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Robert. W. Linnard

THE  
HOME AND FOREIGN RECORD  
OF THE  
Presbyterian Church  
OF THE  
LOWER PROVINCES  
OF  
BRITISH NORTH AMERICA.

FEBRUARY, 1862.

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HALIFAX, N. S.:  
JAMES BARNES, 179 HOLLIS STREET.  
1862.

### THE RECORD.

The *Colonial Presbyterian*, speaking of this publication, kindly remarks:—

"The Halifax Record for January is received. It has been uncommonly well conducted during the past year, and is now, we presume, on a safe financial footing. The circulation of such a monthly visitor is calculated to foster a denominational spirit, to increase missionary zeal, and to aid local efforts. We would advise ministers and office-bearers in New Brunswick to renew their subscriptions, and to extend the circulation of the Record."

We are prepared to supply back numbers to hundreds of additional subscribers. We hope therefore that Ministers, Elders, and all who seek the prosperity of the Church will exert themselves to extend the circulation of the Record. It is cheap, and we believe no regular reader will say that it is uninteresting. We have been encouraged by very considerable additions in some congregations, but others are still behind. It is not too late to put forth a vigorous effort. Only get our people to take an interest in our publications, and the money to pay for them will be forthcoming. We are sorry to learn that in some districts the Elders take no interest in the Record. Brethren, this must not be so!

### SUMMARY.

**PRINCETON THEOLOGICAL SEMINARY.**—We have received the annual catalogue of this venerable Seminary for 1861-62, and rejoice to find it is in a highly flourishing condition. The whole number of students is 165; of these 54 are in the senior class, 44 in the middle class, and 65 in the junior class. Five are resident graduates.

**PRESBYTERIAN CHURCH, CANADA.** There are 52 students at Knox's College, 28 in the Theological and 24 in the Literary department. Calls have been accepted by Rev. P. Greig, from Normandy; by Rev. A. Frazor, from Port Elgin; and by Rev. W. Bennett, from Windsor. A new church edifice was opened at Trenton on the 29th September. A new church building was also opened at Bidulph on the 6th of October.

**IN FRANCE** an encouraging sign has been lately given of the steadily increasing feeling in favor of Protestantism. At the camp at Chalons, where far the largest portion of the French standing army is congregated, a building has just been completed for a Protestant chapel, and intended for the celebration of divine service for such of the troops as are Protestants. Great good may come from this, and the fact shows that the Government is disposed to respect the rights and wishes of its Protestant subjects.

**REVIVAL IN GLASGOW.**—The revival in this city still goes cheerfully forward. A number of young men, who work all the week, are preaching to the common people with great power and benefit. The labours of the Free

[Scotch] Church, the daily union prayer-meetings, and the efforts of an association of Christian ladies, are all much blessed. It is said there are 100,000 people in Glasgow who attend no place of worship.

**THE UNITED PRESBYTERIAN CHURCH** in Scotland is in a flourishing state. The Presbytery of Edinburgh alone has 54 congregations, with a membership of 24,288. Three new congregations were organized during the past year, and 2,776 persons were added to the membership of the churches. The average total attendance at the churches was 27,820. The whole amount of money raised for all religious purposes was £29,392, (about \$147,000,) or an average of one pound four shillings and three pence (about six dollars) for each member. In this Presbytery, alone, there are 94 Sabbath Schools, 908 teachers, and 6,007 children. Besides laboring in Scotland, this Church is also carrying on a good work in London, and has successful missions in the Foreign field.

A STRIKING instance of the way in which the Jews adapt themselves to circumstances and are led in the Providence of God, is just now seen in the case of Mr. Fould, the new Minister of France, upon whom the Emperor has lately imposed the management of the Finances. He was born in the Jewish faith, allowed his children to be educated under a loose form of Roman Catholicism, and has lately embraced (with all his family) the Protestant faith. How far he may be influenced by conscientious convictions and principles, time must show.

ONE of the authors of the "Essays and Reviews," is now on trial before the English Court of ARCHES.

THE WEEK OF PRAYER was observed throughout Protestant Christendom.

MORE than 30,000 copies of the Scriptures have been sold in Italy by the Agents of British Societies. The British and Foreign Bible Society has thirty Colporteurs in that country, and the Scottish Society, sixteen. Many thousands of religious books are circulated. Four ex-priests are studying in the new Waldensian College. Father Gavazzi is working diligently against the Church of Rome and appealing to the Bible as the great rule of faith and practice.

DR. CANDLISH is spoken of as honorary Principal of the new College, Edinburgh.—The Dr. and Rev. Robert Gordon are to read the Manuscripts of the late Principal for the Students this winter.

THE Free Colloge Church, Glasgow, made a collection on a recent Sabbath which amounted to the magnificent sum of £2,654 sterling.

THE correspondent of the *Presbyterian* gives the following account of the Church in Ireland:—

The Irish Presbyterian Church is in a more satisfactory condition than at any former

# THE HOME AND FOREIGN RECORD.

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FEBRUARY, 1862.

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## THE LATE INTELLIGENCE FROM THE NEW HEBRIDES.

The anxiety felt throughout the Church during the last few months regarding the Missionaries on the New Hebrides, has at length been relieved by the receipt of long communications from both Mr. Geddie and Mr. Matheson. Long as these letters are, we could not tantalize our readers by retaining any of them for another month. We have therefore inserted them at full length, in the present No. of the *Record*, although our doing so has rendered necessary the exclusion of almost every thing else. These letters tell their own tale of toil and trial, faith and self-denial, danger and deliverance. They must be perused by every Christian, on the one hand with a saddened heart and an humbled soul, on account of the heart rending scenes and deeds of dark depravity which they record, but on the other hand with deepest gratitude to the God of our salvation, on account of the remarkable interpositions of his power for the safety of his servants, and the abundant grace bestowed upon them especially in these times of trial. And here we embrace the occasion to say, that we think that the Church has reason to bless God for the agents still left her. We have indeed been expressing our admiration of the character and labours of those servants who have gone to their reward; and have been glorifying God on their account; but we only give due honour to that divine grace working in those who survive, when we say that these letters are sufficient to afford us convincing evidence, that in diligence and self-denial, in faith and heroism, they are not a whit behind those which have gone to their reward. The faithful labours of Mr. Geddie for many years, and the manner in which he had conducted the affairs of the Mission in the past, had given him a high position in the confidence of the Church; and we doubt not that a review of his conduct through the late trying scenes, will if possible give him a yet more exalted position in their affection and esteem; while Mr. Matheson has already proved himself a good soldier of the Cross. During his short Missionary career he has passed through what was sufficient to try the faith and zeal of the most experienced; and the manner in which he has come through the ordeal must produce confidence in his qualifications for his work, and inspire high hopes for his future usefulness.

We have now all the information we can expect to obtain regarding the tragical end of Mr. and Mrs. Gordon. Though the details given are nearly the same word for word, with former reports, we have published Mr. Geddie's account in full. The examination of the causes of this event by him will be read with deep attention, and there is every reason to place confidence in the correctness of his conclusions. At all events we can expect nothing addition-

al till Missionaries are again located on Erromanga. In regard to the first cause assigned, that which was first published, and which has been chiefly taken up by the public, viz: Mr. Gordon's denouncing temporal judgment, we may say that if Mr. Gordon's preaching was to any considerable extent of this character, he certainly erred. The denunciations of judgment by our Lord and his disciples were not directed against ignorant heathen. They were against those who had long enjoyed divine ordinances, yet who had obstinately continued to reject the Gospel, who had about filled up the measure of their guilt, and whose day of grace was about to close, and when this was known by special revelation. The conduct of inspired men in such a case, can never be a rule to a Missionary among ignorant heathen. It is possible that Mr. G. may have erred, but if he did, it was an error of judgment, an error, the outcrop of his burning zeal, which did not in the least reflect on his faithfulness as a missionary. We would be slow however to attribute even this to him. All that has been adduced does not convince us that he had gone farther than every preacher of righteousness is warranted in warning sinners of what God may do. Besides it does not become us to judge of his conduct in circumstances, of which we can have but a slight conception. At all events it is a relief to us in relation to Mr. Gordon, to be assured, that the principal cause of the sad event is to be found in another quarter, though it may well excite deepest melancholy to reflect on the source of this and of the chief troubles of the Missionaries. As Britons we may well blush to read, that like the great Apostle of the Gentiles, they are in "perils by their own countrymen," and that these form the greatest difficulties which they have to encounter. Let us rejoice that there are other Europeans in those seas of a different stamp. We may well entertain a grateful sense of the kindness of Mr. Milne, and the Board of Foreign Missions have accordingly directed their Secretary to tender to him an appropriate expression of the Church's gratitude to him for his attentions on the trying occasion of Mr. Gordon's death.

The question of persevering in our Mission to Erromanga is now fairly before the Church, and we think that our readers, generally, will admire the manner in which Mr. Geddie deals with the question. His Missionary ardour, tempered by prudence, and his long experience render him a safe counsellor, and we think that the Church will not hesitate to adopt with confidence his conclusions. He indeed says that it is not likely that any effort will be made to resume Missionary operations on that Island "this-year," meaning the year now closed. But he strongly urges the prosecution of our efforts both on that and neighbouring Islands at an early day, and we must say that the circumstances he has mentioned regarding Erromanga are more encouraging than we had reason to expect. It is plain that Mr. Gordon's labors have not been in vain, and his prayers will yet be gloriously answered. On taking the whole into serious consideration, the Board of Foreign Missions have resolved to advertise for another Missionary to supply Mr. Gordon's place.

But what are the prospects as to obtaining other Missionaries to occupy the posts of the departed? This is the subject of anxious thought with many, not only in our own Church, but in other denominations. We might almost say that the eyes of Christendom are upon us. Will our Church, having put her hand to the plough, draw back? Is there faith and zeal enough in her rising Ministry to cause others to stand forward to take the place of those who have fallen in the fore-front of battle? The time that has elapsed since the intelligence reached this country has been comparatively so short, and the matter itself so serious, and requiring such careful consideration, that we are not

surprised that there should not yet be a positive tender of service on the part of any. But we may now inform our readers there is every prospect of having ere long "a band of men whose hearts the Lord hath touched," ready to devote themselves to God in this holy cause. We are not yet in a position to mention names, nor have the Board any positive offer, except of a Medical Missionary, but they have received such indications of the feelings of several parties, that they are sanguine of being able to send out the number sought by the time the John Williams returns. Indeed the Board are not without a hope of being able to send out one during the present season. As the outfit and passage money of such Missionaries must involve a heavy expenditure, we must call the attention of the Church to the propriety of liberal contributions to the Foreign Mission Fund. We would also remind our readers, that the new Missionaries will require the usual supplies of clothing requisite for opening new stations, and that their going out is the best time for sending supplies of the same articles to those already on the field. We would therefore suggest the propriety of commencing early to prepare.

There is one point referred to in the correspondence both of Mr. Geddie and Mr. Matheson, on which we feel some anxiety, that is the question of employing the power of British men-of-war to punish the atrocities committed on some of these Islands. This is a very perplexing subject. We have the example of the Apostle Paul who availed himself of the protection of the Roman Law, but we do not read that he ever applied to it for the punishment of those who maltreated him, however just such a course might have been. Besides even if it were proper under a settled government like the Romans, with just laws regularly administered, to invoke the strong arm of power to punish those who treated Missionaries in the manner referred to, yet it would still be a question whether we would be justified in applying to ignorant savages a system of law and order of which they know nothing. The Editor of the Sydney Herald referring to the fact that one of the most deeply affected mourners at the grave of Mr. Gordon was the murderer of John Williams, "adds:—HAD the British nation in its fury sent a vessel of war, and swept the island with the engines of destruction, the man would have been deemed by his countrymen a hero, and perhaps have taken his place among their demigods. He has lived to comprehend the object of missionary enterprise—to understand the beneficent spirit by which it is animated—to feel its subduing and softening power, and thus to bear the strong testimony to its efficacy its character, in his sorrow for the missionary dead. The first Christian records tell a similar tale of one who, once held the garments of me: sacrificed the protomartyr; thirty years after he recalled the fact w profoundest humiliation and sadness."

We do not doubt however that some display of force might be so . . . eable, and we have confidence in the prudence of our Missionaries.

We need not dwell upon the intelligence from Tana. Mr. Matheson's letters speak for themselves. We need not say how loudly they call for the prayers of the Church on his behalf,

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### CHURCH PURITY.

"The Catholic or Universal Church, which is invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fulness of him, that

fillet all in all. The visible Church, which is also Catholic or Universal under the gospel, (not confined to one nation as before under the law,) consists of all those throughout the world that profess the true religion, together with their children; and is the Kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation." Thus, concisely and scripturally, is the Church defined by the Westminster Assembly. It is the kingdom which Christ claims as peculiarly his own. It is the glorious temple whose foundation he has laid, and whose stones he has cemented with his own tears and blood. The Church is the trembling, trustful bride: He is the bridegroom—generous, loving, self-sacrificing.

God alone knows how many may be members of the visible Church who are not members of the invisible Church. We are not called upon to judge the heart. The visible Church is warranted to admit into her communion all who make a credible profession of faith and godliness: it is prerogative of God to separate the true from the false. In the field of the world the tares and the wheat grow side by side, and God permits it to be so.

As there is a skeleton in every house, and a lame lamb in every flock, so there is a JUDAS in every congregation. At least it is not unreasonable to expect, among the nominal disciples of Christ, some men, who, foul and selfish at heart, are so skilfully *venerated* with cant and sanctimonious seeming that they may pass without question or rebuke. These must be left to the HEART SEARCHER. The day of trial and persecution, at all events the day of death, will reveal them in their true colours.

All the members of the Church should be pure and holy like Him who is the Head. The same grand current of divine life should course through their veins. They should wear the livery of Heaven, converse in its language and nurture its virtues in the recesses of their hearts. Their conduct should be unblameable; they should cheerfully obey all the commands of Christ, believing and cherishing His word, and keeping far off from heresy, schism and factious behaviour.

As the Church is the noblest, most important and influential society on earth, it is an incalculable honour to be admitted into her communion, and a terrible disaster to be excluded from her pale. It is a fearful thing to be a disloyal member of the Church; it may be still worse to be an open enemy. Out of the Church "there is no ordinary possibility of salvation," and though an ecclesiastical connection, without a saving union to Christ, avails nothing, yet this is what renders the exercise of discipline so deeply solemn. When a member is cut off he is "delivered unto Satan." He has fallen through sin, and the Church allows him to taste its bitterness. The aim, all the while, is blessing, not cursing, salvation not destruction. The voice of a Church court acting according to Scripture is the voice of God. The Bride of Christ, should be "without spot or wrinkle;" his house should be a model of purity and order; all who bear his name should depart from impurity, and be "a chosen generation, a royal priesthood, an holy nation, a peculiar people."

Christ has made ample provision for securing the purity of the Church. He has left her his own holy example; he gave her apostles, evangelists, pastors; he has bequeathed to her in the Bible a code of laws which are equal to every emergency; and above all he has promised his Holy Spirit to lead her to all truth. She is not left in orphanage to mourn an absent Lord: his own promise is "Lo, I am with you always, even to the end of the world!" What influence should this one fact exercise on the minds of those who are in any respect connected with the Church, whether as rulers or ruled! If you refuse to hear those who are over you *in the Lord*, you treat Christ's authority, not man's,

with contempt. Church censures scripturally administered express the mind of God, and it is an act of daring impiety to disregard them.

It is of great importance that those who bear rule in Christ's house, should be loving, just and true in acting for Him and in His name. Better that the tares should rear high their flaunting heads through all the months of summer than that one ear of wheat should perish. Bear with the weak; reclaim the erring; be merciful, tender and unselfish, ever making the pang of your brother your own. The Church is one great family, having one Lord, one faith, one baptism—eating the same spiritual food, washed in the same precious blood, journeying to the same happy land. Let rulers and ruled, then, bear each others burdens, strengthen each others hands and gladden each others hearts.

Private Christians, as such, have no charge of the discipline of the Church; this is the duty of the office-bearers. You must on no account take the law into your own hands and summarily decide that such and such a man is unfit for Church fellowship. The Lord Jesus did not refuse to eat bread and drink wine with JUDAS ISCARIOT. Is it therefore fitting that you should take upon yourself to say, "This man is a hypocrite, I cannot sit at the Lord's Table with him;" "this one hates me;" "that other is not a sincere Christian." Your impressions may be correct; but the inference is not warrantable. To his own Master he stands or falls. Dr. MILLER of Princeton, than whom there was never a more intelligent or pious Presbyterian, was in the habit of saying to his students, "*I will go to the Lord's table with the devil until he can be regularly put out of the Church.*" This is putting the case in the strongest possible light; but not stronger, we are convinced, than the example of Christ warrants. There would be less of debate and fretting jealousy in our Churches were this distinction borne in mind.

The Church must be pure in practice as well as in doctrine; but she must use proper means to secure purity. The truth must be taught and received in love and faithfulness. Christians must obey those who are over them in holy things. The presence and oversight of Christ as the ever-living Head of the Church, the fountain of authority and of spiritual power, must be more profoundly realized. Then, and not till then shall the bloom of heavenly beauty be restored to the face of the "Church catholic." The scars and furrows contracted in the house of bondage will be removed, and the radiance of holiness shall spring forth before all nations. Immaculate purity, indeed, is never reached on earth; for as the most illustrious saints failed even in the very virtues for which they were noted, so every age of the Church (nay, every section!) has come short in the peculiar work committed to its care. The SPOTLER has left his mark even on the Church of the living God! But "the elect" who "have been gathered" home are even now rejoicing in perfect purity and holiness. As they are shall we be, if we fight like them the good fight of faith and lay hold on eternal life.

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### WHAT HAVE I DONE FOR CHRIST?

At the last day we shall all be judged *according to our works*. What a solemn thought! What an incentive to tenfold diligence while laboring in the vineyard! If Christ will judge us by our works, let us judge ourselves to-day by the same criterion as in His presence. What have we done for Christ during all our years that have vanished; and what are we doing now?



All that we have done for the meanest of His disciples, He will reckon as having been done unto Himself. Whatever we have done for His Church was done for Him. The poor, the prisoner, the sick are His brethren and if we have done ought for them Christ will hold us as having done it unto Him! How generous! Yet let us take heed to the motive. The action in itself is nothing; the motive is all in all.

Have I thought, spoken, written for Christ? Have I laboured for Him in the shop, or in the field; on the swelling waves of the ocean, or in the silent depths of the forest? Have I given him of my substance, fed his hungry disciples, clothed the naked, sought out the straying sin-sick ones perishing for lack of the bread of life? Have I done what I could, like that good widow in the Gospel who put her little all into the Lord's treasury? Ah! if blessings were as slow as men's returns, what would become of fools? If Christ were as unmindful of us as we are of Him where would we be this day!

Have I prayed and laboured for Christ, and lavished more on his cause than on my own lusts? How many Churches have I helped to establish? How many Sabbath Schools—Prayer Meetings? How many Bibles and Tracts have I distributed? What contributions have I given for the conversion of Jew and Gentile—what for the permanent supply of Gospel ordinances in my own country?

These are plain questions for self-examination. Others of a similar nature will occur to the thoughtful reader. Pass not over them lightly; and your own soul and the souls of thousands may be benefited by the result. We are but stewards of our talents, time, money, influence, everything we possess. All belong to Christ; see what account of them we can render to him! We have but one spring time, one summer, one harvest. The wonderful gift of life is ours but once. We cannot re-live lost days. We cannot go back to enter anew on a career of useful effort. Begin now! Christ is waiting to judge you. The angels are waiting to convey you to bliss or hurry you down to the realms of woe. A useless career can never be redeemed! But if I enter diligently on my allotted task even now I shall be accepted! O boundless grace and mercy, that our poor sin-tainted works are joyful yaccepted by our Redeemer as tokens of saving faith in Him, and as precious fruit that will endure to eternal life!

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## FOREIGN MISSIONS.

### LETTER FROM MR. GEDDIE.

ANEITEUM, Aug. 20th, 1861.

#### PARTICULARS OF MR. GORDON'S DEATH.

Rev. and Dear Sir,—I take my pen to discharge a painful duty, and inform you of the massacre of our much esteemed fellow labourers, Mr and Mrs. Gordon, on the island of Erromanga. I have left no means untried to get at all the particulars of this sad event, and I think you may fully rely on the information which this letter contains. My sources of information are a letter from

Mr. Milne, who has charge of a sandal wood establishment on Erromanga, and also seventeen Erromangans, who have come to this island, most of whom were living with our friends when they were killed, and some of them were eye-witnesses of the scene. Mr. Milne writes as follows: "About 1 or 2 o'clock in the afternoon of the 20th of May, I was startled by a native *David-i* rushing across the river, followed by others of the missionary boys, exclaiming that Mr. Gordon had been murdered by the Bunkhill natives. I immediately armed

the few natives I could depend on, and crossed the river; when alas! I found that, appalling as the tale was told, it had been shorn of half its horrors. Mrs. Gordon had also fallen a victim. Mr. Gordon's body was lying on the ground horribly mutilated by tomahawks, by one blow of which his head had been nearly severed from his body. The body of his poor wife was also dreadfully mangled. We went in pursuit of the murderers, but without success; and I ordered the bodies to be put into one of his houses, until I could have time decently to inter them. Of course from the nature of the wounds, I saw at a glance that any surgical aid, such as I might have given, was utterly out of the question. The bodies were warm, but death must have been instantaneous; in both cases the principal arteries were cut in different parts of the body, and the spine also severed. I then chose a spot of ground near the banks of the river for their graves, and made in the best manner I could, two coffins in which the bodies were enclosed, and about 2 o'clock in the following afternoon, amid the tears and lamentations of all around, the bodies of the missionary and his wife were consigned to the earth. At my request one of the natives, who had been for some time in Saioa, (*Mana*) conducted services suitable to the occasion, consisting of a hymn which the deceased had composed, an address which to judge from the effects produced, was most powerfully felt, and a prayer to Almighty God. I also exhorted them to show in their subsequent conduct, the depth of their sorrow at the loss they had sustained, and to endeavour by their conduct, to show that the teachings they had listened to, had not been in vain bestowed on them. I asked them to continue to meet together as usual for devotional exercises, stating that God in his good pleasure would send them another missionary, who would be rejoiced to find that there were still left even in this dark isle, a few who would give them a kindly welcome for Jesus sake. I am truly glad to say that the peal of the Church bell is regularly heard on the Sabbath; and I can hear the hymn and the prayer, morning and evening, amongst those which I have about me, as before. Though gloomy was Mr. Gordon's prospect when here, God may cause the seed which he sowed to pro-

duce fruits, the seals of his faithful ministry.

"So far as I can learn, the circumstances attending his murder are as follows:

"On the 20th a party of nine men from Bunkhill, including the chief Lova, called at Mr. Gordon's house, and expressed a desire to see him. They were informed that he was further down the hill, putting up a house, so they left, going downwards to find him. In passing through a small grove close by, eight of them concealed themselves, while the ninth *Nokuwile* proceeded downwards. Mr. Gordon had unfortunately sent his own boys away to cut grass for a roof to the building, one of whom returned in time only to see from a distance the catastrophe: thus he was unaccompanied, when *Nokuwile* saluted him. The native asked for some calico, and Mr. Gordon wrote on a board with a piece of charcoal "give these men a yard of cotton each." He said to *Nokuwile*, "take this to Mrs. Gordon and she will give you what you want." The other said, "come up yourself, Lova and the others wish to see you there, as they want medicine for a sick man." Mr. Gordon pointed to a plate lying near him, containing some food which his wife had sent him, and said "I have not eaten yet." "However I can eat it as well at the house." "Come on." So saying, he tied up the plate in his handkerchief and walked up towards his house, followed by the native. On arriving at the ambush *Nokuwile* struck him with his tomahawk on the spine. Mr. Gordon uttering a shriek fell, and the others rushing out, with fiendish yells and laughter, cut him to pieces. On the attack having thus been made, one fellow *Oben* ran to the mission, and met, near an out-house, Mrs. Gordon, who had been disturbed by the noise. She said "Oben, what is the matter, why this noise and laughing?" He laughed and said "nothing, it is only the boys laughing." She said then, "where are the boys?" he said "I do not know." and on her turning round, buried his tomahawk in her back. She fell, and the same tragic scene was enacted as in her poor husband's case.

"I have the names of all the actors in this dreadful tragedy, and I sincerely hope that they will meet with the

condign punishment, which they so richly merit.

"Such are, briefly and imperfectly narrated, the facts of this dreadful affair; and I feel assured that many not personally acquainted with the worth of the deceased, will deeply mourn their fate."

There is nothing more of importance in the letter of Mr. Milne, but I will forward it to you. His statement of facts is corroborated by the testimony of the natives, whom I have examined. We are all under very deep obligation to Mr. Milne, for the respect which he has shown to our departed friends, and for the satisfactory manner in which he has discharged the unexpected and melancholy duties which have devolved on him. I may add that among other things he has sent me locks of Mr. and Mrs. Gordon's hair, and the wedding ring of the latter, spotted with blood, as he took it from her hand, which will be forwarded to their relatives in due time.

#### CAUSES OF THE MASSACRE.

But what led to the massacre of our dear friends? You are aware that measles and dysentery were brought to these islands at the close of last year. Their ravages were fearful, and for a time they seemed to threaten the depopulation of the islands. The disease was taken to Dillon's Bay by the "Blue Bell," Capt. Bruce, and soon spread over the whole island. About two thirds of the population of Erromanga died, according to Mr. Gordon's estimate. The natives as we may suppose were thrown into a state of excitement by so fearful a visitation. As the belief in disease-makers is universal on Erromanga, in common with other islands, suspicion fell on Mr. Gordon. The grounds on which he was charged as being the cause of the strange and alarming malady that made its appearance, are two fold; in the first place, he is said to have foretold divine judgments on the people, in the shape of temporal punishment for their idolatrous and wicked practices. This appears to be confirmed by an extract from his own journal, which I read in a Sydney paper, and which has called forth editorial remarks. The journal came into my possession a few days ago, and I find in it the statement alluded to. Speaking of the disease he

writes: "It was preceded by nearly an universal opposition to the Gospel, and much murder and idolatry. I felt sure that God would visit them in judgement, and warned them most solemnly but a few days before they were prostrated." As the warning was so soon followed by the disease, the natives not unreasonably concluded that he had some agency in bringing it on them. Much as we may admire the faithfulness and plain dealing of Mr. Gordon with the heathen, yet the propriety and prudence of denouncing temporal judgment is questionable. The prophets of old did so, but they had a special commission from heaven. The Gospel is a message of mercy and love, and should be addressed to the heathen in its most attractive form. The first missionary to the heathen said, "I determined not to know any thing among you, save Jesus Christ, and him crucified."

But in the next place, some of the traders told the Erromangans that Mr. Gordon was the cause of the disease, which proved so fatal to them. In a letter to myself written in January he says: "The 'Blue Bell' carried the measles to Dillon's Bay in November, and the results have been fearful and continue to be so. The natives are for the most part like mad tigers, having been stirred up to believe that we are the cause of their alarming distress." In looking over his journal, I also find the following statement written about the same time: "Many of them believe really or feignedly, that I am the cause of this singular disease, which is strange and alarming to all. They have been confirmed in this belief by some foreigners." There is no allusion to this important fact in the account sent to the Sydney papers. Among those who endeavoured to stir up the natives against Mr. Gordon was a man named Range, a native of India, and a British subject, I believe. He lived on this island formerly, and went to Erromanga about 8 or 10 years ago. He is a Mahometan and has several wives. He is well acquainted with the language and has acquired much influence on the island. If report is true he has killed some Erromangans. When Nivan the chief of Dillon's Bay died, who was one of the most influential men on the island, the said Range professed great anger against Mr. Gordon on account of his death.

He told the natives that some medicine which Mr. Gordon gave him had killed him, also that there was no sickness on the island, until they received missionaries, and that the present disease was owing to Mr. G's. living among them. The words of Range accorded so well with the superstitions of the natives, that they were readily believed, and the report that the missionary was the cause of the awful mortality soon spread over the island. If the testimony of the natives whom I have examined is correct, the words of Range and of men of whiter skins than his, had more to do with the massacre of our friends, than the unhappy denunciations of Divine anger alluded to. They all say that if *Nivan* had not died, Mr. and Mrs. Gordon would not have been injured. You will be surprised to hear that it is the practice of some of the traders sailing among these islands, to warn the natives against missionaries, as being the cause of disease and death. My own life has often been in peril on this island in the days of heathenism from their cruel insinuations. We do indeed meet with kindness and encouragement from many of our own countrymen who visit these islands; but others are not surpassed in hostility to us and to our work, by our most inveterate heathen enemies. Had we only natives to deal with or the *savages* as they are called, our work on these islands would be comparatively easy.

#### FLIGHT OF ERROMANGANS TO ANEITEUM.

The death of Mr. and Mrs. Gordon was not sufficient to appease the anger of Range and he has since sought the destruction of the natives, who lived at the mission and others favourable to christianity. He threatened to kill *Mana* himself, the only Erromangan who has been baptized, and told the natives to kill the others. Fourteen males and females have fled to this island for safety and are at present with us. Others favourable to christianity have been ordered to burn their books and destroy their clothing and have complied in most cases. It is said that a few have concealed their books in the bush, and sometimes steal away to read them. Those who came to this island were brought in trading vessels, and I paid a pound each for their passage. One of the number, a hopeful young man, is I am sorry to say in a decline, two more

think much about home, but the rest are contented and happy. Our natives are kind to them and bring them food. We will do what we can to water the good seed sown by our departed friends. Satan has overreached himself in this unexpected persecution on Erromanga. These natives will I trust at no distant day return to their own island, accompanied by a good band of native teachers. Though the work on Erromanga has met with a fearful reverse, yet there is much in the circumstances of that island, to encourage the hope that the gospel of peace and love will yet triumph on it.

The fate of Mr. and Mrs. Gordon will I know be the occasion of much grief and sorrow to relatives and to the Church at large, as it has been to us. It must be cheering to them all to know that they rested on the "Rock of Ages" to the last, and that they died in the best of causes. The last words written in Mr. Gordon's Journal are these:—"Thanks be to God for the measure of faith granted to us in these troublesome perilous times." They died the death of martyrs, and the crown of martyrs will be their reward.

#### REFLECTIONS.

Alas! that the poor degraded Erromangans should have destroyed their best friends. The only palliation to their crime is the fact, that it was committed under strong delusion, to avenge an imaginary injury, the greatest indeed that could be inflicted on them. I know what my own feelings of indignation were at the inhumanity and cruelty of my own countrymen, who knowingly if not designedly spread the fatal disease among the islands, and I do not wonder at the rage against Mr. Gordon, of persons who had suffered severely themselves, and were mourning the loss of relatives and friends. The deed perpetrated by the Erromangans is only a repetition of the cruelties practised by our own more enlightened ancestors against persons suspected of witchcraft. Instead of indulging sentiments and feelings of revenge, against a dark-hearted and deluded people, let us rather breathe out on their behalf that memorable prayer: "Father, forgive them; for they know not what they do."

#### DETY FOR THE FUTURE.

I trust that the disaster which has be-

fallen the mission on Erromanga, will not discourage efforts on behalf of that island. The presence among us of natives who believe and love the word of God, gives us a hold of the island which we will retain. The death of Mr. and Mrs. Gordon should give us an additional interest in it. We must not and dare not hastily abandon the ground that has been moistened with their blood, and the blood of those who went before them. The eyes of Christendom will now be upon you and watch your movements. I will now close my letter by the following extract from the editorial of the *Sydney Morning Herald*: "Doubtless those who sent Mr. and Mrs. Gordon to their sphere of labour will not forsake it. Others will be found ready to step into their places. When we consider what men do for an inferior—often an evil cause—it would indeed be a reflection on the friends of missions, were they intimidated by this occasional loss of life. Thousands obey the clarion which calls to battle. Multitudes rush upon death under the impulse of savage animosity. Many venture their lives for the most transient and worthless gratifications. That which distinguishes the devotion of missionaries, and renders it worthy of special praise is, that it professed to aim at high moral results—and that it is under the inspiration, countenance and final judgement of Him, who came not to destroy men's lives but to save them."

I remain, Rev. and Dear Sir,  
Ever Yours &c.,  
JOHN GEDDIE.

Rev. James Bayne.

#### MR. GEDDIE'S ANNUAL REPORT.

ANEITEUM, Aug. 26th, 1861.

Rev. and Dear Sir,—At the close of thirteen years residence on this island I take my pen to address you. The last year has in many respects been an eventful one in the history of this mission. It has been remarkable for light and shade, for mercuries and trials. We have seen much to awaken thankfulness to God, from whom all mercies flow, and much also to impose silence and cause us to stand still and adore.

#### SICKNESS AMONG NATIVES.

I have already written to you about the introduction of the measles and dys-

entery to this island about the beginning of the year. The disease was brought in the schooner "Hirondelle," Capt. Rodd, belonging to one of the sandal wood establishments on the island. Though the fatal character of the sickness was well known to the parties who brought it, no warning was given to the natives about it, and no means employed to prevent it spreading. Some natives of Tana and Lifu who belonged to the vessel were indeed allowed to come on shore with infection on them, and mingle with the natives. Such trifling with human life is an evidence of fearful depravity, and does not escape the notice of God who made men of every colour in his own image. The disease soon spread over the *whole* island notwithstanding the efforts made to check its progress. The population at large were laid prostrate, and I do not believe there are half a dozen of persons on the island, who did not take the sickness. I will not attempt to describe the distress and misery which that disease brought on this poor people. It would be painful to me to record what I was called on to witness, and as painful to you to read it. Many died of the disease itself, and many also from inattention and want of the common necessaries of life, as there were few able to help their neighbours. About one-third of the population were in the short space of three or four months swept into the grave. Among those who died we have to mourn the loss of two of my elders, seven young persons living on the mission premises, eight teachers, and fifty eight Church members. Many I trust died in the Lord, and there is reason to believe that our loss has been their gain.

The sickness led to the almost entire suspension of the missionary work for some months. The most that we could do was to attend to the wants of the sick and dying, and give them what aid we could lend them. I am glad to say that things begin to assume their former aspect, and the natives again make their appearance at public worship, and at the schools, though their number is much reduced. The late affliction appears to have had a solemnizing influence on the community at large, which I hope may continue. My class of candidates for Church membership numbers about thirty, and every week brings new applications for admission, from persons

who wish to profess their faith in Christ and obedience to his will. We are planting and sowing the good seed in hope, and I trust that you will unite with us in prayer to God for an abundant increase.

#### DEATH OF SIMIONA.

It is with deep regret that I inform you of the death of Simiona, the Samoan teacher. He died of measles and dysentery. He was the last of the Samoan teachers on this island. His life was that of a Christian, and his latter end was peace. He was one of the two teachers whom we found on this island, when we landed on it. The year after our arrival, he returned to Samoa, and spent between two and three years there. He came back with a wife and remained with us until his death. I feel his loss very much. He was a good man and much esteemed by the natives. His consistent conduct gave much weight to his instructions. I was much aided by his valuable assistance. He was one of our ruling elders and faithfully discharged his duties as an office bearer in the Church. I was much attached to him, as he shared with us many of the early trials of the mission. His widow and children will return to Samoa by the "John Williams."

#### BURNING OF THE CHURCH—TRIAL OF THE INCENDIARY.

I told you in a former letter of the burning of our new Church by an incendiary. The deed was done when nearly all the chiefs and most of the people were prostrate with measles and dysentery. It was traced to a small party of natives from different places, who had built two or three houses a few miles from the harbour, to be near the traders. This party were apprehended and examined in turn, and suspicion fell on an elderly man named *Nihiang*. It was proved that he said on one occasion words to this effect: "Now is the time; let us burn the stone church; what are we about that we don't do it?" and his own party all say that they believe him to be the man who did it. It is difficult to say what motive could have instigated the burning of the Church. It might have been done from enmity to the gospel; or it might have been done from the remains of superstition during the prevalence of a deadly disease; these things combined, if no other cause ex-

isted, will account for it. At the time when the Church was burnt, the chiefs were very ill, and the incendiary no doubt thought that many of them would die, and that he would escape with impunity. It was not intended that the matter should be thoroughly investigated until the sickness was over, but when many of the chiefs began to recover, *Nihiang* manifested great fear, and kept out of the way. His alarm at last became so great, that his own friends said that he meditated suicide. To prevent this he was made prisoner, and watched until the chiefs could meet. After he had been a prisoner for about 10 days, a boat from one of the sandal wood establishments, went in a Sabbath day filled with men who were armed, and released him. The deed was done while the people were at Church. The natives were much enraged, but I told them that the island itself was a prison, from which *Nihiang* would not be able to escape, and first to let the matter stand until we had a visit of a man-of-war. I thought that if the white men wished to have a quarrel with the natives, that would be the best time for it. There was nothing done until about a month ago. On one calm day a cloud of smoke was seen rising on the distant horizon, and in a few hours more, H. M. S. *Pelorus* was at anchor with Commodore Seymour on board, and the next day H. M. S. *Cordelia* also made her appearance. The natives soon had *Nihiang* under arrest, and a meeting was held, attended by all the chiefs who were able to come. After spending nearly two days over the case, they unanimously agreed that *Nihiang* was the guilty man, and most of them thought that he ought to be put to death. At this stage of proceedings, Mr. Copeland and I were asked to attend the meeting. As the man denied the crime laid to his charge and as there was only circumstantial evidence against him, we urged that he should be punished for his threat alone. Our advice was taken, and the sentence agreed on was as follows: thirty lashes, the confiscation of his land and trees, and banishment for life to a remote district of the island. When the sentence was announced, *Nihiang* was a happy man, as he expected something more severe. This punishment is only for the threat, and the chiefs have announced their intention of punishing for the deed, if it should ever be known who

did it, the party with whom the burning of the Church originated seem themselves to have been startled by the enormity of their crime, and the awful hurricane which swept over the island a week after, and the great mortality were regarded by them and by others, as indications of God's anger against the island for the deed. *Nihang* and the small party connected with him now attend the means of grace, and most of them have received books and come to our schools. Thus Satan often defeats himself in his plans for the destruction of God's work.

#### REBUILDING OF THE CHURCH.

You will be glad to hear that the Church is nearly rebuilt again. As soon as the natives began to recover, I called a meeting to know what their views and wishes were. The unanimous voice was, build and do it without delay. I fixed on the following week as the time to commence operations, but many were off to the bush next morning to cut wood. The work has gone on as rapidly as I could direct it. I have taken the opportunity of remedying some architectural defects of the former building. We have raised the walls a little, and arched the centre windows in the two sides and ends. The whole building is much superior to what it was. Another week will about complete the native labour on it. I trust that our poor people may be as earnest in improving the means of grace, as in preparing a sanctuary for them.

#### VALUE OF NATIVE TEACHERS.

I read with surprise and regret some remarks which appeared in the *Missionary Register* about the native teachers on these islands. They must have been written under some strange and unhappy impulse. It will perhaps satisfy you to know that the men who have been so unjustly assailed enjoy the confidence of the missionaries at large. Our mission is in a great measure indebted to these humble men for its existence and much of its prosperity; and if they have faults, they ought to be dealt with in the spirit of forbearance and love. If these men as a class were not what they profess to be, it is hard to account for their readiness to encounter every danger and submit to every trial, for the sake of Christ and his cause. The fact ought to be known to the Church that our risks and

privations are small compared with theirs. It is they who lead the way in the battle against heathenism, and it is our honour to follow. Several teachers from Karotonga and Samoa have fallen by the hand of violence on these islands, and Aneiteum has already given two of her children to the noble army of martyrs. I believe that the presence of native teachers on Tana, has contributed much to the safety of our brethren on that island. During the late excitement they were often urged by the Taneses to leave, and for what reason they well knew. But Abram the teacher who lives with Mr. Paton said to them: "I am a chief on my own island and do not live here from necessity. I will not desert the missionary. If you kill him we will die together." The work on these islands cannot be carried on either extensively or safely, without a large amount of native agency. I will close this subject by an extract from a sermon preached by Bishop Selwyn of New Zealand, before the University of Cambridge. He has visited these islands occasionally for the last thirteen years, and knew most of our teachers. Speaking of the very class of men in question, he says "Many of these islands I visited in their days of darkness, and therefore I can rejoice in the light that now bursts on them, from whatever quarter it may come. I feel that there is an episcopate of love as well as of authority; and that these simple teachers, scattered over the wide ocean, are objects of the same interest to me that Apollas was to Aquila. I find them instructed in the way of the Lord, fervent in spirit, speaking and teaching diligently the things of the Lord; and if in any thing they lack knowledge, it seems to be our duty to expound to them 'the way of God more perfectly;' and to do this as their friend and brother, not as having dominion of their faith, but as helpers of their joy."

#### VISIT OF BISHOP PATTESON.

We had a visit in May from the Rev. J. C. Patteson, who has been ordained a missionary Bishop for the South Sea Islands. He is son of the Right Hon. Sir John Patteson late one of Her Majesty's Judges of the Court of Queen's Bench. He is a young man of amiable disposition, and apostolic spirit, and will ably supply the place of our former friend Bishop Selwyn, who is now Me-

tropolitan of New Zealand. The new Bishop intends to commence a mission on Bank's Islands, a small group, not far from the New Hebrides. He was accompanied by the Rev. L. Pritt who has a prospect of joining the mission, and Mr. Kerr, an officer of the navy, who intends to devote his life to the missionary work. They do not intend to form a permanent settlement at present. They will spend the winter months on the islands, and the summer months in New Zealand. May God bless their additional effort to extend his work in these dark isles of the sea.

#### DEATH OF MR. AND MRS. GORDON.

The untimely death of Mr. and Mrs. Gordon has been deeply affecting to every member of the mission. I endeavoured to improve the sad event the Sabbath after we heard of it, by preaching on the martyrdom of Stephen. We feel their death even more as they were in the neighbourhood of a small foreign community, and as there was frequent communication between Erromanga and this island. A few months sooner when the disease raged and the danger seemed greatest, there was little or no communication between the islands, being the hurricane season. It is probable that I thought that the danger was over. In his last letter to Mr. Paton dated Feb. 18th, he writes: "I cannot now write of perils. We feel very anxious to hear from you. If you have to flee, Anuitem is of course the nearest and best place to which you can go. Confidence in us is now being restored, and I have to day given medicine to young men who have come for it from Portinia Bay. Mana remains with us for safety from the fury of his enemies. I cannot visit as usual. The persecution cannot be much worse on Tana. I hope the worst is past?" His last letter to me was dated April 20th, just a month before his death, but there was nothing in it to indicate alarm. I have been endeavouring to find out what brought matters to an issue so long after the sickness was over, but I cannot find any special cause.

#### MASSACRES ON ERROMANGA.

You will be sorry to hear that a white man and a New Caledonia woman who lived with him, were killed on Erromanga since the massacre of our friends. I mention the fact here as the one event

seems to have arisen out of the other. They lived at a place called Norass, which Mr. Gordon had occasionally visited. When the Norass people heard of his death they were angry and said, "why kill the missionary for he was a good man, and did us no injury; but these men (the traders) take our women, destroy our plantations, steal our sandal wood &c.;" and so saying they went and killed the poor man and woman, who perhaps did them no harm, though the class to which they belonged have been guilty of the darkest deeds. The other traders on the island are unmolested but they are more cautious than formerly, and do not go abroad much without fire arms.

#### ATTEMPT TO VISIT ERROMANGA.

I have not been at Erromanga since Mr. and Mrs. Gordon were killed. I set out in the *John Knox* early in July for that island, but after rolling about in calms and light head winds almost in sight of home we put back to wait for a better time. I had along with me an Erromangan, who lives with me and the teacher who was three years there, and hoped to do something through them. Soon after our return a party of refugees arrived and said that no object would be gained by going until the present excitement subsides a little. I hope to be on Erromanga soon, but it is not probable that any steps will be taken to resume the mission this year.

#### MR. GORDON'S AFFAIRS.

The affairs of Mr. Gordon have been well looked after by Mr. Milne, as far as I can judge. He took an inventory of everything after his death, and sent most of them off to our agent in Sydney. Some things have come here and the remainder will be sent in a few days. His yearly supply of provisions, &c., have arrived from Sydney, and are now in my hands, but they are all saleable articles and will find a market among the missionaries. Among the things sent to me from Erromanga is Mr. Gordon's journal, which I will forward to his relatives, also his vocabulary of the language, translation of the book of Luke, and other papers, which will be useful to his successors. The book of Luke is finely written out in large hand by Mr. Gordon. The translations of our late brother, show that he was an



industrious missionary. As soon as Mr. Gordon's affairs are wound up his friends may expect a full statement about them from me.

#### VISIT TO TANA.

The massacre on Erromanga produced as we expected some excitement on Tana. We lost no time in sending the *John Knox*, to convey the sad intelligence to our brethren on that island, and see what effect it would have on the natives. But bad news spread fast and it was known before the *John Knox* arrived. A sandal wood boat manned by a Tahitian and some Erromungans, went over to Port Resolution. The parties on board told what had been done on Erromanga, and advised the Taneese to kill their missionaries also. There was much excitement after this visit, especially at Mr. Paton's station. The natives assembled from different quarters threatening to kill him and burn his house. The friends of the mission are now becoming numerous or their threats might have been carried into effect. Their rage was increased by traders telling them that Mr. Paton was the cause of their calamities, and advising them to put him out of the way. The excitement became so great that for about two weeks he dare not undress himself to sleep. He sent me a note informing me of the state of matters. I made up my mind at once to visit Tana, as I thought I might have some influence for good with Miaki, the principal chief, at the harbour, who is an old friend of mine. When we were getting the *John Knox* ready for sea, Commodore Seymour arrived and I told him how things were. I went over one day and the two ships of war made their appearance the next. The Commodore met with the chiefs and gave them some good advice. They made some disclosures about the doings of traders, which must have astonished him. After a long interview he took a number of the natives on board of his ship to look at her, and received a promise that no injury would be done to Mr. Paton. The next day being Sabbath we met for worship, but our meeting was small. After it was over, I proposed to Mr. Paton that we should go and visit Miaki, the chief who was not there, though his wife and child were. We found him at his place of public meeting, sitting under the shade

of a splendid banian tree, surrounded by the hostile chiefs from different places who were threatening the destruction of the mission. They had no doubt met to talk over the events of the past day. We did not expect to meet these men, and they did not expect to meet us. I asked Miaki's permission to have worship, which he was too courteous to refuse. After singing a hymn I addressed them through our chief Lathella, who acted as interpreter, and Mr. Paton concluded with prayer. Before parting we shook hands with all the chiefs except one man, who would not speak to us. Lathella remained with the natives, and had much hospitable conversation with them. Before I left Tana, a message came to me from Miaki and Mauka another great chief to say that they wished to come with me to this island and see the work. I told them to delay until our Church was finished, and the *John Knox* would go over and bring them, to be present at the opening of it. Our esteemed brother Paton has many trials and is entitled to all our sympathies and prayers. We intended to have visited Mr. Matheson's station also, but failed to hold communication with the shore. There is no harbour at his station, and the trade winds blow on a reef bound and dangerous coast. It is only when the wind is moderate and the sea calm that a vessel can approach the shore. If our friends do not enjoy harbour privileges, they are exempt from many harbour annoyances. The work goes on more smoothly at their station, than at the other, but they also have many and severe trials to endure.

#### REVIEW OF MISSIONARY LOSSES.

Our mission band has been sadly reduced in number this year. Our dear brother Johnston was not long among us, but long enough to find a place in all our hearts. His career was brief, but useful. He was a man of much missionary ardor, but it was balanced by a sound judgement. His amiable and affectionate disposition made him a favourite with the natives. We felt truly thankful when God sent such a man to us. But "the Lord gave, and the Lord taketh away; blessed be the name of the Lord." Our dear brother and sister of Erromanga have sealed their testimony with their blood, and have gone to their rest, "and their works do follow them."

Alas! that those of most promise should be the first to fall; yet it is even so. Verily God seeth not as man seeth. His way is in the sea and his footsteps are not known. We are apt to say that all these things are against us, but they may be all for us. It is our consolation and encouragement, that God doeth all things well. The gracious purposes of heaven to a sinful world are often brought about in ways that appear dark to short sighted mortals. Let us not be dismayed or repine; for all will be well in the end. The cause of the Redeemer is not contingent on our lives. Man may die and pass away, but Jesus Christ lives; and while he lives and reigns we need not fear. God has a great work for us as a Church to do, and he is preparing us for it, by that severe discipline which in his infinite wisdom he sees fit to impose.

CALL TO GO FORWARD.

Let not our hearts faint, our faith waver, or our hope sink in these trying times. If clouds are passing over us, we can also speak of sunshine. This island may now be considered as added to the number of Christian nations, our brethren on Tana have their enemies, but it is also true that the mission there has many sincere friends, on whose dark hearts there is some reason to hope that the grace of God has begun to operate; and we have a band of witnesses here from Erromanga, who at no distant day will return accompanied by others to spread the truth throughout the length and breadth of that dark island. Then there are great and populous islands in the distance, which present noble fields for missionary enterprises. Let us trust in God, and gird on our armour for the great work before us, in the assurance that he will bless us. Our Church seems in a manner solemnly pledged to the work of missions on this group of islands. You must always feel an interest in the one that has renounced heathenism and embraced Christianity, as it was the scene of our early trials, encouragements and hopes; and we have taken possession of other two by having secured them in "a burying place" and many hearts will go out to the graves yonder. We ask your prayers and we ask for men and women to take the place of those who have gone to their rest. May your efforts and ours in the cause of God never diminish, until his

way be known upon earth, and his saving health among all nations.

I remain Rev. and Dear Sir,

JOHN GEDDIE.

Rev. James Bayno.

LETTERS FROM REV. J. W. MATHESON.

TANA, April 1, 1861.

CONTINUED PERILS—PROVIDENTIAL INTERPOSITIONS—AND DAWNING HOPES.

Rev and Dear Sir,—If you are in the receipt of our last letters, you must know that we are indeed living in troublous times, and surrounded by many dangers. During the past month matters instead of improving, as we had fondly hoped they would, have been proceeding from bad to worse. Those who formerly professed friendship have become our openly avowed enemies. Even Yaresi and Kati have been resorting to very many expedients in influencing the hearts of the people against us, and have done everything that lay in their power, to oppose the spread of the gospel. Neither of them have been to Church except on one Sabbath day since New Year's. About 10 days ago they made a great feast at Yaresi's and Namaka's land, at which Namaka made a long speech, and asked the people what they were doing? and why they had not killed us long ago? He durst not come himself, as one of the tribes living between here and there, still seek his life, in order to be avenged for the death of the man whom he and Yaresi killed last July, on the death of Namaka's youngest son. On Thursday last Fiamaga (chief of Umakavera, and Yaresi came, saying that two of their men had been to Port Resolution the previous day, and that Mr. Paton had sent word for us and all the Aneiteumese to go to the harbour that day, (Thursday) that we might all talk together about the state of matters. They told their story very plausibly, but seeing that they had not any letter from Mr. Paton to confirm their statements, I immediately said to Mary, that there must be some devilment recently manufactured, of which we had not heard; and so there was. When we came here Kati and Yaresi promised to protect us. They now find that the word of God is directly opposed to their heathenism, and they want to get rid of all missionary

restraint. Having promised to protect us, they fear to kill us themselves, lest they should betray confidence and thus lose the respect of their people. They consider however, that if the people of another land kill us, that they are free from all blame, and can thus wash their hands in innocency. In order to carry out their bloody design, they delegated Fiamaga (who was a man of blood from his youth and who can probably count his slain by hundreds) and Yaresi to deliver their message, knowing that we would not suspect Yaresi to have any evil design against us. Previous to the sending of the deputation, they had agreed, that as soon as we had gone to Port Resolution, they would fall upon us all and despatch us together. I did not know until yesterday the nature of the plot, which they had laid, though it was evident that our not complying with their request, caused them much apparent dissatisfaction.

That evening I went down to the shore and saw some 150 or 200 persons sitting in groups along the beach. Some of them were persons, whom I had never seen before, and others were from all parts of my district, and even miles beyond. The seeing of them there confirmed our suspicion of Fiamaga's visit in the morning. I asked several persons, wherefore they were thus assembled. They all declared that their meeting was purely accidental, though I afterwards heard that they had agreed upon our complying with Fiamaga's and Yaresi's request (which they naturally supposed we would do) to rob the premises of everything upon which they could lay their hands. I soon set their minds to rest as to whether or not we were going away, and set some three or four of them to work to make a boat house, for which I promised to pay them when they would have it completed. I always find it work well when I come across a party manufacturing devilment, to set them to work at something, even though it should not always be essentially necessary. If you find a number assembled planning mischief, and say anything to them, they will immediately flee in every direction and afford you no opportunity of speaking or reasoning with them. But give them a small piece of work to perform, promise them a trifle for the completing of it, and while engaged you can say what you will, and have an opportuni-

ty for saying a word in season, which you could not under any other circumstances. The natives among whom we hire are beginning to understand my method of procedure, and so great is their hatred to the word of God, that we cannot get one of them to perform the smallest piece of work for any remuneration, lest while thus engaged, we should speak to them about their souls and the necessity of seeking an interest in Christ. I do not remember of even Kapuka being inside our yard since about New Year's, and he is the only one on this side of the island, who we can say is not our inveterate enemy, whose hatred to the Gospel and everything connected with the name of the blessed Jesus is not inveterate in the extreme. At present he seems to hold a neutral position—says little for or against us. Probably if the excitement had not run so high, he would have less hesitation in openly declaring on the Lord's side; but while matters continue as they are, he or any other person, who should open his mouth in favour of the Gospel or even come about us to receive instruction would be shot.

The Aneiteumese have all been obliged to flee to the mission premises for protection. Those living nearest to Mr. Paton fled to his station. Those nearest this station have taken refuge in our yard, where they will remain if spared until they have an opportunity of going home. We are all well at both stations. I need not ask you to pray for us. I know you do. May God soon answer your prayers.

Average male attendance at public worship during the past 3 months, Jan. 94, Feb. 124, March 114.

Yours truly,  
J. W. MATHESON.

TANA, May 1, 1861.

*Rev. and Dear Brother,*—Having so few opportunities of forwarding letters from this out of the world kind of a place, it seems useless to write—as those who are living at harbours have more frequent opportunities of corresponding with you, and of keeping you well posted in all passing events.

Of the dreadful hurricane which passed over this and the adjacent islands on the 14th of March, you have doubtless been duly informed, and also of some of the consequences which neces-

sarily follow in the track of such a storm.

During the three preceding days, the wind blew rather strongly in fitful gusts from the N. N. E., accompanied by occasional heavy showers; and on the evening of the 14th, blew a perfect gale, which continued increasing in violence until 2 A. M., when suddenly veering round to the N. W., it blew rather more softly until daylight.

The scene of desolation which presented itself next morning, may be more easily imagined than expressed. Trees, which must have stood the storms of centuries, are blown up by the roots, fences were not only blown down, but blown away. Of many houses not a vestige remained, and the destruction of native food and property was very great. Our church, store-room and boat-house were all a mass of ruins. Indeed our dwelling house and one native house were the only houses which were to be seen next morning. My boat was also driven inland, and introduced rather unceremoniously to some trees, which resulted in the breaking of some of her timbers, and thus rendering her useless, until we have an opportunity of having her repaired, if worthy of it. The destruction of mission property at Mr. Paton's station was equally great, and also of native food and property.

What shall we eat, drink and put on, are enquiries which the poor natives often institute; and perhaps the latter enquiry was not confined to the lips of the natives the following morning, especially, wherewithal shall we get dry clothing to put on.

My books are all safe, for which if we are in duty bound to render to every one his due, the devil would probably claim a share of the credit of saving them—as he was the cause indirectly, for owing to the natives attempting to burn us out time and again, I had them boxed up last year, that they might be the more easily saved in time of danger, and have not since considered it safe to open them. Our sugar and tea were scarce—of two barrels of flour and one of biscuit, we saved but a few pounds of the former, none of the latter. We are not yet in actual want, and God's care of us in times past, has taught us to rest assured that he will soon provide.

The re-building the ruins of the hurricane will as you may naturally suppose throw a great amount of manual labour upon our hands for some months, with which no small amount of expenditure must necessarily be connected. In sympathizing therefore with, and feeling for us in our present distress, it is needless to say, that it is very desirable that some of those to whom God is giving the silver and the gold in abundance, should feel deeply for us in their pockets. Nothing for nothing is the order of the day on Tana. Our natives will do any amount of labour for us provided they are well paid, but there is not one who would give you a drink of water gratis—even though it should be the means of saving your life.

You will probably remember, that it is twelve months to-day since we returned to our station, and though the period be but short, yet the scenes through which in the providence of God we have passed, and which we have witnessed around us, have been many and diversified. Twelve months sojourn among a people, who know not God, can give a person a better idea of what heathenism really is, than he could ever gather from the tongue of the most learned, or from the pen of the readiest writer.

Did time permit, and did we delight to dwell upon the dark side of the picture, we might tell of some of the expedients to which in twelve short months we have seen the enemies of the Cross resorting, in order to frustrate the dissemination of God's word upon this dark isle of the sea. We might tell of council after council being convened, for the purpose of devising plans, for the overthrowing and defeating the further progress of the Gospel, of deputation after deputation having been selected, and of night after night having been appointed for the carrying out of their previously matured plans. We might tell of hair breadth escapes time and again from the hurled stone, and the shot arrow, of seeing the savage trembling with rage from head to foot, of seeing his heart fail, and seeing the stone fall from his uplifted hand, when raised to strike the fatal blow. We too might tell of a day not soon to be forgotten, when men of every age and of every rank, who were able to

go forth to war, were assembled, their ranks formed, and the command given, "Go, spare not, destroy all, that nothing of the word of God may remain among us." Scarcely had they commenced this march, when suddenly the earth quaked, as though the pillars thereof had been dissolved, the heavens gathered blackness, the rain descended in torrents, the thunder roared, and the lightning flashed, until broken hearted and dismayed they were compelled to retreat, and until a heathen deity was obliged coolly and deliberately to acknowledge, that truly the God of the missionary is different from our gods. We might tell you of the perpetration of deeds of horrid cruelty, which would make your blood run cold, of seeing the funeral pile erected by the hands of men, with whom we have frequently associated, of seeing those to whom we have imperfectly spoken the words of eternal life, offered in sacrifice; of telling persons one day that God is love, and of hearing on the morrow that their bodies were cooked and eaten. We might tell you of passing sleepless hours and anxious days of retiring to rest, not knowing if we should see the morning light, of going out not knowing but the blood thirsty savages might prevent our coming in, of associating with those whose words were smooth as oil, but whose tongues were drawn swords, with those who Joab like could at the same time kiss and stab. We might tell you of seeing the arrows of death flying thick and fast around, of seeing many in the morning of their days, going down to the grave, ignorant of the wonders of redeeming love, of seeing the strong man in the prime of life sicken and die, going down to the chambers of death despising an offered Saviour; of the hoary headed man of three score and ten or it may be four score years laid in a heathen grave, around which the gospel of Jesus sheds no sacred light, in a grave never perfumed by the presence of our Redeemer. Yes in twelve short months we can tell you heart rendering tho' it be, that from a small portion of dark Tana, 143 immortal souls have gone down to hell, and in the death of some of them we might tell you of the blasting of many bright and cheering prospects, of many of whom we had often said, that they were born in brighter days than their ancestors,

and for whose salvation we had often wrestled with our God in prayer; but they were born in even darker days. To their ancestors a Saviour was never offered, but by them he was rejected and despised and to them the Gospel has proved a Saviour not of life unto life, but of death unto death. We might tell you too (but you know already) that a fellow soldier has fallen in the battle field—that a brother beloved has laid aside the weapons of his warfare; has finished his course, and has gone home, to be for ever with that God, to whom we had fondly hoped that he might have led and directed many of Tana's benighted sons and daughters. But we must not dwell on the dark side of the picture, rather would we tell you of the goodness and the loving kindness of the Lord. Rather would we tell you that when our trials were abounding, our comforts and our consolations were much more abundant—that when in perils among the heathen, and in death oft, the angel of the Lord has encamped round about us, and suffered no evil to befall us; that when the hearts of the people were fully set in them to do us evil, he who can cause the wrath of man to praise him, restrained the remainder of his wrath—suffered us to go out and in among them, and permitted no man to do us any harm. Yea when many were falling upon our right hand and upon our left, our lives were precious in the eyes of the Lord, and he permitted no plague to come near our dwelling. Gladly would we, but ah we cannot at the end of twelve months, (so replete with mercy and judgment) tell you that blessed Jesus is yet becoming precious in the eyes of this people. No—in their estimation he is still without form and comeliness, having no beauty, on account of which to be adored. You must not therefore infer that we have been idle, or even that we have been laboring in vain. No—we have been doing what we could, we have been endeavoring to cast our bread upon the waters, and to sow our seed in the morning, and in the evening we have not been withholding our hand, knowing that in due time, he, from whom cometh down the former and the latter rain, will water it by the influences of his spirit, and cause it to bring forth fruit unto life eternal.

Yours, &c.,

J. W. MATHESON.

TANA, June 4, 1861.

*Rev. and Dear Brother,*—The beginning of another month, reminds me that it is time to render an account of the past.

In some respects the last month has been the most encouraging which we yet passed among the Tanese. The excitement caused by the recent mortality has in a great measure subsided, and the natives are apparently placing more confidence in us than they have ever done on any former occasion. They come about the mission premises in greater numbers, and seem more disposed to believe our real object in living among them. And though we have still to lament a universal deadness to spiritual things, and an apparent determination not to know anything of the true God, yet some of them are becoming more or less convinced that there is a God, who seeth not as their gods see, and whose providential care is extended over those who place their confidence in him. They have had during the past month convincing evidence that God careth for his people; and that those who put their trust in him shall never want, has been clearly exhibited before them and a proof of God's goodness, such as words could not convey, and which has not we hope been altogether lost upon them.

In one of my former letters, I mentioned that the January and March hurricanes had destroyed the greater part of our provisions, that we were left nearly destitute. At that time the natives were all up in arms against us and the religion of Jesus, as the cause of all their sickness and of all the destruction of food and property, occasioned by the storms, and of the ashes from the volcano, which was then exceedingly active. Their hatred had risen to such a height, that they determined by every possible means to have us quit the island, as the only remedy for all their troubles. Having resorted to many expedients, all of which God defeated, they as a last resort (seeing that our provisions were nearly done) seemingly resolved that we should starve; and from January until the middle of last month, were not able to procure ten shillings worth of food from the natives among whom we live.

Seeing the game they were trying to play, lest they should consider that we were dependent on them, and should in-

fer that we were endeavouring to get a footing on the island not for them but for theirs, we concluded, let the consequence be what it might, that we would not ask them for an article, but would ask of Him, "whose is the earth and the fulness thereof," who well knew the circumstances in which we were placed, and who we felt assured, if he had work for us to do, would not only send relief in his own good time, but would also overrule the event for the furtherance of his own cause.

Our hopes were not in vain. In God's good time our wants were abundantly supplied, the timely supplying of which has done more to confirm our past statements to the Tanese—to convince them that God is good, that he knoweth and careth for his people, than all that has ever been said to them on the subject.

From the first when asked by the natives what we would eat, we used invariably to tell them that God would provide; and though the question was often asked tauntingly, yet finding that they always received the same reply, while many laughed at what they considered our apparent folly, others used to say, "well we don't know about that, but we'll see by and by."

From the first of May we were on short allowance, and on the 20th, had only a sufficiency of flour to make one loaf. In the afternoon it was a question not easily decided, whether or not it should be baked that day or left until the morrow; but while considering what was best to be done, we were agreeably surprised to hear the natives shout "Sail ho."

In the evening the Capt. sent his boat on shore, and as he was recently from Sydney his vessel was still stored with fresh provisions, and he was thus both able and willing to supply our wants. In this matter we cannot but see the hand of God and I hope we are truly grateful, not only for our own deliverance, but for this striking manifestation of God's goodness, in thus clearly revealing his arm as powerful to save.

No event has transpired since our arrival, which has more powerfully convinced the Tanese, that there is a God, and that we are seeking their welfare, in requesting them to abandon their own goods and to have no god, but the God who knows all things.

During the greater part of last month,

we were busily engaged in collecting material, with which to build a Church. Previous to the hurricane we were building our own house, and had one room completed, to which we intended to have added two others. But after the Church was blown down we suspended all our own house building operations, and concluded first to rebuild the Church, after which if spared, we hope to complete our own;—for two reasons. In the first place, we had no house in which to worship on the Sabbath day, and secondly, as example must go before precept on Tana, we thought it well to let the natives see, that God's work was the work in which we are engaged, and that he must have a house on Tana, even though we should not have one or at least not until afterwards. The old Church formerly stood on the site first selected for the mission premises, but we purpose building near the house, and have bought a beautiful spot, upon which to build.

We have nearly a sufficient quantity of wood cut, a good part of it carried to the spot, and arrangements made for the carrying of the remainder. The Lime stones are all at the pit and nearly enough wood with which to burn them.

Being thus engaged in getting Lime, wood, &c., I have necessarily been much from home during the past month, and have had many favorable opportunities of seeing and speaking to persons about their souls, which I could not otherwise have enjoyed, and though the name of Jesus sounded strangely on their ears and to them the offers of salvation were strange words, we hope that something of what they heard, may by the blessing of God produce the desired effect. It is however exceedingly difficult to communicate divine truth to this people, as the dialectic differences of the language present apparently insurmountable obstacles in the way of the spread of the Gospel. How or when these mountains of difficulties are to be removed is known only to God; but we know that they must be removed in some shape or form, before the word of the Lord will have free course, run speedily and God be glorified in the salvation of the Tanesé.

Had we the word of God to put into the hands of this people, or even to read to them, as they cannot read for themselves, I think the day would soon dawn, when God's praying people would be

cheered by the assurance, that Tana's benighted sons and daughters have at length complied with the command, "kiss ye the Son"—yea the day when the Lord shall betroth the n to himself, in righteousness, in judgment, in loving kindness, in mercy and in faithfulness—when he will have mercy upon those who had not obtained mercy, and will say to them which were not his people, Thou art my people, and they shall say, thou art my God.

Yours truly,

J. W. MATHESON.

Rev. James Bayne.

P. S.—Have you all made up your minds not to write to us until you send out another missionary? I have not had a line from a father or brother in the Church, since Mr. Johnston came out; and really I cannot very well understand why we have so little correspondence.

TANA, July 9, 1861.

*Rev. and Dear Sir,*—Though our letters this year have contained nothing of an encouraging nature, yet none have contained intelligence so sad, or perhaps more unexpected than those which we have now an opportunity of forwarding. You may, or you may not have heard from other sources of the death of Mr. and Mrs. Gordon, both of whom were cruelly murdered by the natives of Eromanga, some time last month. As all our information respecting that sad tragedy is second handed, I need not write what you have doubtless received from other quarters.

The reports connected with the whole affair, are, as you may naturally suppose, very conflicting—some of them may be true, others are doubtless false. The day of judgment alone will decide which are true and which are false.

As Mr. Geddie had proposed that I should accompany him to Eromanga, in order to obtain what information we can upon the subject, I say nothing of the reports which are in circulation, until we have an opportunity of sifting them as best we can; though I may say it is in my opinion one of those subjects, at the bottom of which we will never get. In native evidence no confidence can be placed; and on the investigation of this matter, we are in a great measure dependent on native evidence. Something must however be done; perhaps my

previous residence in Eromanga may prove beneficial in the investigation of the matter; and I am not very sure, but I am personally acquainted with the perpetrators of the deed. Be that as it may, I hope we may see them brought to justice, as our safety on Tana, humanly speaking, is dependent upon the speedy execution of justice both upon the Aneiteumese and Eromangans. I believe that we would have been burned out of house and home long ago at both stations, did not our natives know that the man who burnt the Church on Aneiteum was in irons, and was to be severely punished for what he had done, and they not only glory in what the Eromangans have done, but say that by and by they will commit a similar deed.

There has not been a man-of-war in these seas for two years, and our natives are beginning to forget some of the salutary lessons which such vessels are calculated to teach, especially in cases where justice is judiciously administered.

During the past month we have had much less encouragement than in the preceding month. There has been a slight falling off both in our Sabbath day and School attendance. About the middle of April, when the excitement caused by the sickness had in a good degree subsided, we again endeavored to get up a school. Having no school house in which to meet, we used to open our doors in the afternoon, and meet with any persons who would attend. Some days we used to have some twelve or fifteen, on other days but one or two. The first six weeks our daily male attendance averaged five, the last month only four. Kapukee and two other men had mastered the alphabet, and two boys are *groping* their way through two syllables, but their attendance is so irregular, that we almost despair of ever seeing them make any further progress. Biavia, one of the men who has mastered the alphabet, was among the first who came about us on our first arrival at this Island. During the five or six months which we then spent here, he learned all the letters, and when we were obliged to leave, he was making an attempt, tho' a very sad one, to wend his way through monosyllables. On our return we found that he had forgotten every letter but *I*. He was not however in the least discouraged, but set about again in good earnest, and by

the time the measles broke out he knew them all; but as our Missionary operations were all suspended during the time of the epidemic, he again forgot every letter.

In April he made another attempt, and was apparently more than ever anxious to learn to read. I took every possible pains with him, and had fondly hoped that we should make something with the third effort, but no; so soon as he had perfectly mastered the alphabet, I saw nothing more of him for several days, and was both amused and grieved at being told that he had got enough of the book for one time—that he did not know if it was good to take too much of it at once, and that he would hold on a bit, until some one should make equal progress. Our chief will not attend, and our common people dare not, indeed they are afraid of knowing more than their chiefs; and as ignorance is the mother of devotion in Tana, the less a person knows the better child he is in the estimation of the mother.

We generally spend a portion of every afternoon in instructing those who come about us not so much in teaching them the letters, or instructing them to write on their slates, as in asking and explaining—simple questions—easy passages of Scripture, &c. Our first and principal object being to instil into their minds some correct idea of God—of sin—its nature and consequences—of heaven—hell, &c. But the breaking up of the fallow ground, and preparing it for the reception of the good seed, is a work, for which no man is sufficient, and its difficulty cannot be adequately conceived until you try to operate upon a heathen heart.

During the former part of the month we were busily engaged at the Church, got up the frame, and the roof partly covered in, when war again broke out, and our natives were all in such a state of terror and excitement, that nothing could be done. There has not been such a war in Tana since we came here. I am not aware of one man or woman on this side of the Island, who was not engaged in it. When men go to war here, the women go to cook for them, and to carry home whatever property the men may plunder. Kapukee went at the head of the people in this and the neighbouring villages, and Yarese at the head of his party. Consequently all



our Missionary operations are again suspended, and instead of being actively engaged among the natives, we are obliged to keep inside, with our doors locked and windows bolted, not only by night but also by day. We are not however idle, and though we may eat the bread of sorrow, we do not eat the bread of idleness. Since the breaking out of the war, I have been devoting my time almost wholly to translation, and the revision of some passages, which we had previously translated. We have not yet attempted the translation of any of the Gospels in order, but have simply selected such portions as we considered most easily translated, and such as might be most easily comprehended by the natives. The following are some of the portions translated, viz:—The parable of the rich man and Lazarus; of the young ruler; God's gift of his Son; Christ stilling the tempest; the book of Jonah, &c.

As none of our natives can read, and as all our instruction (example excepted) is communicated orally, we have not considered it necessary to do anything in the printing department for some time, until we see what turn matters are likely to take. Indeed our remaining here is so uncertain, that we know not what is best to be done. We endeavour as best we can, so to spend our time, that if matters come to the worst, they will not forget us, even though they should not always think of us with a very quiet conscience. They seem more than ever resolved that we must either flee or die at their hands. The former we will not do. The latter we leave with God. I don't think that God will let matters get any worse; we cannot however tell. Our trust is in him and he is all sufficient. Our situation has never before been so frail as in dark Tana, neither have our prospects been so clouded, but dark tho' the night be, I do think that the morning is soon to dawn. If we are not permitted to see it, be not discouraged by the past, but arise and in God's name and strength take possession of this dark isle, and give God no rest, until the Tanese be given to the Lord Jesus Christ, as a portion of his inheritance.

Yours very truly,

J. W. MATHESON.

TANA, Aug. 1, 1861.

*Rev. and Dear Brother,*—Though the enemy of souls, is still waging war against us, and though the united powers of darkness are apparently combined in endeavouring to obtain the victory, yet you will be pleased to see, that the God who reigneth over the kingdoms of the heathen, is still permitting us to stand to our post—to hold our ground, and giving us renewed evidence, that stronger is he who is for us than any that can be against us.

In many respects the past month has been one of unusual excitement among our natives, and of more than ordinary trial and peril to ourselves at both stations, the causes of which are the following:—1. The report of the Erromangan massacre—and secondly, the death of an influential chief.

Though the natives at Port Resolution heard of the massacre shortly after it took place, yet owing to the little communication among our natives between the stations, the natives on this side of the island heard nothing of it until the 18th of July. The report of it caused universal joy and gladness, and led many of our more influential men to resolve unhesitatingly, that they should not be behind the Erromangans, in the perpetration of a deed so noble in their estimation. For several days in succession, consultations were held, for the purpose of devising plans for more effectually accomplishing their design; and not only were our poor infuriated natives bent on our destruction, but they were urged on to the speedy execution of the hellish deed—ly—(pardon me if I say) white devils! Surely man created in the image of God is not a term applicable to persons, who could exert themselves so actively for the overthrow of God's work, as individuals of our own colour and speaking our own language, have done during the past month. Yes—at that very time—there was a trader round this island, (I don't know his name, God knows him.) who promised our natives to come and live on the island—to supply them liberally with tobacco, tortoise shell, guns, powder, &c., &c., provided they would drive us off the island; or in the event of our desiring to remain among them, that they should do to us as the Erromangans had recently done to Mr. and Mrs. Gordon. God however overruled the interfer-

ence of that wicked man for our good, and humanly speaking his counsel and advice tended materially rather to subdue than excite the malice of the natives.

Our troubles did not end here. When the war broke out at Imukaraka last year—occasioned by Namaka and his party killing a man, they were obliged to flee their village and seek quarters with another tribe. Instead of coming in this direction and again settling down in peace and safety on another plot of Namaka's own land, he and his party fled (further from us) through the enemy's country, and pitched their tents among a distant tribe, choosing rather to live among other people—and on another's land, than to live quietly on his own land, where he would have to run the risk of being subject to the restraints of the Gospel. He intended to have killed two men last year on the death of his child, but having been disappointed in his purpose, he considers that if the Gospel is thus designed to interfere with other people's rights, he can live as he lists only in proportion as he keeps his distance from us and the hearing of the Gospel.

The plantation season has now come round. He and his party desire to return back to their own land to make their plantations; but they are unwilling to return so long as we remain here. First they be again subjected to the restraints and, in their estimation, the annoyance of the Gospel. They therefore, together with the people in that direction, asked permission of Kati (the chief of that land) who on our arrival pledged himself for our protection—to burn us out of house and home—Kati, who has always been an enemy at heart, but professedly friendly, has of late become a professed enemy and readily granted their petition. On the day appointed for burning the mission premises, the question arose among them, in what direction would we be likely to flee. We would either have to face the enemy or run in Kati's direction. The former we could not do; the latter Kati would not permit. The only alternative seemed to be death; but they dare not kill us without Kati's permission, knowing that by doing so, they would involve themselves in a general war. Resolved to carry their point, they again asked leave of Kati to kill us, that the annoyance

of the Gospel might for ever cease on Tana. Having respect to his former promise of protection, which he considers binding so long and only so long, as he lives in the village in which he then resided, he could not that day grant them their request; but so eager was he to get us out of the way, that he gave them permission to kill one of his own men (he has but two) and to burn his village, that thus he might be obliged to flee from his own land, and that thus in his estimation, his promise of protection might become for ever null and void, after which they were at liberty to do with us as they pleased, as far as he was concerned. According to Tanesse custom, the killing of a man is invariably followed by the burning of the village in which he lived, and the desertion of all its inhabitants for one or more years. A promise is also considered binding so long as the person lives in the same village and in the same house in which he resided when the promise was made, and no longer.

So far had matters gone, that on Friday last, Kati made arrangements with Tero, alias Ros-incon, a chief who lives some four or five miles distant, to take him under his protection for one year, until he could again return to his own land, to supply himself, his wives, pigs, fowls, &c. with food, all of which were to have been sent away previous to the burning of his own village, upon the burning of which he supposed himself honorably freed from his promise—and that he could wash his hands in innocence, come of us what would.

Men can however only propose; it is God's prerogative to dispose: and though we had our anxious thoughts about the future welfare of those whom we love on dark and benighted Tana yet as man's extremity is often God's opportunity, so he has again shewed us that what we had feared should prove the overthrow of his work, will eventually tend not only we trust to the furtherance, but it may be the permanent establishment of God's kingdom on this dark isle of the sea.

The natives were resolved at both stations to kill us all at the same time—had their plans laid, and the time appointed. But their hearts failed; no man was found possessing sufficient courage to lift his hand against us, and though they cannot assign any reason,

why they did not carry out their intention, yet peace and quietness have again been restored. We have freer access to the people, and more direct opportunities of doing good to their souls than we have previously had during the past eight months. May they soon solve the mystery, why they were not permitted to carry their design into operation. Truly God reigneth over the kingdom of the heathen. In the midst of all the excitement we endeavoured as best we could, to discharge our duty among them. Our school was kept open that we might embrace every opportunity of speaking to those who would attend.

Our Sabbath day services were also conducted as usual, though the male attendance both at school and also at Church was but nominal, the average attendance at school being but four, at Church twelve. We are still looking very anxiously for letters. Hope deferred in that respect so long maketh the heart seek. Pray for us. Cease not to wrestle mightily with God for Tana's sons and daughters. They know not the Lord—they know not the blessings of that salvation which they so long despise.

Yours &c,

J. W. MATHESON.

## OTHER MISSIONS.

**MICRONESIA.**—The Micronesia Mission is one of the more recently formed missions, and we believe the most distant one in the Pacific. A recent letter from the Rev. Mr. Bingham, after speaking very favorably of the character of some where baptism had been previously mentioned, says:

Our King, also, Tekaiaka, is taking a noble stand in some respects. He has put aside all his wives but one, yet providing for the wants of one who is the mother of some of his children. He orders abstinence from work on the Sabbath, is most regular in his attendance upon public worship seems very docile: and Capt. Gelett, of the Morning Star, has more than once spoken of the marked change in his demeanor. He appears to be almost a Christian. His wife, Nei Kaobunang, gives still more pleasing evidence of a change of heart. We hope soon to propose her as a candidate for baptism. Another woman also affords us much hope that Jesus numbers her among his little ones. She has learned to read without instruction from the missionaries. Still other men and women profess faith in Christ, and in several instances their fruits are quite cheering.

**THE MISSIONARY SPIRIT.**—One single parish in Germany with its noble pastor. Harms, has within the past eight years sent to the east coast of Africa 41 missionaries, and is now sustaining them. It also sustains in its midst, a

school for training its missionaries, and a missionary magazine in which is published the correspondence of the friends sent to their distant field. Their zeal for God in the work of evangelizing the world, puts to shame our puny efforts, and, indeed, the efforts of nearly every Christian denomination. What shall we say? that even in these trying times, a denomination of 80,000 cannot strengthen the little band they have sent to fight where Satan's seat is, by sending them a reinforcement? We know we can, if we will. One tithing of the zeal, which, under God, pastor Harms has infused into the hearts of his people, would lead us to do this now, and even much more. True, it would require us to arouse from our criminal apathy, but what a blessing to ourselves and to our denomination would that be. A spirit of Christian enterprise would be awakened that would impart new spiritual life and vigor to our churches.

**MURDER OF TWO MISSIONARIES IN CHINA.**—A private letter dated Shanghai, Oct. 24, 1861, gives the following facts relative to the murder of two Protestant missionaries:

"Last Sunday night, just after the service in the Episcopal mission chapel Bishop Boone received a letter from Mr. Smith, of their mission at Chefoo, stating that Rev. Mr. Parker, of the Episcopal Mission, and a Mr. Holmes of the Baptist mission, had been mur-

dered by the rebels; that they had been obliged to flee with their families; and that Mrs. Parker and her son were on the steamer which brought the letter. The Bishop went out in a sampan, and tried to find the ship; but after going about until nearly midnight, came back without finding it. It had not yet come up the river. Upon further intelligence, we learned that the rebels had been advancing upon Chefoo, devastating the country all around, slaughtering the villagers, and burning the villages. Messrs. Parker and Holmes, who were living at a little village called Yentai, went out to meet the rebel chief, to see if they could induce them to pass by their village without molesting them; for as Chefoo was too strongly guarded by foreign soldiers to be taken by them, and as they could get nothing valuable at Yentai, they begged them to spare the inhabitants. The chief, it seems, ordered the two missionaries to be killed, and also made an immediate descent upon the village. Mr. Smith, who was living there too, took all the missionaries' families to Chefoo at midnight, and they just escaped, and that was all. Mr. Morrison had sent horses for them at 11 P. M., and urged them to go to Chefoo immediately; he also went down himself with some French soldiers, to guard them to the city. From all accounts the rebels must have entered the place at daylight, and they destroyed everything, smashed crockery and furniture, poured molasses and oil on the carpets, pulled the springs out of the sofas, and acted like fiends. I cannot begin to tell you the deeds which were done by them."

AMERICAN MISSION IN WESTERN INDIA—Scenes of deep interest occurred at Ahmednuggur, Western India, in connection with a meeting of the Mah-ratta mission, in October, of which accounts from several sources have appeared in the *Bombay Guardian*. There was liberal giving, such as there had been previously among the Nestorian and the Madura Christians; and as in those cases, the contributions seemed to be prompted by love to Christ and his cause, quickened by special influences of the Holy Spirit. One writer

says, October 26th: "The Lord has come near us, and our people have felt his presence. The common expression is, 'it is good to be here.' Every one feels fully paid for coming, by what he has witnessed and felt at the meetings, yesterday afternoon and this morning." Another remarks: "There was a greater spirit of prayer than I ever before witnessed in India," and another, "Our prayer meeting to-day with the native Christians, was very interesting. There is a tender earnestness and a solemnity, such as I have not before seen. A few of the Christians, say eight or ten, seem very much quickened in their spiritual life."

In still another letter it is said: "We came, hoping for a special blessing, and yet, hardly daring to expect it." \* \* \* "It was not of man; God had prepared the way for a blessing, and when the earnest words of Vishnoopunt found their way to our heart of hearts, and he followed up his appeal by putting one month's pay on the table, and invited others to join him in the good work of giving, every heart responded with a wish, and a purpose to give." "He spoke very earnestly, and I forgot my pencil, though I had intended to take notes of his address." "We had a delightful communion season on Sabbath afternoon [October 27.] Now the Christians have dispersed to their villages and duties, but the influence of the meeting must go with them. Pray for us."

Respecting the contributions on this occasion, which amounted to several hundred rupees, one writer says: "Many gave, or pledged, gold and silver rings, bangles, and other ornaments common among the natives. Animals also were given—a horse; a pair of goats; half the price of a buffalo; a cow; a pair of hens; a duck; eggs; a turban; a book; a month's wages; half a month's wages; three months' wages, &c. Thus it went on for an hour," on Friday; and the next day, it is said, "The scene of yesterday was repeated with increased interest." "There was a deep feeling of unworthiness, of contrition for past neglect of duty, and love to the Saviour, which was one of the most hopeful features of the movement."

## OUR CHURCH NEWS.

The Presbytery of Pictou met in *hunc effectum* at New Glasgow, on Tuesday, 31st December last, for the purpose of discharging a call from the congregation of Merigomish. The Revd. George Walker reported that he had moderated in said call and that it had come out unanimously in favor of Mr Alexander Falconer, preacher of the Gospel. The said call signed by one hundred and thirty-eight persons in full communion, and a paper of adherence signed by one hundred and eighty-six persons were laid upon the table of Presbytery. On motion the call was sustained, and intimation appointed to be given to Mr. Falconer, and subjects of trial for ordination were assigned him in the event of his acceptance.

The Presbytery met for ordinary business at New Glasgow on the 31st Jan'y. A report was received of the Rev. A. P. Miller's labors at French River for the last eight months, which was approved by the Presbytery. The Commissioners from that quarter reported that they had honorably fulfilled their pecuniary engagements to Mr. Miller. A petition was now presented for a moderation of a call in that locality, together with an accompanying subscription list. After considerable discussion it was agreed that the Rev. A. P. Miller be located there for another year.

The Rev. W. S. Darragh was appointed to moderate in a call in the congregation of Goshen, on Monday, 17th February.

The Rev. Mr. Downie reported that he had fulfilled the appointment of Presbytery to Lochaber, but no report having been forwarded from the congregation, the Presbytery was instructed to write enjoining them to have it forwarded to next meeting of Presbytery.

Reports of Missionary labour by Rev. A. W. McKay, W. S. Darragh, Alex. Falconer and J. D. McGillvray, were read and approved.

The next meeting of Presbytery was appointed to take place at Barney's River for Presbyterial visitation on the 2nd March, the Rev. J. McKinnon to preach on the occasion.

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THE PRESBYTERY OF HALIFAX in connection with the Presbyterian Church of the Lower Provinces met at Shelburne

on Wednesday, 15th inst., at 11 o'clock A.M.—The following members were present, Rev. Geo. Christie, Moderator pro-tempore, G. M. Clarke, H. McMillan and J. Morton, Ministers, and Philip Bower, Ruling Elder. Mr. Christie preached an appropriate and deeply affecting sermon from Luke xxiv. 47. "And that repentance and remission of sins should be preached in his name, among all nations beginning at Jerusalem."

Mr. Morton was appointed Clerk, *pro tem*. Rev. P. G. McGregor having forwarded the minutes of last meetings of Presbytery, they were read and approved. The Presbytery then proceeded with the object for which it had met, namely, the Presbyterial Visitation of the congregation, when the questions of the formula were put by the Moderator, to the Minister, elders, Session and managers. The answers given were considered in general satisfactory; and some recommendations were offered to the managers, by attending to which it is hoped that the financial affairs of the Congregation may be carried on with greater promptitude and efficiency. An increase of Elders was also urged upon the Session. The day being stormy the attendance was not so large as could have been wished.

On Thursday morning the Presbytery met in the Presbyterian Church, Clyde River. After Sermon by the Rev. J. Morton from Rev. xxii. 17. "And the Spirit of the bride say come: and whosoever will let him take of the water of life freely." The minutes of last meeting having been read and approved, the Presbytery proceeded to the Presbyterial visitation of the congregation. The questions of the formula were put by the Moderator, to the Minister, Elders, Session and managers, and answered in general to the satisfaction of the Presbytery. Similar advice was given with respect to the management of the financial affairs, as that tendered to the Shelburne Congregation. The day was fine and the attendance highly respectable, and the services tho' long were listened to with the greatest attention. The deep interest manifested by that new congregation in the meeting of Presby-

tery was very encouraging, and speaks well for the Presbyterianism of the West.

The Presbytery having met in the afternoon,—agreed, on account of the small number of members present and the utter impossibility of Mr. Clarke proceeding to Yarmouth, to defer meet-

ing there until summer, when it is hoped that not only all the members in the west, but some from the eastern part of the Presbytery will attend.

The next meeting was appointed to take place in Chalmers' Church, Halifax, on the second Wednesday (being the 12th) of Feb., at 11 o'clock, A. M.

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## FIRESIDE READING.

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### PERIL OF A PRAYERLESS FAMILY.

There are times when your children think—deeply think, of the subject of religion. They inquire what they must do to be saved. They are pressed with the great truths of eternity, and they desire to know the path that leads to immortality. Every parent knows that such thoughts are right; and that their *first* days are their *best* days, to attend to the cares of the soul. And few are the parents who would not express a desire that these serious thoughts should ripen into the settled peace and purity of the Christian. They are the sweet openings of the buds of spring, the putting forth of lovely flowers, and may be nurtured to produce a rich harvest of piety. How shall this be done? what will be the most effectual deepener and promoter of these feelings? It is clear that if the object of the parent was to secure the ascendancy of these feelings, no way could be found so effectual as daily religion in the family. Let the child see that his seriousness has the countenance of a father and mother—that it falls in with their views, and accords with their most ardent desires, that to cherish these feelings would be to pour balm into their bosoms, and to fill their lips with praise—that there is an altar for the morning and evening sacrifice to deepen them, and there is no earthly influence that could be so effectual to ripen these feelings into the love of God. It seems to be a power expressly organized to accomplish this great work on the soul of the child. And on the other hand, let there be no family altar, and no sacrifice of praise in the habitation, and it is easy to see what is to be the result on the mind of a child anxious about his eternal welfare. True, he

feels, and deeply feels. He prays, he trembles, he weeps. He lifts the eye to heaven in a state of deep anxiety, and waits for a guide to conduct him to the Saviour of men. The world to him is losing its charms. *Temptation is shorn of its power.* Fashion, wealth, and splendor, are dimmed of their lustre, and the spirit pants for immortality—for brighter peace—more perennial joys than this world can give. What is demanded then to fill the whole soul with peace? What but the family altar—the deep seriousness of religion there—the pleading father, the bending circle, seeking for common salvation? And if there be no such altar how cold and chill all that influence in a family! If the world be all, and fashion only has its seat there, or wealth is the grand object, or a mother's lips invite to the theatre and the ball room, and never speak of prayer; and a father's hand guides only to scenes of gain or ambition, who can fail to see the result? How soon all seriousness shall disappear! How soon the Spirit of God shall be grieved! How soon a new current will be given to the affections, and the Son of God shut from the view, and the Prince of darkness establish again his broken and enfeebled reign. Stronger fetters shall bind the captive to the chariot of the dark monarch of despair; and all the influence a family be imparted to prolong his empire over the soul. And if to this we add what *may*, and does often exist, in a family without prayer, cold and cutting remarks about religion; perversion of its doctrines and duties; derision of the work of God in saving man; apparent respect, but real sarcasm, the work is done, and the enemy of man has gained his object. The most sad narrative, perhaps, that could

be penned in this world, would be the history of families who have thus stifled the serious thoughts of children, and driven back by neglect or derision, the Son of God advancing to take possession of the human heart. For the wealth of the Indies, I would not come into the secret of such families; nor hazard the loss and ruin which might accrue to my children in days of seriousness, by the neglect of family prayer. There are times when the neglect of this plain and obvious duty, may seal the character of a child, and mark his course forever onward in the ways of sin and hell.

#### DEATH MADE SWEET.

James Renwick, the Covenanter, and the last of Scotland's great cloud of Christian martyrs, says, in a letter written on the morning of his execution, "Death to me is as a bed to the weary." A young woman whom the writer knew, and who was subject to fainting fits in the latter stages of a fatal disease, said, in a tone of disappointment as she opened her eyes after a swoon, and saw her mother still bending over the bed, "Am I here yet?" She had hoped when she felt the fainting coming over her heart, that this time the Lord would lead her out on the other side. A young mother, also to the writer well known, had so completely gained the victory during her life, that when death was evidently drawing near, she threw back with a playful smile the sympathizing expressions of her friends, saying, "I have the best of it,—I have the advantage of you all, in getting over first." In that particular case, the soul in departing left its joy so distinctly imprinted on the body, that the countenance of the dead, instead of being repulsive, attracted by its angel-like loveliness even a little child. "Mother," said an infant of six years, after gazing on the face of the dead, still radiant with joy,— "mother will there be room for a little girl in Aunt W——'s grave?" "Why do you ask, child?" "Because I would like to be laid beside her when I die."

#### A CAFFRE PRAYING IN THE WILDERNESS.

Mr. Gladwin, missionary in South Africa, was once on a journey with an attendant, a Christian Caffre. Night

approached, and they lay down to rest under the shelter of a bush; they had no waggon, no tent, nothing to cover them but the bush, nothing to protect and shelter them but the good providence of God in whom they trusted. The night was cold, as the nights sometimes are in South Africa. They slept soundly, and awaked in peace and safety. When they arose, Mr. Gladwin desired the Caffre to pray. They knelt down in the desert; the Caffre prayed, "O Lord, we thank thee we have had a very good night; slept very well, only rather cold. WE HAVE BORROWED THE NIGHT FROM THEE, O LORD, AND NOW WE WANT TO BORROW THE DAY." This was the beginning of his prayer, and we may learn a good lesson from it. We have nothing of our own, everything is lent us by God; our life, our health, our influence, our money, all are intrusted to us, lent us by our heavenly Father, to be used in his service, and for his glory. Let us pray for grace rightfully to use our mercies.—*Juv. Miss. Mag.*

THE DEATH OF A CHILD BLESSED TO HER FATHER.—A Hindoo came to a missionary, begging to be taught the "religion of Jesus Christ." "Why do you wish this?" said the missionary. "Because," he replied, "lately I became ill, and when I was so weak and sick that I did not think I could ever get well again, I remembered the peace, the patience, and even the joy, that shone from the face of my child before she died. Ah! said I to myself, that child believed in Jesus Christ. There must be something very good in this belief, since it can make people so happy and peaceful, even when they feel that they are dying. And so I have come, and I wish to be taught about your God, and the God of my child.—*Juv. Miss. Mag.*

INTERESTING CONTRIBUTION.—The following has lately been received by the Secretary of an English Missionary Society. "From two little deceased brothers, of the age of six and four years, the savings of their pocket-money, six shillings and three pence. The elder, a few days before his death, when asked to give the money for purchasing bread for the poor, replied, "O no, father! the Gospel is of much more value than food."

period of its history. The reality of the awakening of 1859 is proved by the abundant fruits which have followed; in the decline of intemperance; in increased Sabbath sanctification, the attendance at public worship being devout and numerous beyond precedent; in a general observance of worship, and a revival of the good old plan of catechising on the Sabbath evening; in an increased demand for religious publications; in the province being covered with a net work of prayer meetings, (through the work of colportage in part,) and in "a growing disposition to read and speak on spiritual subjects;" the zealous propagation of the truth, and enlarged missionary efforts, as well as—last, not least—a higher standard almost everywhere attained, by the voluntary and loving gifts of a revived and earnest people. Public spirit also marks the Irish Presbyterians. They glow with zeal, and abound in gifts for Continental, and especially Italian, evangelization.

### NOTICES, ACKNOWLEDGEMENTS, &c.

The HOME MISSION BOARD will meet in the Presbyterian College, Halifax, on Tuesday, 11th February, at 4½ o'clock, P.M.

A. MCKNIGHT, Secretary.

### PAYMENTS FOR THE HOME AND FOREIGN RECORD.

The Publisher acknowledges the receipt of the following sums:—

Rev. Professor King	\$4.00
Geo. Runciman, Annapolis	60
R. E. Fitzrandolph, do	60
James McGregory, bal. 1861	1.00
James Patterson, do.	1.80
Thos. B. Chisholm, Onslow	60
Rev. James Fraser, bal. 1861	5.92½
do. 1862	1.87½
Rev. Dr. Cramp	50
John W. Bass, Esq.,	50
Rev. Dr. Smith	60
Mrs. Young, senr.,	60
Hiram Smith, Newport	8.00
Rev. Jacob McLellan, Noel	4.00
Miss Forrest, Halifax	5.00
Rev. D. McKinnon	50
Mr. William Dunbar	50
Mr. Charles McCabe, Parrsboro'	2 50
Rev. Dr. McLeod, 1861	13.00
Rev. A. McLeod, 1861	5.25
John Henderson, Wallace River	60
Rev. R. S. Patterson	4.00
Rev. A. Stuart, 1861.	10.50
Donald Sinclair, Goshen	1.00
A. S. Sterns, Truro, 10.00; do. 1862	14.00
Robert Trotter, Antigonish	6.50
Rev. K. McKenzie, 1861	6.40
Students Missionary Association	50
John Crawford, Economy	60
A. F. Matthews, Cascumpeo	8.00
D. F. Layton, Londerry	10.45
Johnston and McNaught	6.00
John Hardie, Newcastle	2.00
David Freize, Maitland	1.00

Monies received by the Treasurer from 20th Dec. 1861, to 30th Jan'y. 1862.

### FOREIGN MISSION.

From Sab. School Children, Prince Town, P.E.I., to meet extra expense of Mr. Geddie's children, per John Williams,	2 11 6
From a friend,	5 0 0
New Year's Thank-offering from a Presbyterian, Cornwallis,	10 0 0

### HOME MISSION.

Home Church, Pictou,	3 2 6
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The undersigned begs leave to acknowledge receipt of \$40 from "a Presbyterian," Cornwallis, for the Foreign Missions of our Church, and in name of the Foreign Mission Board to tender our most cordial thanks for so generous and liberal an offering to the cause of Christ among the heathen. This is not the first offering from the same hand to the cause of Missions, and should the followers of Christ among us come to be animated by the same noble spirit and give to that cause as the "Lord Jesus prospered them," we should not only be in a condition to uphold our present Mission to the South Seas, but to occupy our wide field in some other dark portion of this sin stricken and alienated world. We are ever and anon questioned about the Mission to Turkey, whether we are hardily to take it up as a Church, or to aid some of those Churches who are efficiently carrying on operations in that superstitious land, or turn the tide of war into some other benighted quarter of Europe or Asia!

The only answer which we can give to the above re-iterated question is—that as soon as our people put us in possession of the sinews of war we are prepared to wage war with the "prince of the power of the air" and his confederated hosts in Turkey, Italy, or any enslaved land, where a prospect of usefulness opens up to us. And among the 70,000 Presbyterians who have enrolled themselves under the standard of the Presbyterian Church of the Lower Colonies, shall there not be found *one hundred* of similar noble spirit with "a Presbyterian," who will lay on the altar of the Lord a similar amount with his contribution? If such a number should be found, and the amount of \$4000 be put into our Treasury the Church will not be long to carry out the mind of Christ in any quarter where the donors may direct her attention.

We have reason to believe that our worthy friend "a Presbyterian" is not a man of accumulated or accumulating wealth, but his heart is enlarging as the cause of Christ is gaining ground against the close-fistedness and selfishness of nature. Shall the idea of such a contribution as we acknowledge from a Presbyterian, enter into the minds of *one hundred* of the readers of the Record? We wait for a reply, and then an answer will be speedily given concerning the Foreign Mission.

JOHN STEWART, Chairman, B.F.M.



Those persons still in arrears for the late *Instructor* and *Register* are requested to remit the amount without delay, as there are some bills due on account of these publications which require to be met immediately. Remittances may be made either to Mr James Patterson, Pictou, or Mr Barnes, Halifax.

### THREE MISSIONARIES WANTED.

The Board of Foreign Missions having been authorized by the Synod to send another Missionary to the New Hebrides, and there being two vacancies by the deaths of the Revs. S. F. Johnston and G. N. Gordon, the Board are now anxious to send three Missionaries to that field, as soon as suitable persons can be obtained for the service. Any ministers, licentiates or students of Theology, belonging to the Presbyterian Church of the Lower Provinces, or sister churches in Britain or the Colonies, who may be willing to devote themselves to the work, are requested to communicate with the Secretary, the Rev. JAMES BAYNE, Pictou.

### BOARDS AND COMMITTEES OF SYNOD

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*Committee on Temperance.*—Rev. Messrs. A. Munro, Crawford, N. McKay and McNeil, with their Presbytery Elders. Rev. J. Cameron, of Nino Mile River, Corresponding Member. Rev. H. Crawford, Convener.

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*Committee to audit Accounts.*—Rev. G. Walker and Messrs. Roderick McGregor and Alexander Fraser, of New Glasgow.

*General Treasurer for the Funds of the Church, except the Memorial Fund, and the funds invested in Halifax.*—Abram Patterson, Esq.

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### The Home and Foreign Record.

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