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

**SEPTEMBER, 1861.**

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HALIFAX, N. S.:  
 JAMES BARNES, 179 HOLLIS STREET.  
 1861.

## TWO MISSIONARIES WANTED.

The Board of Foreign Missions having been authorized by the Synod to send another Missionary to the New Hebrides, and the death of the Rev. S. F. Johnston, having left a vacancy on the island of Tanna, the Board are now anxious to send two 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, Picou.

### HOME MISSION NOTICE.

The Home Mission Board will meet in the Presbyterian College, Halifax, on Tuesday, the 15th of October, at 2 o'clock, P. M. Presbyteries are requested to forward their applications for missionary supply in sufficient time to be laid before the meeting.

A. McKnight, Secretary.

### FOREIGN MISSION NOTICE.

The Board of Foreign Missions will meet in Primitive Church, New Glasgow, on Tuesday, 10th September, at 10 o'clock, A. M. As a large amount of important business is to come before the Board, a full attendance is requested.

JAMES BAYNE, Secretary.

## NOTICES, ACKNOWLEDGEMENTS, &c.

Monies received by the Treasurer to the 20th August, 1861.

### FOREIGN MISSION.

July 6	From James Ch., N. G.	£ 9 18 4
"	Evangelical Society do.	3 3 1½
"	Ladies Religious & Ben. Society, N. G.	3 0 0
25	Lot 16, P. E. Island	13 10 0
"	Congregation, Covehead	9 2 0
"	West St. Peters, P E I	7 0 0
"	A friend to Missions, do.	2 0 0
"	A Wesleyan, 6s.; Lot 4 Campbelltown, Rev. Mr. Fraser, 60s.	3 5 0
27	Mrs. Proudfoot, Salt Springs	10 0
Aug 1	Mr. Rodk. McLeod, Cariboo	2 0
"	Geo. Ballentina, Cape George	10 0

### HOME MISSION.

Congregation, Covehead, P E I	£2 10 0
Lot 16, do.	1 10 0
West Church, St. Peters, P E I	1 0 0
Religious Society, Salem Ch., G. H.	4 1 0

### SEMINARY.

Covehead, 10s.; Lot 16 P E I, 40s.	2 10 0
West St. Peter's, 24s.	1 4 0

### PROTESTANT INSTITUTE, SCOTLAND.

Covehead, PEI, 40s.; Bedequo Con.	
per Rev. R. S. Patterson 20s.	3 0 0
Jews Soc'y from Lot 16 P E I	1 0 0
Turkish Mission, Covehead Cong.	3 4 0
ABRAM PATTERSON, Treasurer.	

### HOME MISSION.

Collection at Tangier on 7th July	£1 3 3
less Mr. Duff's expenses	17 6
	£0 5 9
A. McKnight, Secretary.	

### HOME AND FOREIGN RECORD.

The Publisher acknowledges receipt of the following sums for the Record:—

Rev. T. S. Crow, Maitland	\$2 50
Mr. D. Kennedy, River Dennis, C.B.	2 50
Mr. Geo. B. Johnson, New Annan	1 00
Mr. Allan McDonald, Whycomoh	2 50
Rev. Jas. Fraser, Boularderie, C. B.	1 20
Mr. Arch. Gordon, Cascumpee, PEI	11 00

Messrs. A. & W. MACKIVLAY acknowledge receipt of the following sums for the Presbyterian Church of the Lower Provinces.

### FOREIGN MISSIONS.

Chalmers' Ch. Miss. Association	£ 7 16 5
Shelburne, per Rev. Geo. Clarke	6 8 0
Rev. Mr. Forlong's Cong Cornwallis	3 12 6
Birdgewater, per Mr. Morton	3 0 0
Poplar Grove Miss. Society	20 0 0
Salt Springs	4 18 10
Grand River, C. B.	2 3 2
Rev. A. Fraser's Congregation	6 10 0
Rev. J. Fraser's Cong. Boularderie	12 9 7
Sabbath School, Loch Lomond	9 6

### HOME MISSIONS.

Chalmers' Ch. Miss. Association	12 9 1
Shelburne, per Rev. Geo. Clarke	2 12 0
Bridgewater per Mr. Morton	3 0 0
Poplar Grove Miss. Society	20 0 0
Grand River, C. B.	1 5 0

### EDUCATION.

Poplar Grove Church	21 5 0
Rev. Jas. Fraser, Boularderie	12 9 7½

### SYNOD FUND.

Poplar Grove Church	6 15 4
Shelburne, per Rev. Geo. Clarke	1 19 6
South Cornwallis Church	1 3 4
Grand River, C. B.	18 6½

## The Home and Foreign Record.

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### TERMS.

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For every ten copies ordered to one address an additional copy will be sent free.

These terms are so low that the Committee must insist on payment in advance.

# THE HOME AND FOREIGN RECORD.

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SEPTEMBER, 1861.

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## THE INTELLIGENCE FROM THE NEW HEBRIDES.

Our present number is freighted with heavy tidings. Seldom, even in this world of change and sorrow, is a periodical called to record in one number a series of calamities so distressing in themselves, so deeply affecting the interests which it is intended to promote, and coming in such rapid succession. Indeed, to the Church at home the whole has come without any interval, one mail bringing all the letters appearing in our present number, with their heavy weight of sorrow. These letters will be read throughout the Church with many a weeping eye and bursting heart. We can scarcely conceive a man anywhere who will read them unmoved. The scenes there presented—the young servant of God dying far from the land of his fathers, in sickness reverting to the scenes of his childhood, and sighing at the remembrance of the tender attentions of a mother's hand—yet so absorbed with the one idea of the salvation of the perishing, that he was ready cheerfully to leave the world “only for the heathen”—the bereaved widow burying the desire of her eyes, and sitting down in loneliness in her desolate habitation, surrounded by savages thirsting for the blood even of the Missionaries, like wild beasts roaring for their prey—the pestilence with its many scenes of death and domestic desolation among the Christians of Aneiteum—and its still more dreadful ravages among the Heathen of Erromanga and Tana—the poor inhabitants of Aneiteum weeping, like the Jews of old, over their “holy and beautiful house burned up with fire and all their pleasant things laid waste”—the devastation of the hurricane—present a picture of sorrows such as, even in romance, are seldom combined in a single scene. “How hath the Lord covered the daughter of Zion with a cloud in his anger.” In the message which we are called to bear this month to the Church, so different from what we have been accustomed to bring for many months, we feel as if, like one of the old Prophets, we were called to bear “the burden of the Lord,” and are inclined to say, “Let mine eyes run down with tears night and day, and let them not cease; for the virgin daughter of my people is broken with a great breach, with a very grievous blow.”

But “shall we receive good at the hand of the Lord and shall we not receive evil.” Long time has our Mission enjoyed his favour—for years its history has been but a record of mercies, and now that in so many and trying forms he has been pleased to deal otherwise with us, what should we do but bow in reverence before the great Ruler of the Universe, in whose hand are our times—who sendeth forth the pestilence—while “fire and hail, snow, vapours and stormy wind fulfil his word”—acknowledging submissively his hand,

saying, "It is the Lord, let him do what seemeth him good" "I was dumb, I opened not my mouth, for thou didst it,"—and confessing the righteousness of all his procedure, "We know, O Lord, that thy judgments are right, and that thou hast in faithfulness afflicted us."

The circumstances of the Church for some time render the dispensation more striking and impressive. For some months all God's dealings with us have been such as constantly to draw forth from us the exclamation, "The Lord hath done great things for us whereof we are glad." Who could fail to mark the hand of God and his great mercy in the manner, in which the Union was brought about—who has forgotten the joyous scenes of the 4th October last, a day ever memorable in the history of the Church in this land. Since that time the Church seems to have been floating onward upon a full tide of joy and prosperity. Every difficulty we feared seemed to vanish out of sight, and the Lord seemed to smile upon all our undertakings, and to bless us in all the work of our hands. The Synod has come round, not without forebodings in the anticipation, but not only have all such fears been dissipated, every fondest hope has been realized. Not only did harmony and peace mark our proceedings, but there was the utmost unanimity of sentiment, cordiality of feeling and abundant joy. Even in the discussion of matters involving personal interests and likely to excite personal feeling all was forbearance, mutual confidence and brotherly love. All the schemes of the Church prospered. Our cup truly ran over. "We were like them that dream. Then were our mouths filled with laughter and our tongue with melody."

But in the arrangements of God's Providence it often happens, both in the experience of Churches and individual Christians, that seasons of highest enjoyment are followed by peculiar trials. It was immediately after our Saviour's Baptism, and those scenes of glory, by which on that occasion God gave testimony to his person and work, that he was led up into the wilderness to be tempted of the Devil. And his servants generally may say,

We may expect some danger nigh,  
When we possess delight.

The reason of this arrangement may be, that God foreseeing the trial has sent such scenes of joy to strengthen our hearts in view of them, as Elijah was fed with the food prepared by the angel for his journey through the wilderness, so that he went in the strength of that food forty days and forty nights. Or more frequently as Paul after being caught up into the third heavens, and hearing words which it is not lawful for man to utter, had given him a thorn in the flesh, a messenger of Satan to buffet him, lest he should be exalted above measure with the abundance of his revelations; so severe trials follow hard upon our enjoyments, lest our hearts should be uplifted, and that we may learn how necessary it is that such creatures as we should be "clothed with humility." Churches cannot any more than individuals bear uninterrupted prosperity. In the present state of human nature, it is apt to beget self confidence; and, (strangest peculiarity of man in his fallen state,) that is the very season when he is most apt to forget the author of all his mercies, and affliction is the means which God finds necessary to employ to bring him to a proper sense of his dependence. In such cases the Church's experience is like that of David, who says, "In my prosperity I said I shall never be moved," but who was soon taught by the divine dispensations, whence came all his favours, and how speedily they might be removed. "Lord by thy favour thou hast made my mountain to stand strong, thou didst hide thy face and I was troubled."

Each of the bodies of which our Church is composed, have been highly honored of their master above all the Churches of our land in undertaking

its own means a Mission to the Heathen; and by the Union we all felt that we were specially honoured in having two interesting Missions, but now God has laid his hand upon both. From the failure of our Missionary's health, and other circumstances, the Mission in Turkey has been in the meantime suspended, and now the New Hebrides Mission has passed through even more painful scenes. Well may there be among us great searchings of heart, and appeals to him who trieth the reins of the children of men, that he would show us wherefore he contendeth with us." We have spoken of our Foreign Missions as the glory of our Church, and so in an important sense they are. But has it always been in the spirit of entire acknowledgment of him, whose it is to make great, as the author of the high, the distinguished honour conferred upon us of bearing the standard of the cross upon the high places of the field? Even when we have spoken of the great things God has done for us as a Church, has it always been with humble gratitude to him, or has it never been with somewhat of a spirit of vainglory? Have we been proud of our Foreign Missions? Especially has there been no feeling of self elation as we contemplated all that was done through our instrumentality in those distant isles of the sea? Have we felt no rising of self complacency, as we looked upon other bodies in the Province not only without Foreign Missions, but dependent for the support of their ministers upon the mother country, and as we thought that even in our separate state each body had a Mission of its own, and that in our united state we would have two? Have we had no feeling like self exaltation at the idea of our superior position—no feeling as if we were better than they—more worthily fulfilling the purposes of a Christian Church and more deserving of the commendations of the Master? Have our operations always been conducted in the spirit of the command, "When ye have done all these things which are commanded, say we are unprofitable servants; we have done that which was our duty to do." Have we in short given God *all* the glory? Or have we burned incense to our own net and sacrificed to our drag? Even when in admiration we have exclaimed, what hath God wrought, has there been no mingling of a concealed feeling of self glorification for what *we* have done? When we make such appeals as in the sight of the Searcher of Hearts, who will say that he is guiltless? And have we not reason then to remember that our God is a jealous God—that "his glory he will not give to another, neither his power to graven images?" He will stain the pride of human glory. How did the Lord smite the king of Judea, because he gave not God the glory! Let us remember his visitation of the mighty monarch, who said, "Is not this great Babylon which I have built, by the might of my power and for the honour of my majesty"—how he was "driven from among men and had his dwelling with the beast of the field, until he knew that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will"—and let us say like that monarch on his return from his banishment, "And we praise, and extol and honour the King of Heaven, all whose works are truth and his ways judgment; and those that walk in pride he is able to abase." And henceforth, "He that glorieth, let him glory in the Lord."

As we see the New Hebrides Mission so peculiarly tried, should we not enquire whether there has not been a special pride in that Mission? May there not have been something like a looking down upon other Missions, where perhaps equal zeal and self-denial were exhibited, but where the great Head of the Church did not vouchsafe the same success? Has the difference always been ascribed entirely to Him who alone giveth the increase, or have we been ready to say, "By the strength of my hand I have done it and by my wisdom, for I am prudent?" Have we been proud of our agents, have we been

ready to acknowledge that "neither is he that planteth anything, neither he that watereth?" Have we been fixing our attention too exclusively upon *that* Mission and undervaluing other fields equally important? Or have any been allowing the Foreign Mission to engross their attention to the neglect of other measures of great, if not of equal, importance to the prosperity of Christ's kingdom? At all events, in the fact that that Mission has been so signally afflicted, have we not reason to enquire whether our error has not been on *that* point—that we may have been allowing some feeling approaching to idolatry to enter our minds regarding that undertaking, and thus incurring the displeasure of Him who has said that the idols he will utterly abolish?

Still we cannot help feeling that there is mercy in the form in which these afflictions have come. How much worse might have befallen us! What if God had suffered some root of bitterness to spring up in the Church at home, and thereby many were defiled? How much more reason would we have for sadness than at present, if God had sent among us a spirit of jealousy and strife? What wonder would there have been, if when two bodies come together, between which there had been in the past some jealousies and rivalries, these had broken out in alienation of feeling and vain jangling—a result in some quarters so earnestly desired, and to secure which there has been so much blowing among the ashes of the dead and buried controversies, in the hopes of finding some embers which might be fanned into a flame. What if God had suffered heresy to spring up among us? How much more painful would any of these things be than what we now experience!

Nay, we believe that God will employ these dispensations to knit us more closely together. There is no stronger cement of earthly attachment than communion in sorrow. Sons have buried all their animosities at the grave of a parent, and the parents, who have mingled their tears over the bier of their little one, have felt their hearts drawn to one another by new and tenderer bonds than ever before. And we doubt not that the Churches now happily united will, in the exercise of that sympathy by which, "if one member suffer all the members suffer with it," feel themselves still more closely drawn together, as they indulge a common grief over these afflictive events.

What abundant reasons for thankfulness has God given us in the midst of these trials! Without attempting to enumerate the unnumbered mercies vouchsafed to the Mission during its past history, we must particularly notice some that are mingled in the present cup. What reason have we for gratitude to the Preserver of men that this is the first death among our agents during the fifteen years that have elapsed since Mr. Geddie left our shores! They have travelled many thousands of miles by sea and by land—they have been exposed among savages on islands, either stained with the blood of the servants of the Lord, or from which they have been fugitives for their lives. They have been among "the pestilence that walketh in darkness, and the destruction that wasteth at noonday." But hitherto their lives have been spared. How rarely have Missions in tropical climes enjoyed such exemption from the ravages of the great destroyer! In Missions closely associated with our own, how soon had death his commission! Mr. Paton has been called to mourn over wife and child, while the Mission on the Loyalty Islands had scarcely been established as many months as ours has been years, till it was visited by a similar affliction in the death of Mrs. Creagh. Let us sing then of mercy as well as judgment.

Nor should we forget God's goodness to us as a Church in the grace bestowed upon his young servant just called to his reward. When we think of all the faith and self denial manifested by him in his devoted labours in life, and

in his calmness in death, we may well "glorify God in him," and praise the giver of all grace for all that he has done for his servant—"for the good fight foughten well, and for the crown he weareth now." The Church that has a man given her of the self-consuming zeal of Samuel Fulton Johnston, and is permitted to offer him to the service of God in the Mission field is highly honoured of God. Oh that a double portion of the same spirit were poured out upon all our ministers at home and abroad! Nor should we omit to remember how God has sustained the faith of all our agents in the Foreign field in all the trying scenes through which they have been called to pass.

It is no unimportant matter for gratitude, that God has given us such evidence of the reality of the work on Aneiteum, by the fiery trials to which the people there have been subjected. "That the trying of your faith, being much more precious than of gold that perisheth, might be found into praise and honour and glory at the appearing of the Lord Jesus Christ." God has been trying that people, and nobly have they stood the test. Christ has warned his ministerial servants, that they may expect many who at first promise well to fall away in the time of trouble; and among a people but recently reclaimed from the most degrading idolatry and taught to regard disease as the judgments of their gods none need have been surprised, if we had learned that of those who had professed Christ's name many had gone back and walked no more with him. In other Missions there have been at times sad defections. May not many of us have had our doubts of the genuineness of all that was reported to us? God has put them in the crucible, and has "sat over them as a refiner and purifier of silver," he has subjected them to tests, in their circumstances as severe as we need ever expect to see applied to any human society; and the result has been, that they have not fainted in the day of adversity, but have come out as gold tried in the fire. Thus the doubts of the Church have been reprov'd, and evidence afforded sufficient even to shut the mouths of gainsayers that the whole work is of the Lord. While multitudes have been cut down by death, let us rejoice with devout gratitude to God, that we were privileged to send them the words of everlasting life—that many are now with the spirits of the just made perfect, before the throne and shall meet us at the last day to rejoice with us as the humble instruments which God employed for sending them the gospel of salvation. And as we mourn over the multitudes of Tana and Erromanga swept into eternity without knowing a Saviour's love, let us ask why have they not the same hopes as the inhabitants of Aneiteum, why sent we not the gospel to them in time? They have passed away, and multitudes more are passing in like manner as hopeless and as miserable as they. What a call to be up and doing—to "work while it is day for the night cometh when no man can work."

We have also great cause of rejoicing in the evidence afforded, that these painful events have been already overruled for good, and in the prospect that they are yet likely to be the means more abundantly of advancing the cause of Christ in that quarter of the world. How wonderful that these events are already producing favourable impressions upon the minds of the remnant of the Heathen! Who that knew the views of that ignorant people regarding sickness and death, would not have expected that their prejudices against the gospel would have been not only confirmed, but excited to tenfold virulence! How remarkable that the Missionaries should have it in their power to bear decided testimony that, since these events, the minds of the inhabitants of Tana are more favourably disposed to the Mission than ever before. Truly God's ways are not as ours. Mr. Gill relates that on the island of Rarotonga in the year 1851 sickness so prevailed, that for a time Mission work was en-



tirely suspended, but that this was followed by a remarkable religious awakening—that a spirit of prayer was poured out upon the Churches, and a desire for religious instruction manifested by those who had been hitherto scornful or unconcerned, so that in the course of four months five hundred persons, among whom were some of the most obdurate on the Island, were brought under concern, of whom, at the time of his writing, three hundred remained consistent disciples of Jesus. Let us earnestly pray that it may be so in the present case—that while the ploughshare of trouble is breaking up the fallow ground, the Holy Spirit may cause the good seed of the word to spring up and bear much fruit to eternal glory.

It will be the fault of the Church at home, if she do not so improve this dispensation, as that a blessing shall follow. "Every branch in me that beareth fruit he purgeth it, that it may bring more fruit." We have been privileged to bring forth fruit in the Mission field, but God has seen something that needed to be purged away; and we doubt not, that purified of anything earthly that may have mingled in our efforts, our Church shall yet go forth to greater efforts and to bear more fruit to the praise and glory of God the Father. In the meantime, while humbling ourselves under His mighty hand, let us "have faith in God." We feel assured that there will be no thought anywhere of any relaxation in our efforts—that the universal feeling will be that we have not done enough, and that we must go forward. If we receive God's dealings in this spirit, then we shall yet be visited, as with "the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springeth out of the earth by clear shining after rain." Then we shall see that he has dealt with us as he said of Israel, "that he might humble thee, and that he might prove to do thee good in the latter end."

And now let our prayer be "Return, O Lord, how long? and let it repent thee concerning thy servants. Make us glad according to the days wherein thou hast afflicted us and years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us; yea, the work of our hands establish though it."

We subjoin the minute of the Foreign Mission Board on this subject :

In view of the truly Christian spirit which breathes throughout these letters, and the very calamitous tidings which they contain, this Board desire first to record their devout gratitude to *Jehovah for the long continuance of signal prosperity which has hitherto attended the New Hebrides Mission.* Nor would they entertain any doubt that the good hand of God is still upon the mission in this, the hour of deep distress. Some such affliction as that which has now come to pass, in the death of one of the missionaries, has oftentimes been feared, though the blow has at last descended where it was least anticipated. In the decease of their youngest missionary this Board readily recognize the divine monition, "Cease ye from man, whose breath is in his nostrils, for wherein is he accounted of." Mr. Johnston's natural abilities, educational acquirements, and above all his genuine piety, eminent zeal and entire devotedness to the missionary life, had awakened high expectation of distinguished usefulness and success. This expectation was greatly confirmed by his universal acceptance among the Churches during his valedictory visits—his safe and speedy transit to the distant scene of labour—his cordial welcome and the favourable testimony from all the mission brethren—his highly encouraging progress towards final location, and the ever watchful Providence which delivered him from frequent perils among the heathen. When this Board accepted his proffered services it was under the strong persuasion that "The Lord gave," now that these services have been withdrawn they have but to say "The Lord hath taken away," and they earnestly seek as for themselves so for all who are afflicted in this affliction the grace which will enable every one to say, "Bless-

ed be the name of the Lord." The immediate relations of the deceased will, the Board feel assured, receive, as they require, the warm sympathy of the Church at large. The sorrow-stricken widow will not only receive her full share of this public sympathy, but this Board will readily acknowledge her peculiar claims to their special oversight. Meanwhile they commend her to God, one of whose titles most amply vindicated in every age is, "A judge of the widow in his holy habitation."

The Board would farther record their deep sense of unfeigned sorrow at the almost incredible loss of life by disease on Erromanga, Tana and Aneiteum—amounting to one-third, and on some settlements to two-thirds, of the population—the fierce hurricane which has swept over Aneiteum with the besom of destruction, severely injuring the church and teachers' institution in Mr. Inglis' district, as well as uprooting plantations and overturning dwellings and school houses in every part of the island—and finally the incendiarism which has consumed the few church and school-house with much valuable mission property in Mr. Geddie's district. In these successive strokes of an afflictive Providence, each of which would of itself call unto mourning, and all, in swift succession, coming wave after wave, like an irresistible flood, threatening to engulf the mission in utter ruin, this Board do but discover the operation of His hands who is wonderful in counsel and excellent in working, who humbly under his mighty hand that he may exalt in due time. Their abiding faith is that to the Churches and their missionaries at home and abroad this fatherly chastisement has been sent both to correct past errors and to prepare for future conquests. Signal trials do not unfrequently, in the all wise arrangements of Divine Providence, prepare the way for signal triumphs. Let united and importunate prayer go forth to secure this most blessed result. Meanwhile let us all ponder the varied and important lessons taught in every aspect of the affliction.

The voice of Jehovah to his servant, suddenly called from his earthly service, was, according to the good hope through grace, "Well done good and faithful servant, thou hast been faithful over a few things, I will make the ruler over many. Enter thou into the joy of thy Lord." To us all the same voice saith, "Be still and know that I am God. I will be exalted among the heathen. I will be exalted on the earth." What shall be our voice unto Him? "Father, we thank thee, Lord of heaven and earth." "Even so, Father, for so it seemeth good in thy sight." And what shall be our voice, one unto another? In the Churches and Mission families of the New Hebrides, in the Churches of Scotland and Nova Scotia, the voice ought to be one. "Come, let us return to the Lord, for he hath torn and he will heal us, he hath smitten and he will bind us up."

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## FOREIGN MISSIONS.

### ANNUAL REPORT OF THE FOREIGN BOARD.

The Board of Foreign Missions in connection with the Presbyterian Church of the Lower Provinces of British North America deem it necessary, in presenting this their first Report to Synod, to pass under review, however briefly, the history of the respective missions formerly under the inspection of the two Churches now happily united.

#### HISTORY OF MISSION ON ANEITEUM.

The Presbyterian Church of Nova Scotia first resolved to enter upon the foreign field at the Synod of 1844, when they appointed a Foreign Mission Board. This decisive step was taken after mature deliberation. An overture from the Presbytery of Prince Edward Island had been introduced at the previous Synod and remitted to the several Presbyteries of the Church. It was then generally understood that the main agent in the movement *ab initio* was the Rev. John Geddie, then minister of Cavendish, P. E. I., although the overture was introduced by Dr. Keir, and had been adopted by their Presbytery. Mr. Geddie, who was thus truly

the father of the mission, offered his services to the Board, and was accepted as their first missionary to the South Seas. The appointment took place in November, 1845. About the same time the services of a catechist were secured. It was not, however, until July 13th, 1848, that these brethren with their families reached Aneiteum. The interval had been occupied in necessary preparation for departure from Nova Scotia, in the passage to the Samoas and in determining the special field of labour. The London Missionary Society's agents on these islands not only rendered valuable aid to our missionaries by imparting to them the fruits of generous hospitality and missionary experience, but appointed one of their own number (Mr. Powell) and seven of their native teachers to be co-workers with them. Mr. Powell left the mission September 1850, and the catechist resigned his charge within a few months of the same date. With the exception of the Samoan teachers, who still remained, Mr. Geddie was the only missionary now on the island. Undismayed by the unbroken mass of heathenism which surrounded him, this faithful servant of Christ struggled through the dark period of well nigh two years of almost solitary labour. His own life and that of his wife and family were in continual peril, not only from the heathen tribes, but from European traders, whose worldly craft was in danger to be set at naught. The labours of the devoted missionary were, however, singularly blessed during this trying period: thus manifesting clearly that while his former associates were scattered every one to his own and had left him alone, he yet was not alone, for the Father was with him." In May 1852 the first Christian Church in the New Hebrides was organized. Fifteen natives were baptized, of whom thirteen were adults. In this very important step Mr. Geddie counselled with the agents of the London Missionary Society, who at this time visited Aneiteum.

Mr. Inglis, of the Reformed Presbyterian Church, Scotland, was induced by our missionary to leave his station in New Zealand, with a view to permanent location on the New Hebrides. The co-operation of these two brethren commenced in July 1852, and has continued from that date to the present, with the full consent and cordial support of their respective Churches. The history of the Aneiteum mission thus organized has been one of signal and uninterrupted progress.

#### PRESENT STATE OF WORK THERE.

In his last journal Mr. Geddie details the results of twelve years labours. Ten years from the first formation of the Church under his care we find the membership 179. Some of these are teachers in the neighbouring islands. Besides a Deacons' Court, having in charge the temporalities of the Church, he has a Session consisting of seven members, each of whom has a certain number of church-members assigned to his charge, whom he visits and with whom he holds meetings for conversation, exhortation and prayer. At the meetings of Session each elder gives a report of the state of religion in his district. The number of schools on the island is between fifty and sixty, and these are attended by the whole population, with few exceptions. At each of the two mission stations there is an advanced school, where, in addition to reading, lessons are given in writing, arithmetic, geography, &c. These schools are select, and many of those who attend are likely to become teachers. Mrs. Geddie superintends the school in her husband's district. Having about ninety scholars in attendance she is assisted by some of the native teachers and their wives.

Besides his regular work of ministerial and pastoral services Mr. Geddie is much employed in Bible translation. In conjunction with Mr. Inglis he has so far perfected the New Testament Version as to warrant the application of their respective Churches to the British and Foreign Bible Society, London, for the printing of a large edition. In order to prosecute to the best advantage the work of revision, and the superintendence of the press, Mr. Inglis has returned to Scotland, where he is now engaged with his native assistant in perfecting the version. From the well known ability, integrity and industry of the translators, we are justified in anticipating that this version of the New Testament will prove the most faithful and perfect ever committed to the British and Foreign Bible Society. The regret which this Synod must feel that Mr. Inglis has not been able to accept the invitation tendered to him by the Synod of the Presbyterian Church Nova Scotia to visit the Churches in Nova Scotia, and as was fondly hoped, in sufficient time to meet

with us on this occasion, will be borne all the more patiently when it is known that he will not be able to visit the Churches in Scotland, whose servant he is, for two months hence. Although he still holds as an open question, whether or not he shall visit Nova Scotia agreeably to invitation, we may still indulge the hope of seeing him face to face, and hearing from his lips what God hath wrought for the natives of Aneiteum and surrounding islands.

From the last report to his Synod we learn that he had a membership of 131. Before he left his station he had ordained fourteen deacons and the same number of elders. The schools then were thirty in number, and all in an efficient state. The Teachers' Institution, the object of which is to prepare missionary pioneers, contains fifty pupils. During Mr. Inglis' absence Mr. Copeland supplies with much success his various departments of missionary labour, so that the work is not staid.

The most gratifying feature in the more recent intelligence from Aneiteum is the highly commendable efforts which have been put forth by the natives to contribute of their substance to the support and extension of the mission. Two missionary meetings were held, one at each station, and collections were taken. At each station the number present must have been 1200. The whole amount collected was as follows:—money, £2 4s. sterling; cocoanut oil, 10 gals.; arrowroot, 5500 lbs., being over 1½ lbs. for every one of the population, young and old. At the same time native dresses for females (200) and a quantity of mats were collected for the neighbouring islands. The price of arrowroot in Sydney ranges from 3d. to 6d. per lb. Taking the medium rate, and thus leaving ample margin for conveyance to market and other necessary expense, we have in this one article a contribution of over £100 stg. Upon the whole it may be fairly questioned whether there be any of our congregations, the liberality of whose missionary contribution, in proportion to their adhering population, will reach a much higher average. Taking the census of 1851, which gives in Nova Scotia and Cape Breton a population of 51,047 to the two Churches now united, the same average, say £100 stg. to a population of 3500 would yield £1544 4s. stg., or 1930 5s. c'y, a very much larger sum than was in any year contributed for missionary purposes by both Churches in their separate state. This disproportion, it may be fairly supposed, would be greatly increased on the basis of the recent census, the religious statistics of which have not yet been published, but above all were we to take into account our adhering population in Prince Edward Island, New Brunswick, Newfoundland and Bermuda. Who, then, can dispute the propriety of Mr. Geddie's appeal for an additional missionary, founded on this first fruits of the Aneiteum Churches, to send the gospel to the heathen? He expresses confidence that this people, who have but newly emerged from the darkness and degradation of heathenism will continue their annual contribution. As the cocoanut plantations grow to maturity their produce will become very valuable, and the growth of arrowroot will soon be greatly extended. But as matters now stand the missionary contribution more than equals the salary of one missionary; and if all our Home Churches would do likewise they would provide ample funds to sustain twelve missionaries and all contingent expenses. In his last letter Mr. Geddie reports the baptism of 15 adults and a number of children, so that the membership of his Church would then amount to 194. His Sabbath day audience averages 500. Looking back on his twelve years labours, then, we cannot doubt that Christianity has exhibited quite as satisfactory fruits on Aneiteum as in the most prosperous of our congregations in Nova Scotia. It was said of ancient Rome, when her decline became painfully apparent and her fall imminent, that the blood of ancestral valour, rendered sluggish and lifeless by sensual indulgence, was renewed and quickened by the infusion of some foreign element from the extremities into the heart of the Empire. Should not the spiritual pulse of this United Church beat higher and with accelerated speed, when from the remote isles of Western Polynesia comes back upon us the healthful tide of new-born Christianity?

#### WORK ON ERROMANGA.

From the labours of our first missionary we now pass to those of Mr. Gordon. Erromanga, the scene of his labours, is an island embracing a much larger ter-

ritory and population than Aneiteum. There is, however, and always has been but one resident missionary there, so that Mr. Gordon's labours ought to be estimated in view of such obvious disadvantages as this fact implies. The martyrdom of Williams on this island, during his exploring voyage in the *New Hebrides*, was quite sufficient to deter any missionary from choosing such a scene of labour, while other fields less hazardous to human life could be obtained. We cannot fail to estimate highly the Christian fortitude and zeal, which induce Mr. Gordon to enter first into the footsteps of "The Martyr Missionary," and continue *alone* with his not less heroic wife, to confront all the perils and privations of hourly contact with *such* savage society. He left Nova Scotia in the fall of 1856, sailed in the *John Williams* from London, July, 1857, reached Aneiteum, June, 1858, and landed on Erromanga on the 17th of the same month. His last report under date June, 1860, does not give us therefore more than the results of two years service, which is just the period that elapsed before the first fruits were gathered on Aneiteum.

The state of the population when he first settled, was fully equal he says, to the Apostolic description in Romans i. 28—32. About twenty years ago idolatry had its stronghold on Erromanga, but about that time an epidemic overran the island, and swept off many of the sacred men who died without successors. Hindrances to mission progress may be recounted thus—the sandal wood establishment—war even among those who profess the new religion, and the influence of the Tanese. Shame, confusion and hatred have seized the natives by the reading of the law of Moses, and their pride has been wounded by the admission of females to Christian worship. While in these and other matters the missionary did not fail to recognize the working of the Enemy of souls, he saw evident tokens too that God reigneth. Providential occurrences have recently produced a very favourable impression. Some who openly profaned the Sabbath and despised the authority of Jehovah have died in dreadful agony. The tribe that forsook the house of God to fight lost their head in a few days by a sudden attack of illness. From this and similar occurrences great fear had seized many, while others shunned the missionary. The result has been that increased numbers have attended public worship and seem more than usually in earnest, as if the Spirit of God were at work. The schools have not yet succeeded, chiefly on account of the want of suitable teachers. Mana, the native who lived on Samoa for several years and accompanied Mr. Gordon on his arrival at Erromanga, has been more successful as a teacher than all the foreign teachers, so that it is confidently anticipated, when a sufficient number of duly qualified natives shall have been trained, great progress shall be made. Of about 20 young men that were induced to attend school at different times 10 have made some proficiency in reading, &c., and of these one or two will make efficient teachers. Mrs. Gordon has been severely tried in her efforts to teach the females, who are no sooner brought under her care and show evidence of improvement than they are driven away. It would thus appear that the missionary experience on Erromanga resembles much the advancing tide, which raises high its crested billow only to break upon the shore and retreat, seemingly as far as it advanced. Let us fondly indulge the hope that as each secures higher ground, the pure waters of the Spirit's life-giving influence will soon wash out the last vestige of heathen abomination from that blood-stained isle. Let the missionary's words dwell on our hearts: "We now see several instances of reformation about us, but no case I fear of real conversion. Pray, Oh pray that another year may not pass away without hearing of converts on Erromanga."

#### MR. MATHESON'S LABOURS ON TANA.

Mr. Matheson, our third missionary, left this Province October 1857 and reached Aneiteum July 1858. He was located on Tana, October following. His period of service, therefore, falls short of Mr. Gordon's by only a few months. We must, however, judge of the fruits in remembrance of his long continued and severe illness, which rendered necessary his retirement from active labour, and indeed his departure from the mission field. This illness seized him April 1859, some months before he had completed his first year. He did not return to Tana until the same month in the year following, so that at the date of his last com-

munication, August 14, he had not completed a full year's service. From first to last his station has been one of high promise, being removed from the debasing influences of the sandal wood establishments and commerce with foreigners. Indeed it seems an invariable result that heathen superstition and hostility go down before the light and love of Christianity much more speedily and effectually where the vices and cruelties of so called civilized society have not been engrafted on the native stock. Thus we find that while Mr. Geddie, Mr. Gordon and Mr. Paton have each had hair-breadth escapes from assassination, their stations being at the principal harbours of their respective islands, Mr. Inglis, Mr. Matheson and Mr. Copeland seem to have escaped bodily peril from their inland situation. During the few months which preceded Mr. Matheson's illness, his progress was most satisfactory. All necessary buildings had been erected. Three schools were in operation, two of which were under his personal care and one was conducted by a teacher from Aneiteum. There were three places of public worship, and in the central one, a building 24 ft. by 38, service was held every Sabbath morning, and in the other two every alternate afternoon. Attendance had increased from 180 to 350 during the last two months. When he returned, as might have been expected, a great change had taken place. The schools had been broken up and the limited knowledge of the pupils lost. On the first Sabbath only 9 men and 12 women attended public service, but at the latest date the audiences were steadily increasing. Some two or three profess to have abandoned the most disgusting abominations of heathenism. One of these is the young chief of the district in which the missionary resides. He had been living on the mission promises for six weeks, and his conduct was most exemplary. He says he is anxious to know the Word of God, and embraces every opportunity of communicating to others what little knowledge he has acquired. At the death of his wife he gave permission that her body might be buried instead of thrown into the sea, and he took no part in the usual heathen ceremonies practised on the occasion.

The most cheering tidings, however, from this station must be accounted the remarkable improvement which has taken place in the health of Mr. Matheson. The testimony of all the brethren on this point is one. Mr. Johnston says, "I am most happy to inform you that Mr. Matheson's health is wonderfully improved, and he is quite actively employed in work, and the work at present appears to prosper with him far beyond what it is doing here." (Port Resolution.) Mr. Paton says, "Mr. and Mrs. Matheson are enjoying comparatively good health, and many evidence of God's work prospering in their hands. From forty to eighty persons attend worship. His house had been removed in one day by the natives to the top of a hill, near the old site, but in a more healthy situation." To Mr. Paton who offered to assist the wadding and plastering one chief replied, "Missi, we are all strong to do Mr. Matheson's work, your people are lazy, and wont work for you. You go to Port Resolution and do your own work, we will do our Missi's work for we all love him." At a still later date Mr. Copeland says: I had the pleasure of seeing all the members of the Tana Mission save Mrs. Matheson. Mr. Matheson looks a great deal better and is evidently much stronger. In this wonderful recovery which has evidently taken all the members of the Mission by surprise. We cannot fail to mark the fruit of many prayers, and a new stimulus to fervent intercession for the continued health and growing prosperity of all the Mission families.

#### MR. JOHNSTON'S ARRIVAL ON TANA.

Mr. Johnston, our fourth and last missionary on the New Hebrides, left Halifax, November, 1859, for Boston, and thence by Melbourne to Aneiteum, which he reached June 25th, 1860. His arrival greatly cheered the hearts of all the missionaries, and was greatly blessed for the strengthening of those fraternal bonds which are so needful for mutual prosperity. The minute of conference held at Aneiteum, July 17th, 1860, has already been laid before the church. All the members of the Mission were present, except Mr. Inglis who was then as now in Scotland. At this meeting it was unanimously agreed that Mr. Johnston be stationed on Tana, while Erromanga was left to be supplied by the first missionary for the Reformed Presbyterian Church, that shall be located on these islands. In accordance with this resolution Mr. and Mrs. Johnston, after a few

weeks spent with Mr. and Mrs. Geddie, and in his visiting the different islands removed to Tana, which they reached on the 12th of September.

The first impressions of the young missionary, as conveyed in his own narrative, have been very profound. "Though my experience of heathen lands is only commencing, yet I have seen enough to make me realize in quite a new sense the dismal darkness, the consummate degradation and awful wretchedness of heathenism." His spirit, however, has not been unduly depressed, for he adds: "In all the way in which we have come we have seen the hand of Him who said, 'Lo, I am with you alway, even unto the end of the world.' We are thus encouraged to believe that our presence here is in accordance with His blessed command, has His sanction, and that He will be with us still." From such testimony we can only anticipate the best results. His residence is at Mr. Paton's house, whose express desire has thus been granted. It is highly gratifying to witness this brotherly love, and still more so to feel assured that the desolate home of the solitary and widowed missionary would be gladdened by the society of Mr. Johnston and by the presence and matronly care of Mrs. Johnston.

#### VISITS AROUND.

Besides devoting himself with zeal and energy to the acquisition of the Tanese language, he has in company with Mr. Paton surveyed his future sphere of settled labour. They first visited Aniwa, and were earnestly solicited by the natives to remain. They pled that it was not fair to have the two Missis at the harbour and none on their island—that the Tanese were very bad and hated Missie—that their own people loved Misi and would listen to his word, and when they got more light would go and help to teach the Tanese. Sailing along the coast of Tana they came to Wacus or Black Beach, which affords good anchorage and is a station next in importance to the Harbour. Here, however, several bloody affrays had occurred between the natives and foreigners. On this account it was with great difficulty that any communication was now opened with them. The fears of those natives that visited the mission schooner were removed by presents, and when they left the missionaries went unarmed to the shore with them and in their canoe. Having explained to the chief the object of visiting them he in turn explained to the people on the shore that this was only to do them good. When they heard this the missionaries were at once received with open arms and were conducted to the public ground, where they were soon surrounded by a great crowd. After some conversation worship was held with them, where the only living and true God was never worshipped before. Various presents and lands for mission houses were freely offered. The presents were refused but a few weeks thereafter, the *John Knox* returned with two Aneiteumese teachers, and, if Mr. Johnston's anticipations have been realized, his own settlement there must have taken place before this time. A door has thus been opened for the entrance of the Word into this station, and there is no reason to doubt that its progress will be greater than at the Harbour, which is infested with trading vessels. It seems almost incredible that British subjects should so persecute British missionaries, but on the reliable testimony of Mr. Paton we have it that these men afford a ready market for all the natives can steal from the mission and sometimes they help themselves in spite of all remonstrance, doing all the injury in their power. "If the natives would kill us all or put us away from Tana the captain of one vessel offered to come and live among them and give them plenty of tobacco and powder, consequently they threaten and attempt to take our lives every day since." In the midst of such perils what need for the shield of the Almighty to cover his servants. Let Christians at home importunately plead with Him who alone can stay the wrath of man, that He may suffer no man to do them wrong, saying, "Touch not mine anointed, do my prophets no harm." Some such divine confidence must inspire the breast of one who, after such a narrative of personal jeopardy, can add: "But in spite of all opposition Christianity must triumph over dark Tana, and I trust the time is at hand." Amen, say we. "Even so, Lord Jesus, come quickly."

#### MISSION IN TURKEY.

In the review of Missionary labour the Board would now draw the attention of Synod to the Greek Mission in Asiatic Turkey. The presence and personal ad-

vocacy of Mr. Constantinides will place the actual circumstances of this Mission more fully and fairly before the Court than any abridged report, which the Board can present. It will be necessary however for the information of the Church at large to give an epitome of the leading facts which pertain to this Mission. In 1858 the attention of the Free Church of Nova Scotia was turned to Turkey, as most urgently demanding at that time the attention of the Christian Church. The Rev. Petros Constantinides, a native Greek, and Licentiate of the Free Church of Scotland was accepted, and ordained by order of Synod. He left for Turkey in November, of the same year, being then the first missionary to the Greeks from any branch of the Christian Church. On his way to Constantinople, he learned that the Free Church in Scotland was not likely to establish a mission in Turkey, and that the idea of co-operation with the agency of that Church must be relinquished. He at once wrote to the Committee in Nova Scotia advising them to abandon the field as too expensive for their resources. Being urged to go forward he did so single-handed. At Constantinople he was disappointed in not receiving from the American Missionaries the accommodation he had before enjoyed, as they had given up their school room. He obtained the use of a room in the Jewish quarter of the city, which Greeks of respectable position would be very reluctant to enter, and at an hour, 12 noon, the very worst in the day. He had here an attendance of from fifteen to thirty persons.

But as the arrangement was not at all satisfactory he was authorized to visit Asia Minor, and select another field, where house rent or the erection of buildings would not be so exorbitant as in Constantinople. Such a field happily presented itself at Demirdesh. There the people shewed great kindness, and much anxiety to hear the Gospel and declared themselves ready to abandon the Greek Church. Here he had a school attended by from eighty to one hundred pupils. The audiences became so numerous, that he was compelled to preach in the open air. He had dispensed the Lord's Supper to fifteen persons, who had never partaken of that sacred ordinance, and who he found reason to think were truly converted. The salary of the Teacher for the male school was £70, and the sister of the Missionary gave her services freely to the female school. These schools were upheld for a time by an association of ladies in Edinburgh, but the temporary aid has been withdrawn. When summer came, the schools had to be closed. Miss Constantinides had to return to Constantinople to nurse her sick and dying parent, while the room for the boys' school was required for the tending of the silk worm, which provides at this season the means of subsistence for a large portion of the inhabitants of that city. Demirdesh too was found to be very damp and swampy, and Mr. Constantinides had the fever almost constantly, and after repeated efforts by change of air to shake off the malignant influence of the climate, he was compelled to abandon the station. Broussa, another city fourteen miles distant was visited, and there an excellent opening was found, and a much more healthful locality. A wide door and effectual was opened, but our missionary found himself painfully excluded from entrance. "With deep sorrow," says he, "I feel that we are utterly unable to do any thing there. Schools, teachers, colporteurs, books, &c., &c. are among the most indispensable means for carrying on this work, but we have not the least of these. How long will you keep me in this painful situation—a soldier unarmed in the minds of a fearful battle?" His desire to return to Nova Scotia was communicated to the Board, and after deliberation they directed their Chairman to intimate their consent to his proposal, under the idea that his health would be recruited, and his presence at this Synod would tend more than any other means to place this mission on a satisfactory basis.

In conference with Mr. Constantinides it has been ascertained that the following estimates of yearly expenditure would alone justify his continuance in the mission. Salary of two Missionaries £600 sterling; two Teachers, £200; two Colporteurs, £150; Contingencies, £50. Besides this annual outlay of not less than £1250 currency, buildings at Demirdesh and Broussa would involve an outlay of £2000 sterling or £2500 currency. At a recent meeting of the Board, Mr. Constantinides intimated his intention to resign all connection with the Mission on the twofold ground of infirm health and inadequate support. He was



directed to prepare a written copy of this resignation with a view to its being laid upon the table of Synod.

#### HOME OPERATIONS.

In conclusion, the Home operations of your Board must now be shortly reviewed. The expenditure of the past year as well as the receipts will be most satisfactorily exhibited by the Treasurer's accounts to be laid upon the table of Synod. The salaries of the respective Missionaries, and all incidental expenses so far as known, have been fully paid. The sum of £115 sterling, required to meet the voyage expenses of Mr. Geddie's children to Nova Scotia, has been remitted to the proper quarter, and by donations from different congregations and individuals about £50 sterling has been obtained, leaving a balance on this account due to the general fund £65 sterling. Instructions have been sent to all the Missionaries to forward a yearly statement of their respective accounts, including both salary and contingencies. Also, that as far as possible their first statement shall include all past expenditure by each Missionary, from the date of his connection with the Mission. At the request of Mr. Inglis a formal application has been sent to the Committee of the British and Foreign Bible Society to print an edition of the New Testament in the Aneiteumese language, from the translation now being prepared by him for the press.

An application has been received from a student of the second year at our Theological Hall, offering himself as a Missionary for Turkey. Your Board having no instructions to guide their proceedings, simply directed their Secretary to intimate to Mr. Sutherland that they had no power to increase the mission staff in Turkey, and that before his application could be entertained, the Synod must be consulted, but meanwhile directed his attention to the New Hebrides, so that should the Synod decline to send an additional missionary to Turkey, he might be disposed to cast in his lot with the Brethren in Polynesia. An answer has been received to this proposal in which Mr. Sutherland renews his former offer of service, but declines to devote himself to the South Sea Mission.

The following subjects of reference to Synod may be offered, with a view to facilitate deliberation on the foregoing report:

I. The Greek Mission in Turkey. Shall it be continued on its present footing, or reinforced, or abandoned? That it cannot be continued on its present footing will be evident from the facts already stated. In the view of your Board but one of two alternatives remains—either appoint a second duly qualified missionary, with ample accommodation for Sabbath and week day labour, also secure for each mission station (Broussa and Demirdesh) two teachers and two colporteurs, with full equipment of buildings and books, or should this involve an expenditure beyond what the Church can command either from her unaided resources or by connection with any other Evangelical Body, let the field be abandoned for one more consistent with our limited means.

II. The New Hebrides Mission. Shall it be extended, and if so, how far? That extension is extremely desirable all our correspondence sufficiently attests. To keep pace with the Church in Scotland, our coadjutors in the mission, we should be prepared to add one or even two missionaries. Loud calls for additional labourers have come from Erromanga, Tana, Aniwa and Fotuna. The Churches on Aneiteum are now furnishing by annual contribution what should prove equal to the support of one. The contingent expenses do not increase in proportion to the number of new stations. The *John Knox* would incur little additional expense by visiting one or two islands beyond those now visited. Indeed, at all the stations where the present demand is made, Aneiteum teachers are now settled and are regularly visited.

III. The services rendered by the London Missionary Society, and their agents in London, Sydney and the South Seas. What return shall be made for them? Under the direction of Mr. Inglis the children of the Reformed Presbyterian Church, Scotland, have contributed £300 stg. for the *John Williams*, and in answer to his appeal for this purpose just double the amount was realized. The *John Knox* has cost the Churches at home nothing at all during the past year, and is not likely to cost us much for the future. Might not the scheme so successfully carried through in Scotland be attempted in Nova Scotia. Were the

Synod to authorize the movement little doubt could be entertained of its success.

IV. Some permanent arrangement for the support and education of the children of our missionaries. It is neither desirable nor dutiful to allow matters to remain in their present state. The multiplying of schemes for providing funds, sufficient to meet every source of expenditure, is neither wise nor safe. Any new claim meets with favour to be in its turn supplanted by something more novel and inviting. Let the salary of the missionary be increased according to the number and position of his family, or give some stated allowance from the general fund in any other form that may be deemed more prudent.

All which is respectfully submitted by order of the B. F. M.,

JAMES BAYNE, *Secretary.*

P.S.—The Synod, on the several subjects of reference, decided as follows:— Having accepted the resignation of Mr. Constantinides they directed the Board to correspond with other Evangelical Bodies, and, if possible, secure their co-operation to an extent that will justify our prosecution of the mission with ample resources.

The Board were fully authorized to appoint an additional missionary to the New Hebrides, provided they found that the state of the funds would warrant the additional expenditure.

They were also empowered to issue an appeal to the children of the Church for a contribution to the Foreign Mission Society with a special view to the support of the John Williams Mission ship

The following scale of support for the children of our missionaries was adopted:

For children under 18 years of age resident on the islands £5 sterling each; for children under 18 years of age resident elsewhere, £10 sterling each per annum.

J. B.

#### SAD TIDINGS FROM TANNA—ILLNESS AND DEATH OF MR JOHNSTON—RAVAGES OF DEATH AMONG THE NATIVES.

The first August steamer brought from the Rev. John G. Paton the following deeply affecting letter, which will be read with intense and melancholy interest throughout the whole church.

NEW HEBRIDES, PORT RESOLUTION, TANNA, 15th Feby., 1861.

*Rev. and Dear Sir,—*

I am sorry to inform you that death has again entered our infant Mission on Tanna.

*Mr. Johnston died on the 21st January at 2 o'clock. P.M.*

On the first of January, when as usual Mr and Mrs Johnston were retiring from family worship in my room, he turned back to say that two Tanna men were at the window with huge clubs &c. I went and asked what they wanted, when one answered, medicine for a boy; so with much difficulty I got them urged to come into the house, when I saw from their agitated appearance, that they did not want medicine, but were about some ill. As Mr Johnston was leaving, I said they must all leave as I was going to sleep, and if they came in daylight, I would give them all the medicine they wanted. Outside, Mr Johnston bent down to lift a kitten that had got out, when one of the savages got behind him and aimed a blow with his huge club, which however Mr J. evaded, and the ground received. He drew a second blow, but my two dogs observing, sprang between them, and so saved Mr. J's life. On hearing Mr J. call out, I ran out of the house and called the two men to me, not knowing what they had done. Again they turned and both ran at me with their ponderous clubs, but when about to inflict the deadly blows, again my two dogs sprang between us, so one dog was struck with a club and the other club struck the ground, and I was saved, for now the dogs had them running from us as fast as possible. As they fled down the path, I reproved their sinful conduct, and entreated them to give up hating Jehovah, his worship and

his people. Though a large body of armed men were hiding in the path, and all ready to give assistance at a moment's warning, and though they had come eight or ten miles to take our lives, yet they all fled. Truly "the wicked flee when no man pursueth." "The Lord is our refuge."

Having now become accustomed to such attacks and such scenes, I went to bed and slept as usual; but Mr Johnston could not sleep. He was pale next day, and after that I never observed him smile. At the moment he said to himself, "Already on the verge of eternity—How have I spent my time on the mission field? What good have I done? What zeal have I manifested?" From that night Mr Johnston was troubled with his stomach and head till he was taken ill.

Next day in company we visited a village to administer advice and medicine, and to conduct worship with the people, and on returning home Mr J. was sick and vomiting. The following day was spent as a thanksgiving day, in which anew and unitedly we dedicated ourselves to God and to his service among the heathen on Tanna, so long as he is pleased to spare us.

On the fourth we went out to Rasiava to give advice and medicine, for we were told that many were sick and dying, and that the people were reflecting because we had not gone to see them. We were kindly received. A large company of people assembled for worship. After which we gave a great quantity of medicine to sick folks, and then visited many sick persons in their houses, administered medicine, and joined in prayer in almost every house, but as the rain fell in torrents, we were drenched all day, and I feared we would be the worse for it.

On the 6th, very early, a large body of armed men passed the mission house, and all was excitement with armed men running here and there. The people on the other side of the bay had assembled with the Kasirumini people, and come to try and get our people to unite with them in taking all our lives at once. We assembled on Aniteumu and had worship, and as we concluded we heard a great noise on the shore. The Tuikahi people had quarrelled with our people, and at that instant an inland tribe came and killed a man on the other side of the bay, and as the war cry was now heard, every man was running to protect his own in the greatest confusion, and so God frustrated all their purposes and saved us. For a week our people met daily in arms, and acted on the defensive—sitting waiting for their enemies, and large numbers came to worship every morning at the mission house.

A few days after Mr J. and I went to a village about half a mile distant to give medicine to twelve persons, and to conduct worship with all the inhabitants, who were very kind and attentive. We went a little farther to another village, where we saw many sick persons but could not get them all to take medicine.

On Sabbath the 13th, Mr J. and I visited three large villages, conducted worship at each of them, had large and attentive audiences, and after worship gave medicine to very many persons who were ill, and as it had been a wet day the day before, and we had to sit on the ground a good deal, I got fever from it, and Mr J. felt unwell and could not sleep at night, for which reason he took Laudanum.

On the morning of the 16th Mr Johnston came to my bedroom all life and activity, saying he had got a long sound sleep, and felt so well; but at midday Mrs J. came saying Mr J. had fallen asleep and she could not awake him. Being very ill in fever I had to be assisted to his room, but finding him in a state of coma with his jaw locked, for a time I forgot my own suffering and attended to his. He had sent his servant during the night for my bottle of Laudanum, and it was the third night he had taken it in succession, and as he was very ill with his stomach, I feared he might have taken an overdose, which might possibly be the cause of this change. With difficulty I succeeded in opening his mouth with two knives, got him out of bed, and administered the usual emetic &c., which took good effect, and so he appeared greatly revived; but we had to keep him awake by the cold dash, by ammonia, and by exercise. I shaved behind his ears and applied blisters—bled him at the arm, but no blood flowed. However, medicine formerly administered now gave great relief and he began to speak a little, so I left him in Mrs J.'s care till the morning. He continued to improve, but till next day at midday we had to keep him awake by physical means. He then began to speak freely, and next day he was able to be up, and to walk about almost quite well.

For the following two days he was off and on—but on the 21st he slept soundly, I shaved his head and applied a blister to the back of it, but his breathing became longer and longer, till 2 o'clock P. M., when he calmly fell asleep in Jesus. As decomposition soon follows here, I set some of our Aneiteumese to make his grave, while I made his coffin, as we feared the effect of his death on our dark, benighted, threatening Tannese, but they did not interfere and at sunset his remains slept beside those of my dear departed. Mrs Johnston attended him with affectionate care, and sustained the trial of his death with much christian resignation. But having taken the same quantity of laudanum with Mr Johnston, she appeared to suffer from its effects for above four weeks after, which goes far to strengthen my conviction.

Mr. and Mrs. Johnston came here on the 12th of September, and slept in my bedroom for about three months, when we got another ready for them, and as good as the one they were leaving. When Mr. Johnston came to Port Resolution, I was busy building houses, and so we agreed that it was better for him and Mrs. J. to apply their whole time in acquiring the language, so as to be ready for a new station, if one could possibly be got at the close of the rainy season. I gave them ten Tanna words daily which they committed to memory and were exercised on every night with conversational phrases. So that on an average they learned sixty words weekly, apart from words picked up by themselves from the Tannese.

I found Mr Johnston to be a very agreeable friend and companion, full of missionary zeal, and always ready to try and do good for the poor heathen. He accompanied me to worship on Sabbath among the villages, and he also went with me in all my inland excursions. With Mr. Matheson's boat we visited Waisisi, and were kindly received. And in the *John Knox* we visited Wagusi to prepare the way for Aneiteum teachers being placed there. And often in company we have carried medicine and water to the sick and dying in our nearest villages, so that we loved each other as brothers, and had much sweet communion in the Lord's work among this benighted people. But alas! our Lord Jesus has called our dear brother into another department of his service, and for what, the future must develop.

Tanna is a large and rugged field, the laborers are few and the harvest is great and Mr Johnston was full of youth, life and activity, and why he should be so early brought over a long voyage, enabled to acquire the language so as to be able, to speak to the people, and called away when his usefulness was just beginning, must remain among the inscrutable mysteries of God, who gives account of his ways to none; yet "He doeth all things well." And undoubtedly in his eternal purpose the time, the place and the means must have been arranged and fixed unalterably for his kingdom and the good of his church. "Even so, Father, for so it seemeth good in thy sight." The Lord gave and the Lord hath taken away, blessed be the name of the Lord." Mr Johnston's death is a great loss to the mission, and to the church, for he was much respected and beloved by all the members of it, and high hopes were entertained regarding his future career on Tanna, and his death will cause universal mourning in the mission, but let it be the united and earnest prayer of all concerned, that God may not abandon his work on dark, gloomy Tanna, but that he may raise up and qualify others to occupy the places of those who have fallen asleep in Jesus. And may this lesson teach us all to prepare for the awful change which may be nearer than we expect, and which "will come as a thief in the night."

For the last two months this island has been fearfully scourged with measles and other diseases. A vessel landed four young Tanna men ill with measles about three months ago, and in a short time this epidemic spread over the island. Some of the lads were killed for bringing the disease. Many have died and yet the people are dying in great numbers from the after effect. The mortality is so great in some places that many persons are left dying here and there on the earth unburied, or the door of the house is closed and the dead body left to decay with the house. For heathen are truly without natural affection, and take but little care of their health. The disease it still cutting off hundreds inland, and the people are for killing us and burning all that belongs to us, because they say we are foreigners, and the foreigners brought this disease to Tanna which is killing

them all. Many of the most important chiefs have died, and only three men are left who come to worship. The inland people say they are all dying, and the worship is in some way the cause of it, therefore they want to destroy the worship of God from Tanna, but the tribes around us say the worship is good, and the medicine is good, and that "it is only the dark-hearted Tannese who blame Missi for the sickness." I believe our cause has gained much ground during this sickness if we are only spared to survive it. Our poor chief when dying got up and said "I'll run to Missi for medicine, for I am very ill;" but when about half way he fell and died in the bush where he was found next morning.

The people around us came for medicine, and even little children took it like milk, consequently the mortality around us has been very small compared with that at a distance.

My Anciteum teachers who occupied inland stations have suffered severely, and Kawia, the Tannese chief who lived with us, and his Anciteum wife and child are all dead, so that in whole 10 persons are dead, and 8 of those who remain are resolved to go to Anciteum, as they say they dare not remain on Tanna, for which I feel sorry. My poor Anciteumese suffered with much patience, and read the Scriptures as long as they were able—they prayed much with each other and appeared to derive much consolation from christianity. I had great pleasure in waiting on them, and I hope they all sleep in Jesus. One of them, a good old man named Abraham, spent the most of his time in reading the Scriptures to them, exhorting them, and praying with them. A few days before Kawia the Tanna chief's death, he came to my bedside where I was confined with fever, I asked him to pray, when in tears he said—"O Lord, Missi Johnston is dead. Thou hast taken him away. Missi Paton and Missi the woman Johnston are ill, very ill. I am sick, and the Anciteumese thy servants are all sick and dying. O Lord, our Father in Heaven, art thou going to take away all thy servants and thy worship from Tanna at this time or what wilt thou do? O Lord, the Tannese hate thee, and thy worship, and thy servants, but forsake not Tanna. Make the hearts of the Tannese sweet to thy word, and to thy worship, and teach them to fear and love Jesus. O our Father in Heaven," &c.

We have just got letters from our dear friends Mr and Mrs Matheson, and we are glad to hear that they enjoy better health than they have done since coming to these islands, but there as here, the sickness has almost stopped the mission work for a time. Entreating an increased interest in your prayers, both public and private.

I remain,  
Yours &c.,  
JOHN G. PATON.

Rev. James Bayne, S. F. B. M., Pictou, Nova Scotia.

#### LETTER FROM MRS. JOHNSTON.

We subjoin a letter from Mrs. Johnston, addressed to Mr. Johnston's parents, containing additional particulars of his last illness:—

TANA, FEBRUARY 19th, 1861.

MY DEAR PARENTS,—

With tears in my eyes I take my pen in hand this time to address you, and Oh! you feel more precious and dear to me than ever you did. I feel that I would like to fondle about with you in the family circle around the fireside.

God in his wise dealings with us has been pleased to remove one bound to you, a sweet beloved son—to me my dearest earthly object, and I am now sitting alone and lonely on dark Tana. But the sad news will not for months reach you. We need not ask why is the loved one taken away and not allowed to labour in the work to which he was called. The Father has called him to a work with himself. "His ways are past finding out." But He doeth all things well. At a thought of murmur this verse comes into my mind, "Why should a living man complain, a man for the punishment of his sins." You will see an account of Fulton's sickness in Mr. Paton's letter to yourself, and also in his letter to the Church. But there are many things not mentioned in these that you would like to know.

Fulton had enjoyed excellent health ever since we left home, and was very fleshy up to his sickness. He often used to tell me that his constitution was much stronger than mine. But no weak state of health had any connexion with the sickness of his death. He was not quite a week sick. It commenced with vomiting. On January 16th we took breakfast together as usual, after which we went into Mr. Paton's to worship. It was Fulton's turn to pray, and I noticed that his prayer was much shorter than usual. He also went out doors immediately after. I followed him out and found him vomiting. I got him to bed at once, and gave him an emetic, by which he threw off a great deal of bile. He was soon relieved, but he seemed chilly, but with some additional bedclothes in a few hours felt more comfortable. He then became feverish and suffered very much, became very thin in flesh in two days. He was very thirsty all day, and often said, "Oh, if I only had a drink of cold water out of father's well I would just be well." Our water is not very good, but we always put something in it to make it more palatable. But he got tired of all kinds of drinks, and said, "Oh, mother used to make me some sort of *toast* drink, that I must have some of now." This he seemed very fond of.

Next morning, January 17th, he arose quite well—had slept well the night before, from having taken laudanum. He also gave the same to me, as I had been ill all day, as both of us had slept but little for two or three nights. This brings up to the date where Mr. Paton commences, the morning he mentions his going into his room so well. But on this day, about 11 o'clock, he began to lounge about, and not feeling very strong he threw himself on the bed. Still he was not complaining, and three Tanese coming in and sitting on the floor he talked to them of their bad conduct and the evil consequences of it. After these went out he appeared restless and sleepy. I went to the bedside and asked him if he was not feeling so well. "Not quite," he said, and his thoughts wandered. I could not get him to speak in English. It was all Tanese he spoke. I told him that he was not well at all, that I would raise him up in bed. But he was so drowsy that I could not get him to move about much. He lay quite composed for some time, and at last fell into a sleep. I let him sleep for a few moments, but fearing that something was wrong I could not be contented to allow him to remain asleep. I moved him about, but could not get him clearly awake. From his having so much heat in his head, and his being very feverish, I thought he might have inflammation of the brain. I searched the medical work, and applied the remedies there directed, bathing his head with vinegar and water and giving him as drunk chiefly lemon syrup. For some time he seemed quite lively, and would himself wet the cloth for his forehead in a basin near him. About one o'clock he slept soundly and I could not awake him. I then went in to ask Mr. Paton what I could do for him. I found Mr. Paton lying very low with fever, but still he very kindly said he must go in and see. Two men helped him to his bedside. He waited on him most affectionately. I scarcely know how he stood it. Indeed he had to be held by the arms some of the time, he was so weak. From this Mr. Paton gives an account.

For some time, while he was in Mr. Paton's hands, I could scarcely keep myself up at all. We thought it must be from the laudanum I had taken. I had to throw myself on the bed every few moments. I sat with Fulton most of the night, holding him in my arms, giving him sometimes hartshorn and dashing cold water on his face. At 12 o'clock he began to improve and moved himself about, also moaned, at times turning himself. About 2 o'clock we laid a bed on the floor for him. He kept improving until 4 o'clock, when for the first time he answered me any question. I asked him if he knew me. He said, "Of course I do." I asked him if it was his mother. He said, "No." "Is it Mary?" "No." "Betsey?" "Yes, I know you."

At 5 o'clock Mr. Paton returned, and reached his hand to Fulton. He grasped it, but looked up amazed at Mr. Paton and then at me. Soon I was alone with him, and told him what had happened through the night, and that to human appearance there was no hope of his life, and also that Mr. Paton prayed for him very often through the night. He wept, and said, "Mr. Paton is a dear man." I asked him if he knew when Mr. Paton was praying. He said he "heard

in part." I said, "Did you pray for yourself since you have been awake?" "Not so much as I ought to have done."

About three o'clock in the afternoon he fell into a sound sleep. Mr. Paton gave him medicine. About dark he awoke, and seemed quite well. Through the night he talked to me very freely. He said, "Now, since I have got better, you tell all about me during my sleep." I told him. He said, "Now, since we have not been able to pray together for some time, let us unite in it now. I will pray first, then you." After this we slept till morning. He seemed quite well in the morning, but had very little appetite. In the forenoon I was talking to him again. He said, "How merciful God has been. I might just have slept away into eternity without a moment's warning, but now that I have awaked from sleep, and find that I have been so very low, I would be willing not to have awaked again, *only for the heathen.*" I said, "Would you be satisfied to be called now into eternity?" He answered quickly, "Yes." Oh! what comfort these words of his are to me now. Yes, dear parents, I am sure he was a true child of God, and if *we* are the same we shall spend our eternity together. At 11 o'clock he wished to rise and walk out doors. I would not consent to that, knowing that he was too weak. He then asked if he could have the sofa set outside the door—saying that he would lie on it. We got this for him; he said he was comfortable now, and to tell the girl to bring his soup, if it was prepared. I gave him the chicken soup. He ate a little, and soon went to sleep. As he had not slept much for some time, I allowed him an hour. Little thinking that he was *sound* asleep I at one o'clock tried to awaken him, but in vain. They carried him to bed. All the means I could use to rouse him were of no effect. He slept on through all day Sabbath. I with a teaspoon wet his mouth with drink. He did not swallow well. On Monday, January 21st, I noticed that his breathing was not as usual, and sent for Mr. Paton. In a few moments he slept in death without a struggle. The last breath was as calm as if sleeping.

FEBRUARY 20th, 1861.

I have given you as satisfactory an account as I could of Fulton's death. For a few weeks after I was almost constantly bedfast. I fell away so much in flesh that Mr. Paton said he would not have known me—that I was a skeleton. He told me afterwards that at one time he had little hopes of my recovery. I ate scarcely anything for some weeks. Still I had no pain, but felt very weak and stupid. Mr. Paton said my thoughts wandered very much. By the mercy and goodness of God I am able to go about the house again. But I am very weak yet. I am writing this letter only at times, when I find my hand steady enough. I left our house vacant, and am stopping in Mr. Paton's. I could not stop alone in the lonely house in the midst of savages. We have serious times with the natives. This week past we have scarcely gone to bed a night without fear of being molested by them. One night our house was surrounded by crowds of armed men, just ready at any moment to break in upon us for our lives. We have had, for some days past, to sit in the house with the doors locked, to prevent any of the savages from entering, for every party seems to be united against us now. The great sickness that prevails among them at present is the cause of their rage. They say that we made the disease, and we must be killed for it—that they never died off this way before the religion came among them. My hand is too trembling to write any more now. You may judge this from the scrawl which I have given you, but I do not feel able to copy it.

Oh, the mercy and goodness of God! He has restrained the heathen from their evil purposes—put His fear into their hearts, that they have been led to give up their design, and say now that "the bad talk is all done, that we did not make the sickness, and that no one will injure us." We feel ourselves more safe—every one that comes in seems very kind and pleasant. I may mention that a few days ago four men were killed, and their bodies feasted on. The savage yells as they carried the dead bodies past the mission-house, were the most dismal sounds I ever heard.

I am now stopping on Tana till the end of the rainy season, which will be about

the end of March, when the *John Knox* is expected to visit Tana. Then I intend going to Aneiteum. I do not feel so gloomy as you will, I know, be expecting me to feel. At times I cannot help it. I read a great deal, and that is company for me now. I also expect, when stronger, to make up some natives' dresses for Mr. Paton. This is the hurricane season, and no vessels call, so that at Aneiteum they have not heard of our troubles yet. Mr. Matheson did not hear for certain for three weeks. A flying report from the natives reached him, and it was again contradicted. At last he sent his boat round to see. I was not able to go. The land path has not been safe for one native to go to the other station the whole season, from the enraged state of the natives and their fighting, &c.

Now, dear parents, I need not say, pray for me. And, brothers and sisters, I need not make the request of you either, I feel assured of the prayers of you all. Farewell to you all, precious ones to me.

I remain, dear parents,

Your loving daughter,

ELIZABETH JOHNSTON.

### MR. JOHNSTONS LAST JOURNAL.

We subjoin a copy of the last sheet of Mr. Johnstons Journal, which we are sure will be read with melancholy interest by the Church. He had just brought it up to the incident on the evening of New Year's day, described by Mr. Paton. His sheet being full, he seems to have laid it aside, and never finished it.

PORT RESOLUTION, DECEMBER, 1860.

For some time I have written almost none. But now I purpose commencing again.

I lay down this sheet with the intention of noting down from time to time some of the more important events that transpire around us. We have a nice comfortable room. You would enjoy an hour in it more than any hour you have ever yet enjoyed. This is the rainy season—the unhealthy season. But as yet we enjoy good health. Betsy had a very slight attack of fever. But with blessing upon the use of means she is quite restored, and is now as well as ever I saw her. Sickness is prevailing among the natives to a most alarming extent. They are all scrofulous; and consequently they are susceptible of all kinds of disease. Few of them are altogether free from running sores, and many of them appear to be masses of corruption. It is most distressing to see them. But what can we do for them;—the blood is the seat of their diseases; and their food, habits, etc, all tend to make the blood impure. But there is one comfort; they do not seem to suffer nearly so much from their sores as we would do from the same sores. With amazing rapidity they are prostrated with sickness, and with equal rapidity recover or die.

The Foreigners landed two Tanese whom they had employed, and who were suffering from the measles. This disease is now spreading with fearful rapidity—but I forbear saying more about it until we shall see the result.

22nd.—The measles are making fearful havoc among the poor Tanese. As we pass through their villages a most mournful scene is presented to the eye. Young and old prostrated on the ground—suffering all those painful symptoms which usually attend these loathsome and malignant diseases. In some villages there appears to be few able to prepare food and carry drink to the suffering. How painful to see these sufferers destitute of every comfort, attention, and remedy that would ameliorate their sufferings, and remove their disease. As I think of the tender manner in which we are nursed in sickness, the many remedies employed to give relief; and all the comforts and attentions bestowed



upon us ; and then contemplate these sufferers stretched on the ground—naked and destitute of every comfort, and attention, my heart sickens within me ; and I say, Oh ! my ingratitude, and the ingratitude of Christian people. How little we value a Christian birth, education, and privileges. Where are the evidences of our gratitude for the invaluable blessings so lavishly conferred upon us, and mysteriously withheld from myriads of the human family. Their present trouble seems to humble them very much. They are willing to worship, and say that they will live better in time to come. Mr. Paton cut his ankle very badly—unable to go about—I have to attend to the interests of the Mission. I go almost every day to some of the villages to the suffering and dying (for numbers are now dying.) Though little can be done for them, yet I like to go among them, that I may more deeply sympathise with them—feel more grateful for my blessings, and give a word of comfort, admonition or instruction. Thus time passes on. But one sad feature in this calamity is now beginning to manifest itself—the people are beginning to waver, incline to their old superstitious notions—and say that the *Nahak* is killing them—that our worship is bringing these calamities upon them, and that if we would leave them the disease would leave, that Satan was destroying them all because he does not like the worship, and does not allow them to worship. They are now beginning to threaten us. They say some of us must die to satisfy *kempramui*. Events become more and more threatening until the year closed and it expired under a dark gloomy cloud. But still I did not anticipate any personal danger to myself or any connected with the Mission ; though rumours of all kinds were daily coming to our ears, and our teachers were greatly alarmed, still I did not fear, disbelieved, and went freely among the people. (I suppose you will say. Fulton like) I saw a change in their countenances, etc, but was not molested in any way.

January 1st, 1861.—This morning with a heavy heart and a feeling of dread, I knew not why, I set out on my accustomed wanderings among the sick. Their melancholy condition truly aroused my sympathies. I hastened home, and directed the teachers to carry Mr. Paton to the scenes of distress—we carried water and medicines. I carried a bucket of water in one hand, and medicine in the other. We spent a large portion of the day in thus endeavoring to alleviate their sufferings ; and I think our day's labours did not only tend to alleviate suffering, but also had a happy effect upon the minds of many. In the evening as usual we went into Mr. P's. to have worship. The houses are only a few steps apart.

#### DISTRESSING INTELLIGENCE FROM ANEITEUM—RAVAGES OF PESTILENCE, FIRE AND HURRICANE

The same steamer brought the two following letters from Mr. Geddie, giving a most affecting account of the calamities which have overtaken that island :

ANEITEUM, NEW HERRIDES, APRIL 3rd, 1861.

REV. AND DEAR SIR.—I take my pen to address a letter to you. The information which it contains is of a less favourable kind than you have been accustomed to receive. The last three months have been eventful in the history of this island. Aneiteum, which of late years has been the abode of peace, prosperity and happiness, has been recently the scene of some sad disasters.

#### GREAT MORTALITY FROM MEASLES.

The first of these has been the introduction of measles, in almost every case accompanied by dysentery, which has been very fatal. About three months ago the disease was brought to the island by a sandal wood vessel. No care was taken to prevent the spread of the contagion, and it almost seemed as if the parties who introduced it were determined that this island should not escape a disease which

has been sweeping the natives of other islands into the grave by thousands. It has spread over the whole of this island, and several hundreds of the natives have already died of it. At the time when the disease broke out twenty-one natives were living on our premises, and seven of that number have died. About the same proportion of the people in the district in which we reside have died also. The rate of mortality in other parts of the island has been in some instances less, and others more. There can be but little doubt that the disease will carry off one-third of the population, perhaps more. Very few die of the measles, it is the severe dysentery which proves so fatal. It would be difficult and painful to describe the distress and suffering which the sickness has caused. When it enters a place the whole community is soon laid prostrate, so that the sick can receive but little attention. Many who might otherwise recover, die from want of food. They cannot go to their plantations for it and cook it, and there are few who can do this for them. It is with great difficulty that the dead can be buried, and this duty is often performed by persons on the verge of the grave themselves. Mrs. Geddie's strength and my own has been severely tested in waiting on the sick and dying, and in doing what we could to alleviate their sufferings. Our own dear little girl had the sickness in common with others, and she was spared so low with dysentery that we had no hope of her recovery, but God has spared her to us. Missionary work is in a great measure suspended at present. Six of my best teachers have died already, and others are very ill. It is sad indeed to see so many of the poor natives, whom we love almost as if they were our own children, cut off so suddenly and in such numbers around us. Many who were our earliest and warmest friends, and who endured along with us the first trials of the mission, are no more, and it seems as if we would be left to labour among a new generation. I can give you but little information about the death-bed experience of many who have died, but, if we are to judge of them from their lives, I have reason to hope that not a few are now in heaven. The mortality has been greatest among persons in the prime of life, while many of the old and young have been spared. It is probable that two or three months will elapse before the sickness entirely disappears on the island. The disease was at New Caledonia, Mare, Lifu and Wea before it came to this island, and its ravages are said to have been even greater in these places than here. It is now on Tana, Erromanga, Fate, and we have reason to think on Fotuna also.

#### BURNING OF THE NEW CHURCH AND THE SCHOOLHOUSE.

The next calamity which I have to mention is the burning of our new church and schoolhouse. They were destroyed by fire one night last month, and we are now sure that this was the work of an incendiary. The schoolhouse was first observed to be on fire, and being near the church the latter building could not be saved. After the fire broke out the captain and crew of a vessel lying in the harbour at the time, two white men belonging to one of the sandal wood establishments on the island, and such natives as were able to leave their houses, were soon on the spot, but all that could be done was to save the stone walls of the church. When the thatch was burnt on it we succeeded in putting away the framework of the roof, so that the stonework was not injured by the heat. The floor being plastered and covered with mats, there was but little combustible matter inside to burn. In the schoolhouse there was property of considerable value destroyed, among which were three boxes belonging to Mr. Johnston, the sails of the *Joh Knox*, and boards which the natives had saved for the missionaries on the other islands. We were altogether unprepared for such an event as this, and many of the natives from a distance would not believe it until they came and witnessed the scene of desolation with their own eyes. The impression made on their minds by the burning of the church seems to be much greater than even that made by the sickness.

No investigation of the matter will take place at present. But as soon as the public health is restored there will be a meeting of all the chiefs on the island. Every effort will then be made to discover the incendiary and punish the crime. Some of the chiefs are resolved on capital punishment, but great as is the crime I must oppose so dreadful a penalty. But by whom was the church burnt? Suspicion at present falls on a small party of natives who live in our neighbourhood,

eight or ten in number. They are from different parts of the island, and have been attracted to the harbour by the sandal wood establishments, on which they are a sort of dependants. They neither profess heathenism nor christianity, but live without any religion. They are much more demoralized than their heathen countrymen by their intercourse with white men. Now a man belonging to this party is known to have said that if one of their number, who was very ill, should die, the church would be burnt; the man died and the church was burnt soon after. Another of the party confesses that he said it was *his* intention to burn the church when the thatch was dry enough for his purpose, but of course denies having done so. It was known at one of the sandal wood establishments two weeks before the church was burnt that the party alluded to intended to do it, but no intimation of their design was given to me or to any of the natives. I believe that they regret the strange omission now, and are not without fears that men who burn churches may not scruple to molest them in a similar way. The reason given for silence was the improbability of such a thing being done.

Since the loss of our church we meet in a new school house which was opened only a week before the sickness broke out. The church was not taken from us without a reason. We were all most probably too proud of it. It was no doubt the best building in Western Polynesia. Perhaps we have been devoting too much attention to the externals of religion, and too little to the things which are vital, essential and saving. May the event be sanctified to us all. We hope to repair the building in due time, and perhaps to improve it. I long for the time when we may be permitted again to assemble in it, but alas! many who worshipped with us there, will worship with us no more on this side of the grave.

#### FEARFUL HURRICANE.

I close my account of disasters by a brief notice of a fearful hurricane which passed over this island on the 15th of last month. We had two hurricanes this season previous to the cyclone to which I refer, but they will bear no comparison to it. Few of the present generation have witnessed so severe a storm. The centre of the hurricane passed directly over the island. This we know because we had a short interval of dead calm after which the wind came up from another quarter. Now it has been ascertained that there is a sort of vacuum in the centre of the revolving hurricanes which prevail in these latitudes. The amount of damage done by the hurricane was immense, and it will be years before the island recovers from the effects of it. Trees were torn up by the roots, houses blown down in every direction, and a great quantity of food destroyed. Food will be very scarce this year, and it is only the great mortality from disease that is likely to save the island from the horrors of famine. The only injury sustained by us, was the loss of all our fences, and the thatch partly blown off our houses. Mr. Copeland's station however has suffered severely. The sea came up into the house, destroyed the large and beautiful building in which the Normal School was taught, and battered in the front of the church, which was also injured by the wind. Nearly all Mr Copeland's school houses were destroyed, and a few of mine. The sea on the north side of the island must have been 10 feet above high water mark. Two lives were also lost on the night of the hurricane. One woman was swept away by the sea and seen no more; and a man was burnt to death in a grass house, which was blown down, and caught fire before he could escape. Two vessels which were lying in the harbour were wrecked. As the hurricane came the week after the church was burnt, the natives regard it as a judgment on the island for that wicked deed. The natives of this and other evangelised islands seem to view all calamities as the effects of sin. They are like the Jews of old who said, "Master, who did sin, this man or his parents that he was born blind?" or like the barbarous people of Melita who said of Paul, "No doubt this man is a murderer, whom though he hath escaped the sea, yet vengeance suffereth not to live." The visitations of God are sent for trial as well as for punishment. It is a much wiser and safer course to endeavour to improve them, than pronounce judgment on God's design in sending them.

#### REFLECTIONS.

I have now given you a brief account of disasters, which have followed each other in quick succession. It is a remarkable fact that severe calamities have be-

fallen several of the islands in these seas, where christianity has been embraced as if to try the faith and sincerity of the natives. After the introduction of christianity on Karotonga the population was greatly reduced by disease, and the island was desolated by hurricanes. When the missionaries had been on Samoa about as long a time as I have spent on Aneiteum, a civil war broke out and continued for some years, which severely tested the missionary work. I cannot say what effect the calamities which I have mentioned may have on the natives of this island, but so far as I have had an opportunity of conversing with them, they seem to take a proper view of them, and many natives at a distance have sent me word that their trials have in no respect weakened their attachment to christianity, and that they are ready to submit to God's will in all things.

In looking at our troubles, we are sustained by the assurance that God doeth all things well. The mission needed these trials, or they would not have been sent. They appear dark and mysterious to us at present, but God may have gracious and benevolent designs in view by them. I trust that they may not be discouraging to the church at home, they are not so to us here, though we feel them much. May they lead you and us to more humble dependence on God, and more earnest and prayerful efforts for the furtherance of his cause. In the providence of God it sometimes happens that great judgments are followed by great mercies. Let us pray, and hope, and believe that it may be so in the present instance.

#### NEIGHBOURING ISLANDS

I regret that I cannot give you information about the neighbouring islands, as we have not had communication with them for three months. The "John Knox" was launched this week and will sail for the islands in a few days. Our brethren will probably have trials to record as well as ourselves.

I long much for letters. We have not yet heard of the arrival of our dear children in Nova Scotia. A vessel is expected from Sydney next week, and will probably bring us the letters we so much desire.

#### THOUGHTS ON THE UNION.

I trust that the union between our own and the Free Church has taken place, or is near at hand. Such an event would be advantageous to the cause of religion at home, and to the missions of the respective churches abroad. As soon as you consummate the matter at home, might not a brother from the Free Church be sent to this mission, and one from our own be sent to Turkey. This would interest both branches in the respective missions, and practically unite us who are on the mission field.

I remain, Rev. and Dear Sir, ever yours, &c.

Rev. James Bayne, Sec. B. F. M.. P. C. N. S.

JOHN GEDDIE.

#### ANEITEUM, APRIL 18th, 1861.

REV. AND DEAR SIR:—The "John Knox" has just arrived from Tana. She brings the sad tidings that our dear brother Johnston is no more, and that several of the Aneiteumese have died of measles and dysentery. Mr. Paton's valuable letter to you contains all necessary information, and will be read with intense interest by the Church at large. Mrs. Johnston has come to this island, and will remain with us for the present. Her health is not good, and she suffers from fever and ague. She has all our sympathy in her great affliction.

We are all indebted to Mr. Paton for the full account he has written of our brothers' illness. He is of opinion that death was caused by the immoderate use of laudanum. Mr. Johnston thought that his disease was inflammation of the brain. From the information given to me by Mrs. Johnston I should incline to the idea, that he died of apoplexy in its serous form. I think that with the information contained in Mr. Paton's letter to you, and Mrs. Johnston's letters, a medical man might be able to give an opinion of the case satisfactory to friends.

The death of our dear brother, though gain to him, is a serious loss to the Mission. He was an amiable man, and his piety, zeal and devotedness fitted him for eminent usefulness. His affectionate disposition and manner soon won the hearts of the natives, and he was a favourite among those by whom he was known. His name will long be remembered on Aneiteum. But why was a man of such promise removed at the very commencement of his missionary life? This is a mystery which eternity alone will reveal. God's thoughts are not as our thoughts, neither are his ways as our ways. Clouds and darkness are round

about him, but let us rejoice that righteousness and judgment are the habitation of his throne. He doeth all things well. When we cannot comprehend, let us stand still and adore.

Let the place of Mr. Johnston be supplied without delay. I trust that men of a similar spirit may be found in our Church, who will be willing to forsake the endearments of home and come far hence to preach among those Gentiles the unsearchable riches of Christ. A missionary life in these islands is not without its dangers and trials, but it has also its enjoyments and comforts. After nearly thirty years experience of the work, I like it better now than when I commenced.

I hope that you may receive a letter which I sent you last month. It contains an account of the measles and dysentery on this island, the burning of our new church, and a fearful hurricane which destroyed a great amount of food and property. It was in short a letter of disasters. I feel happy to say that the disease which has been desolating the island for the last three months is now abating. But, alas! it has laid about one-third of the population in the grave. I trust that this severe dispensation may be sanctified to the island.

You will learn from the several letters which will reach you that the New Hebrides Mission has of late passed through no ordinary trials. I believe that God is working for us by them, though in a mysterious way. Let us not be discouraged by them, but let them rather increase our interest in the cause, and stir us all up to more earnest and prayerful efforts for the evangelization of these dark isles of the sea.

I remain, ever yours, &c.,

JOHN GEDDIE.

Rev. J. Bayne, Secretary B. F. M. P. C. N. S.

#### STILL FURTHER PAINFUL TIDINGS—TWO THIRDS OF THE INHABITANTS OF EROMANGA SWEEP AWAY.

The same steamer that brought so distressing news from Tanna and Aneiteum has also brought a sad tale from Eromanga, as will be seen by the following letter from the Rev. G. N. Gordon.

DILLON'S BAY, EROMANGA, April 3, 1861.

Dear Brother, —

I have to communicate tidings of a painful nature in relation to what has taken place of late in this mission: Mr Johnston has finished his work, and has gone to his rest. I hope, however, that you will have received this information from Mrs. Johnston before this can reach you. I have let one opportunity pass without writing. The "Blue Bell" brought us this sad news from Tanna a month ago; but we have no particulars, as Mr. Paton could not write. I have only heard that Mr. Johnston overworked himself and succumbed to the unhealthy climate in January. This however, may not have been the cause. May God soften this grievous affliction to us all by the dew drops for his Israel. Mrs. Johnston was not strong when the vessel left, but we pray that she may be preserved through all her bitter sorrows. Brethren, pray for us all. We have no tidings from Mr. and Mrs. Matheson, as there appears to have been no communication between the mission premises since the measles spread in Tanna.

It does not often fall to the lot of missionaries to endure so many hardships as we have experienced on these islands of late. Any of us who may still escape violence may ever more have the hundred and twenty-fourth Psalm inscribed upon the fleshy tables of our hearts. Some of the least savage and more easily worked islands were first occupied out here; but Tanna and Eromanga where no teacher from the east could remain any time have fallen to our lot. Were I to give you a catalogue of the crimes which this people have committed upon foreigners and among themselves for the last three years, you would be astonished; and will not be surprised to learn that God has cut off two-thirds of them in some settlements if not in all. This terrible judgment will, I trust, open up Tanna and Eromanga to the Gospel which have hitherto been so obstinately shut against it. A few idle vagrant lads come about a missionary on an island like this, which are our first material to work upon. Their deception is so great, that our first hopes of them vanish, having been ill founded. The chiefs and heads of families have ever opposed the word of God since the time when they first began to understand it. The chiefs are nearly all dead. Of young men and children (about

100) who submitted to my treatment, only two have died, one of whom was otherwise diseased. Of twenty persons here who did not abandon the house of God and five or six at Roviliou—not one is dead that I know of. The hand of God has been so marked in shielding those from death, *that a profound impression is made on the minds of many*, who are nevertheless living in sin.

Muna has taken refuge with us during the last three months. I have to keep watch at night—not constantly—but while the natives are assembled to kill us. But six had keep with us in time of imminent danger. I was nearly shot two months ago, and had to desist from visiting, which was a loss to them—poor blinded souls.

We had one young man in whom we had confidence who died before the measles spread. I would have baptized him before this, if he had not died. We believe that he died in the Lord. Glory to God, the Father, Son and Holy Ghost! We therefore rejoice to know that in all our sufferings we are filling up that which is behind of the sufferings of Christ, “for His body’s sake, the church.” Oh, for grace to rejoice greatly in all such sufferings! If the population of Tanna has perished, as reported, you will not see the propriety of sustaining more than two missionaries there. I cannot now reasonably urge another missionary to come here while so many other fields are whiter to the harvest with myriads of immortal souls. Our sympathies should be world wide. I would not come to Eromanga, if there were only one missionary upon it, but would hasten to some new field, as Judson recommends. We have oftentimes spoken of the happiness of having another missionary here; but how can we now urge it as the people are gone.

Unite with us in giving thanks for our preservation.

Rev. J. Bayne.

Yours in Jesus,  
G. N. Gordon.

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## NOTICES OF BOOKS.

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THE WORKS OF THOMAS GOODWIN, with general preface by Canon Miller of Birmingham, and Memoir by Dr. Halley. Vol. I., containing an exposition of the 1st Chapter of the Epistle to the Ephesians, octavo pp. 598, Edinburgh, James Nichol.

This is the first volume of a series of standard divines, which Mr. Nichol is about publishing by subscription. The undertaking has been recommended by the Synod, and we would now embrace the opportunity of bringing it under the notice of our readers. The design of the publisher is to furnish Theological readers with a reprint of the most valuable Puritan authors, not a few of whose works are from their cost or rarity inaccessible to most readers. When completed the series will embrace the whole works of Goodwin, Manton, Sibbes, Brooks, Charnock, Reynolds, and the practical works of Clarkson and Adams. The publication will be conducted under the supervision of a council of publication, consisting of Dr. W. L. Alexander of the Independents, Dr. Crawford, Professor of Theology in the Established Church of Scotland, Dr. Cunningham of the Free Church, Dr. Gould of the Reformed Presbyterian Church, Dr. Andrew Thomson of the United Presbyterian Church and Rev. D. T. K. Drummond of the Episcopal Church, and we need not say that their names are a sufficient guarantee for the proper execution of the scheme. The whole will embrace sixty large volumes furnished at the rate of six volumes per annum. The annual subscription in Edinburgh is twenty one shillings sterling, and in this country the cost including expenses will not be over six

dollars, probably less. For this sum subscribers will receive six large octavo volumes, averaging each from 500 to 600 closely printed octavo pages, on good paper, and handsomely bound.

Such is the scheme, and we need not say that we heartily wish it God speed. The Puritan age was one of great mental activity, and especially of deep religious thoughtfulness, and produced a race of giants in Theology, who pushed their investigations on almost every part of that divine science to the utmost limits of the powers of the human mind, while the times and circumstances in which they were placed, favoured the personal experimental acquaintance with religious truth, by which their writings are characterized. Their works thus are a storehouse of doctrinal and practical divinity to which all subsequent theological writers of any eminence have been deeply indebted. The publication of their works in a form that will render them generally accessible is a favourable omen for the future theology of Britain and America. "What England needs," says the Editor of the *British and Foreign Evangelical Review*, "is a return to the Theology of the Puritans, that is to a profoundly spiritual Calvinistic Theology," and well will it be for the Church if its ministry become well versed in writings characterised by such close acquaintance with the doctrines of the word of God, and the working of the human heart. True it is that they have their defects, and particularly the form in which these writers expressed their thoughts, does not suit the present age. The Puritans laboured to give expression to the great ideas with which their minds were replete, without attaching much importance to the garb in which they were arrayed. The present age is not content with useful and solid truth, but must have it presented in such eloquence of style and language, as will save trouble in thinking, and regards what will tickle the intellectual palate rather than what will nourish the spiritual system. Hence the writings of the Puritans are not likely to become in the ordinary sense of the term popular, and yet it would be a great mistake to suppose that they are suited only to ministers and scholars. Intelligent christians of every class will find them not only profitable but interesting reading, and we are persuaded that the general perusal of their writings would form a stronger race of Christians, than will ever be formed on the unsubstantial pabulum, supplied by a great part of the literature of the present day.

The present scheme of publication has our highest commendation. It will be the cheapest of the kind ever attempted. We would suggest that the present would form a favourable opportunity of commencing the formation in our congregations of ministers' libraries. In many congregations in the old country this plan has been carried out with most beneficial results. These libraries are the property of the congregation, but reserved for the use of the minister for the time being. In this country, where the stipends are generally small, and where our young ministers have not generally the means of buying many books, such a measure would be particularly useful. Here, then, is a favourable opportunity for beginning. Sessions, by subscribing a guinea sterling, would in ten years have a library of sixty volumes of choice theology, from which, in the mental and spiritual improvement of their pastor, they would reap a rich return.

Subscriptions will be received by Mr. James Barnes, Halifax, or Mr. James Patterson, Pictou.

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## OUR CHURCH NEWS.

**PRESBYTERY OF TATAMAGOUCHE.**—The recently erected Presbytery of Tatamagouche, embracing the congregations of River John, New Annan, Wallace, Goose River and Tatamagouche, and the station of Wallace River, met at Tatamagouche on Tuesday, July 30th. The Rev. John Munro, Wallace, the Moderator, preached to a large and attentive audience from Acts xx. 28, "Take heed therefore unto yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with his own blood."

The Moderator then constituted the meeting by prayer.

After the minutes of last meeting were read and approved the roll was called, when it was found that all the members, both ministers and elders, were present. The Rev. James Watson (after a few introductory remarks, in which he expressed his high gratification with the formation of the new Presbytery and his belief that it would be active, zealous and harmonious) moved that the thanks of the Presbytery be tendered to the Moderator for his faithful, searching and peculiarly suitable sermon, and that he be requested to hand in an outline of the same to the Clerk for publication in the *Presbyterian Witness*, which motion passed unanimously.

The case of the Rev. W. S. Darragh of Goose River, who at a previous meeting had tendered his demission of the charge of that congregation, was then taken up. Mr. Darragh adhered to his demission, the acceptance of which by the Presbytery was not opposed by the commissioners of the congregation who were present. They stated themselves personally, and they were well assured the greater part of the people, were very unwilling to part with Mr. Darragh, but they were at present unable, owing to the smallness of their numbers and other causes, to give him the remuneration to which he was entitled. After a free expression of opinion by the members of Court, who united in expressing their satisfaction with the admirable spirit manifested by the parties in this case, the Presbytery unanimously agreed that the connection between Rev. W. S. Darragh and the Goose River congregation be dissolved. Mr. Darragh was recommended to the Home Mission Board as in every way a suitable person to be employed in the Home Mission field.

After appointing an election of elders at the station of Wallace River the Presbytery adjourned to meet at Tatamagouche on the first Tuesday of September.

THOMAS SEDGEWICK, Presbytery Clerk.

**PRESBYTERY OF TRURO.**—The Presbytery of Truro met at Maitland on Tuesday, the 13th August, for the Presbyterial Visitation of the second congregation. Present—the Rev. Messrs. Crowe, Baxter, Wyllie, Byers, McKay, Currie and McLellan, ministers; and Messrs. Matthew McCurdy, Isaiah Smith and Robert Logan, ruling elders. The Rev. Alexander L. Wyllie, in the absence of Mr. Ross, preached an impressive sermon from Isaiah liii. 10—"He shall prolong his days and the pleasure of the Lord shall prosper in his hand." The questions of the formula put to ministers, elders and managers were generally very satisfactorily answered. Although the Presbytery were very sorry to find the congregation a little in arrears, yet they were highly commended for the liberality displayed in their contributions to the Schemes of the Church. The spiritual machinery of the congregation was also noticed. No less than six Bible Classes are in efficient operation, with an attendance of over one hundred. This congregation is the smallest in the Presbytery of Truro, yet one member of Presbytery remarked that it was the largest audience at a Presbyterial Visitation that he had seen for nine years. After the transaction of some business of minor importance the Presbytery adjourned to hold its next meeting at Five Islands.

**PRESBYTERY OF HALIFAX.**—This Reverend Court met in Lunenburg on Wednesday, the 14th ult. There were present—Rev. Messrs. Wm. Duff, George M. Clark, William Forlong, William Murray and Hugh McMillan, Ministers, and Messrs. John S. Newcomb and Philip Bowers, Elders. The Rev. P. Constantini-des being present was invited to take his seat as a corresponding member. After



public worship, conducted by the Rev. Hugh McMillan, the Presbytery proceeded agreeably to former appointment to ordain Elders over the Presbyterian congregation of Lunenburg (Rev. William Duff's). The Moderator, Rev. Wm. Duff, recited the step that had already been taken in this matter and put to the Elders the questions of the Formula. The ordination prayer was offered up by Rev. William Forlong. The Elders addressed on the nature and duties of their office by Rev. George M. Clark, and the congregation addressed by Rev. William Murray.

A call from the congregation of Annapolis in favour of the Rev. H. D. Steele was then read, together with accompanying papers. After consideration it was agreed that it lie on the table till the next meeting of Presbytery.

A Report from the Rev. P. G. McGregor, giving an account of the fulfilment of his appointment to Annapolis, was then read, and the diligence of Mr. McGregor approved.

The Presbytery, having learned that the Home Mission Board transferred Mr. Duncan McKinnon, probationer from the Presbytery of Truro, to Halifax, appointed him to supply the congregation of Annapolis.

The Rev. Howard D. Steele was appointed to supply Tangier on Sabbaths the 18th and 25th inst., and the Rev. Robert Sedgewick on the first Sabbath of September.

Messrs. John Morton and Donald McMillan were then licensed to preach the Gospel as probationers within the bounds of this Church. In the meantime they were appointed to labour respectively at Bridgewater and Lower Lallave.

The next meeting of the Presbytery is to be held in Poplar Grove Church, Halifax, on the first Wednesday of September, at 11 o'clock A. M.

THE PRESBYTERY OF PICTOU, met at New Glasgow, on the 14th ult. The members were nearly all present. The Rev. James Waddell gave an interesting report of his labours within the bounds of the Presbytery, particularly of the state of matters at Country Harbour and vicinity, recently visited by him. Mr. Waddell's diligence received the commendation of the Presbytery. A petition in the name of a few Presbyterian families in that quarter, for a continuance of supply of preaching, was laid upon the table of Presbytery together with a small subscription list. The Presbytery agreed to continue giving such supply as in their power, to that quarter in connexion with Goshen.

Mr. Kenneth Grant, Student of Theology of the 2nd year, delivered a lecture on Col. iii. 1-4, gave an account of the lectures at the last Session of the Hall, and was examined in Hebrew. These exercises were approved and Mr. Grant was encouraged to prosecute his studies, and afterward received a certificate with view of attending the next Session of the Seminary at Princeton.

The Rev. George Walker reported that according to the appointment of Presbytery he had preached at French River, and organized the station there, presided at the election of elders, inducted those already ordained, and constituted the Session. The Rev. A. P. Miller was appointed to act as Moderator of Session, and directed to proceed in the ordination of the remaining elders.

The Rev. Alex. Sutherland, was appointed Moderator of Salt Springs Session, Rev. George Walker of Merigomish and the Rev. D. B. Blair of Goshen.

The Rev. D. B. Blair was appointed to dispense the sacrament of the supper at Goshen, and the Rev. A. P. Miller at French River, arrangements to be made at next meeting for the dispensation of the ordinance at Merigomish some time in October.

Further supply of preaching was appointed for the pulpit of the Rev. John Campbell, the state of whose health still requires that he should for a time rest from his labours. Mr. D. S. Gordon, Probationer, was appointed to supply Merigomish and Caledonia, and Mr. Adam McRay, Catechist, was appointed to labour in Goshen. Country Harbour and Caledonia till the next meeting of Presbytery.

The Rev. Alex. Sutherland gave notice that at next ordinary meeting, he would move a series of resolutions on the subject of revival.

The next meeting was appointed to be held at Antigonish on Tuesday 1st October, for the Presbyterial visitation of the congregation, the Rev. D. B. Blair to preach. Agreed also to meet on the following day at Lochaber for the same purpose, the Rev. John McKinnon to preach.