Jesuit and the convict, and the utter overthrow of our mission work.

#### OUR OTHER MISSION ENTERPRISES.

In 1854 the Free Church Synod of the Upper Provinces (now Ontario and Quebec) appointed a Foreign Mission Committee. In 1856 Rev. G. Stevenson, of the Free Church of Scotland, was appointed to a station in India, at Bancoorah. In a short time the troubles connected with the dreadful "Mutiny" broke out; the mission could not be prosecuted, and Mr. Stevenson returned to Scotland.

In 1856 the Synod of the Church of Scotland appointed a Jewish Foreign Mission Committee, and in 1857 the committee was authorized to institute a mission at Salonica. Rev. Ephraim M. Epstein was appointed missionary, and he laboured some months at that place; then he tried Monastir, but without much encouragement. In 1862 he resigned,

and after that date the Synod co-operated with the Committee of the Church of Scotland.

In 1857 the Free Church Synod of Nova Scotia resolved on a mission in connection with the Free Church of Scotland, in Turkey in Asia. In 1858 Rev. P. Constantinides was ordained at New Glasgow, and designated to that mission. In 1861 Mr. Constantinides resigned, and the mission was soon afterwards given up.

#### THE TRINIDAD MISSION.

The next noteworthy enterprise was the establishing of our mission in Trinidad for the benefit of the East Indians. This mission was sanctioned by the Synod of the Maritime Provinces, on the 27th June, 1867. It has now in connection with it, 5 Canadian missionaries, 1 ordained native, 4 Canadian young ladies engaged in teaching, 48 native teachers, 50 catechists, 51 schools with 4,380 pupils, 1 College with 30 students training for the ministry, a training school for teachers; 596 communicants. The converts in Trinidad in this Jubilee year are reported as having contributed for the support of the Gospel, £587 10s., a good deal more than was given for missions by all the people in the Maritime Provinces in 1843. Our Canadian staff consists of Revs. Drs. Morton and Grant, and W. L. Macrae, and A. W. Thompson, and the Misses Blackadder, Kirkpatrick, Archibald and Fisher. The progress of this mission is exceedingly satisfactory. Its influence is rapidly extending beyond the limits of Trinidad.

#### THE FORMOSA MISSION.

Next in order of time comes the FORMOSA MISSION. In 1871 Rev. L. G. MacKay was appointed a missionary to China. He chose as his field of work Northern Formosa. Signal success has attended his work. With him are

associated Rev. William Gauld (from Canada), and Revs. Tan He, and Giam Chheng Hoa, natives. 60 native preachers assist. The communicants number 1805. There are four self-supporting congregations. Chapels number 60. This year, as we are celebrating the Jubilee of Canadian Missions, Rev. Dr. MacKay of Formosa, is Moderator of the General Assembly.

#### CENTRAL INDIA.

In 1876 our mission in Central India was inaugurated, Rev. J. Fraser Campbell having been commissioned that year. Mr. Campbell's station is Rutlam. Associated with Mr. Campbell in this interesting field are Revs. J. Wilkie, W. A. Wilson, W. J. Jamieson, J. Buchanan, N. H. Russell, F. H. Russell, Dr. C. R. Woods. The following ladies, Doctors of Medicine, are in the field: Misses Oliver, O'Hara, Turnbull, McKellar, and Fraser. There are employed as teachers, Misses Sinclair, Grier, White, Dougan, Duncan, Ross, and Calder.

#### HONAN.

In 1888 our first missionary to the great Chinese province of Honan was appointed, namely, Rev. Jonathan Goforth. With Mr. Goforth are associated, Rev. Dr. McGillivray, Dr. McClure, Dr. Malcom, Rev. A. H. Grant, Rev. J. F. Smith, M.D., Rev. Murdoch McKenzie, Rev. J. H. McVicar, Miss McIntosh, Dr. Lucinda Graham, Rev. Kenneth MacLennan, Jas. A. Slimmon.

#### WITHIN CANADA.

We have a mission to the Chinese at Victoria, British Columbia; and to the Indians at Alberni in the same province. We have also a mission to the Indians in Manitoba and the North-West Territories, covering 21 reserves, in which 7 ministers and numerous teachers are employed. In 1892 a mission to the Jews in Palestine

was sanctioned, and Rev. Charles Webster has been appointed to this field, his headquarters being at Haifa. Aid has been afforded year by year to a promising mission among the Jews in Montreal.

Before 1844, contributions were sent from individuals and societies in this country to societies in Great Britain ; but the amounts were exceedingly small. During the year succeeding the appointment of a Foreign Mission Board, our receipts aggregated about \$1000. During the present year, the total contributions for missions to the heathen amounted to \$122,673.89. Women's societies alone contributed \$48,661.

#### SUMMARY.

In 1845 we engaged the services of one missionary to the heathen ; this year we have among the heathen 34 ordained preachers ; 78 unordained preachers ; 94 catechists ; and many other agents.

We have thus, in the Jubilee year of our Missions, eight "missions" to the heathen, and two to the Jews : 1. New Hebrides ; 2. Trinidad East Indians ; 3. Indians in the North-West ; 4. China, including Formosa and Honan ; 5. Central India ; 6. Chinese in British Columbia ; 7. Indians at Alberni, B. C. ; 8. Jews at Haifa ; 9. Jews in Montreal ; 10. Chinese in Montreal. These enterprises, so varied and so vast, indicate the advance made in fifty years.

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