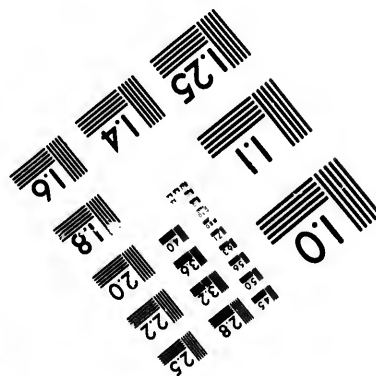
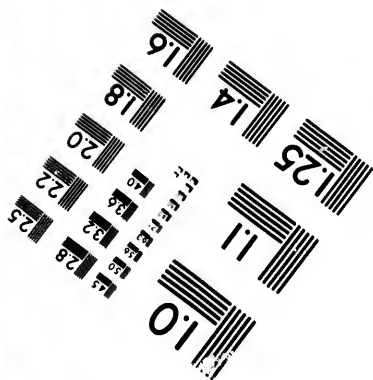
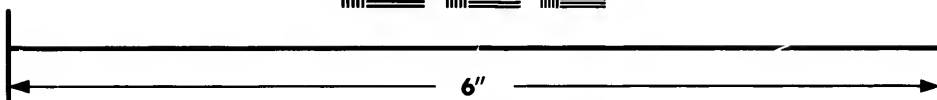
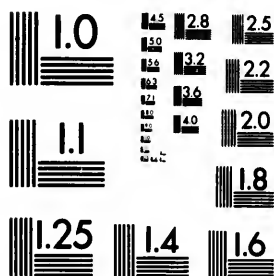


**IMAGE EVALUATION  
TEST TARGET (MT-3)**



**Photographic  
Sciences  
Corporation**

23 WEST MAIN STREET  
WEBSTER, N.Y. 14580  
(716) 872-4503

**CIHM/ICMH  
Microfiche  
Series.**

**CIHM/ICMH  
Collection de  
microfiches.**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

**© 1982**

Technical and Bibliographic Notes/Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distortion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Includes supplementary material/  
Comprend du matériel supplémentaire
- Only edition available/  
Seule édition disponible
- Pages wholly or partially obscured by errata slips, tissues, etc., have been refilmed to ensure the best possible image/  
Les pages totalement ou partiellement obscurcies par un feuillet d'errata, une pelure, etc., ont été filmées à nouveau de façon à obtenir la meilleure image possible.

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

The copy filmed here has been reproduced thanks to the generosity of:

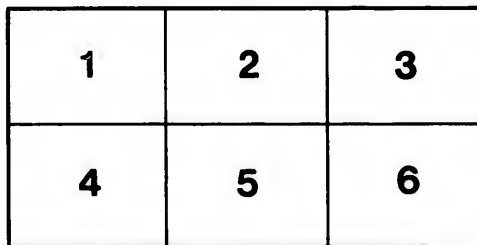
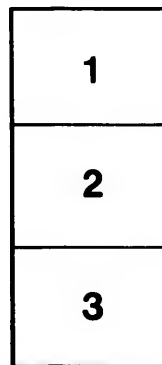
National Library of Canada

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol  $\rightarrow$  (meaning "CONTINUED"), or the symbol  $\nabla$  (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Bibliothèque nationale du Canada

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole  $\rightarrow$  signifie "A SUIVRE", le symbole  $\nabla$  signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

errata  
d to  
nt  
e pelure,  
on à



Mr. N. Gordon  
Miss Catherine Gordon

THE LAST

MASTERS OF EROMANGA.

1863

MEMOIR

OF THE

REV. GEORGE N. GORDON

AND

ELLEN CATHERINE FOWLER

HIS WIFE.

the Lord will be with the Lord from henceforth; yea, saith  
they may rest from their labors; and their works do follow  
2 V. 13

HALIFAX, N. S.

WATSON AND SHAFFER, 15 PRINCE ST.

1863.

Mr. G. L. Gordon  
St. Louis, Mo.

THE LAST  
MARTYRS OF EROMANGA.

BEING A

MEMOIR

OF THE

REV. GEORGE N. GORDON

AND

ELLEN CATHERINE POWELL,

HIS WIFE.

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—REV. xiv. 13.

HALIFAX, N. S.  
MACNAB AND SHAFFER, 15 PRINCE ST.  
1863.



Y  
a  
i  
a  
c  
t  
i  
i  
y  
i

## PREFACE.

---

UNIMPORTANT as this Memoir may appear to many, yet, to the writer it has been a "work of sorrow — a labor of love." Though he has spared no pains in its preparation and revision, yet he is but too well aware that it is not what it ought to be, and none can be more keenly alive to its imperfections and blemishes than himself. No doubt it presents some indications of fraternal predilections, and precipiteney in judgment almost inseparable from inexperienced youth. But with all its defects he humbly hopes that, having done what he could, none may deal harshly with his work; and it is his earnest prayer that God may bless it to the salvation of souls.

Though the late Missionary of Eromanga had neither sons nor daughters, yet there is reason to believe that his spiritual children were not a few. Even in the island where he and his heroic partner spent so trying a part of their days, and whence they ascended in their "blood-red car," there is much reason to believe that, through their instrumentality,

some were begotten again of the Holy Spirit ; and, that others, born again of God, will yet arise and call them blessed. The hope may be cherished that their spiritual lineage may be transmitted unimpaired through succeeding generations.

The writer gratefully acknowledges his obligations to the Rev. R. Murray and Dr. Parker, of Halifax, N. S., and to the Rev. Mr. Keedy, of London, G. B., for their contributions to the Memoir.

As the writer had an opportunity of reading only a portion of the proof-sheets, the work, unavoidably, is not free from typographical and other errors.

The last part of the work partakes somewhat of the nature of an Appendix ; but as it consists principally of papers affording information intimately connected with the history of Polynesian missions, and, in an especial manner, with missionary efforts on Eromanga, the writer has preferred calling it—Part Second.

JULY, 1863.

J. D. G.

## CONTENTS.

---

### CHAPTER I.

	Page-
Early life of Geo. N. Gordon — State of the country — Efficiency of Schools — Religious impressions — Colporteur of Bible Society.....	1

### CHAPTER II.

College studies — Difficulties and Trials — Remarks by a fellow student — Professors and prelections.....	16
---	----

### CHAPTER III.

Halifax City Mission — Missionary labors — Ragged School — House of Refuge.....	28
---	----

### CHAPTER IV.

Illness — Offer of Service as a Foreign Missionary — Encouragements and Discouragements.....	38
--	----

### CHAPTER V.

Visitation of the Churches — Licensure — Last Visit to his Native Island — Ordination.....	43
--	----

### CHAPTER VI.

Valedictory Meeting in Halifax — Departure for Britain — Voyage.....	47
--	----

### CHAPTER VII.

Sojourn in Britain — Extracts from Diary — Letters to the Secretary of the F. M. Board and Mr. Murray — Visit to Scotland.....	54
--	----

## CHAPTER VIII.

	Page.
Miss Powell — Extracts from her Diary — Marriage — Tour in France — Extracts from Mrs. Gordon's Diary — Letter from Mr. Gordon to Mr. Murray.....	66

## CHAPTER IX.

Departure for the South Seas — Letter to Rev. J. Bayne — Arrival in Cape Town — Delightful Interviews with Christian Friends — Visit to Hobart Town — Melbourne — Meetings — Interest in the Missionary Enterprise Increasing — Sydney.....	78
---	----

## CHAPTER X.

Eromanga — Particulars concerning it — Sandalwood trade — Character of the Traders — First Efforts at Evangelizing Eromanga — Martyrdom of Williams and Harris — Samoan Teachers — Their Efforts.....	95
---	----

## CHAPTER XI.

Estimates of the Character of the Eromangans — Captain Cook's — Admiral Erskine's — Rev. J. Geddie's — Mr. Gordon's.....	105
--	-----

## CHAPTER XII.

Location of Missionaries on Eromanga in 1857 — Extract from Rev. J. Geddie's Journal — Extract from a paper of Mr. Gordon.....	109
--	-----

## CHAPTER XIII.

Estimates of Native Agency — Rev. J. Geddie's — Rev. J. W. Matheson's — Rev. G. N. Gordon's — Extract of a Letter of Rev. A. W. Murray — Also of Rev. J. W. Matheson — Dr. Turner's Estimate.....	116
---	-----

## CHAPTER XIV.

First Year on Eromanga — First Five Week's Work — Idolatry — Annual Report — Population — Itinerating — Scenery — Interview with Natives of Potina Bay — Superstitions — Mrs. Gordon's Efforts.....	132
---	-----

## CHAPTER XV.

Second year on Eromanga — Arrival of the Rev. J. W. Matheson and wife, and Rev. Messrs. Copeland and	
--	--

CONTENTS.

vii

Page.

Paton — Their Settlement on Tana — Christ's Example in Reference to sending forth Laborers — Affray between Sandalwood traders and Eromangans — Dangers and Difficulties — Report — Progress of Missionary Work — Heathen Practices — Native Account of Williams' Martyrdom — Traditions.....	144
---	-----

CHAPTER XVI.

Third Year on Eromanga — Letter to the Rev. J. Bayne — Rev. P. G. McGregor — Report — Conversion — Recognition of Jehovah's Sovereignty — Idolatry — State of Schools — Translation.....	158
--	-----

CHAPTER XVII.

Last Year on Eromanga — Arrival of Mr. and Mrs. Johnston — Conference on Aneiteum — Resolutions — Letter from Rev. Mr. Gordon to Rev. P. G. McGregor — Letter of Mrs. Gordon — Attempt on the Lives of Messrs. Johnston and Paton — Death of the Former — Hurricanes — Effects of — Measles — Mr. Gordon's last Letters — The Closing Scene.....	168
--	-----

CHAPTER XVIII.

Assigned Causes of the Martyrdom — An Examination of two of these.....	184
--	-----

CHAPTER XIX.

Intelligence of the Martyrdom — Minute of the Board of Foreign Missions — Sympathy of Committee of the R. P. Church of Scotland — Minute of Synod — Resolution of Sympathy passed at the Wesleyan Weekly Preachers' Meeting, Halifax — Letter of Condolence.....	203
--	-----

CHAPTER XX.

Re ninniscences — By Rev. R. Murray, Halifax — By Dr. Parker, Halifax — By Rev. Mr. Keedy, London.....	215
--	-----

PART SECOND.

A B R I E F A C C O U N T O F T H E F O U R T H V O Y A G E O F T H E " J O H N W I L L I A M S " T O T H E A U S T R A L I A N C O L O N I E S , & C . , 1 8 5 6 - 7 : Cape of Good Hope — Hobart Town — Melbourne — Sydney — Convicts — Aborigines — Tahiti — Scenery — Mi sionary Efforts and Reverses — Popish Opposition —	
--	--

Page.  
ur  
et-  
... 66

ne  
it'a  
re  
u-  
... 78

de  
iz-  
... 95

in  
Ar.  
... 105

ct  
of  
... 109

J.  
a  
a-  
... 116

... 132

7.  
d

	Page.
Society Islands — Raiatea — Missionaries — Hervey Islands — Rarotonga --- Aitutake --- Samoa --- Church Government : --- DECREASE OF POPULATION, --- Causes of --- Different Opinions Entertained --- Disease --- Polyglotism --- Mythology --- Native Agency --- State of Eastern Polynesian Missions --- Hymn in the Eromanga Tongue. . . . .	227
Letter on the Jews --- Letter from Mrs. Gordon --- Letters to the Rev. Mr. Buzacott on Eastern Teachers located on Eromanga, &c. Extract of a letter from the Rev. W. W. Gill. Poems. . . . .	270

## INTRODUCTION.

---

“THE rod of Aaron for the house of Levi was budded, and bloomed blossoms, and yielded almonds.” — Num. xvii. 8. Beautiful and expressive was that almond rod. The budding, blooming, fruit-yielding branch, like Jonah’s gourd, was the product of a day, but unlike the umbrageous plant that withered in an hour, long retained its pristine freshness and vital vigor. It was miraculously preserved for many years, but eventually was exposed to the ravages of time. The emblem crumbled into dust, but the things which it signified shall never know decay.

Of old the Lord had priests of his own appointment. Those who dared to intrude into the Aaronic priesthood did so at their peril; so do all who uncalled enter the Gospel ministry. Jesus is Lord of the harvest. Laborers chosen by himself he sends forth at the proper time, and to the right places, to reap. Such were his disciples. Such were the Reformers of the 16th century; Eliot and Brainerd in America; Carey, Martyn, Buchanan, and Judson, in India; Williams in Polynesia, and many others owned and honored of their Lord.

And there were not only buds and blossoms on the almond rod, but fruit also; so, success in the divine art of winning souls to Christ is the seal of a divine commission. Buds give promise, and blossoms inspire



with hope; but fruit succeeding is the evidence that the pleasure of the Lord is prospering in the hands of the laborer. "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."—John xv. 16. Distinguished is he who can say, "Behold, I and the children whom God hath given me." He shall receive from his Lord the best of all plaudits, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

## CHAPTER I.

### EARLY YEARS.

“ And I have felt  
A presence that disturbs me with the joy  
Of elevated thoughts ; a sense sublime  
Of something far more deeply interfused,  
Whose dwelling is the light of setting suns,  
And the round ocean and the living air,  
And the blue sky, and in the mind of man.”  
—WORDSWORTH.

GEORGE NICOL GORDON was born at Cascumpec, Prince Edward Island, April 21st, 1822. He was the fourth son, and the fifth child, in a family of nine.

His grandfather, Robert Gordon, was a native of Inverness, Scotland, and a sergeant in the 42nd Highland regiment. He and his elder brother John enlisted at the same time. They agreed to go into the same regiment, but John was drafted for the 78th, which went to India, and the 42nd was ordered to America at the commencement of the revolution of 1774. Thus these two brothers were parted never to meet again.

Robert remained in America till the proclamation of peace in 1782, then returned to Scotland, and was united in marriage, at Nairn, to Miss Elizabeth McAulay, of Inverness. Their first-born lived but a few months. On the 2nd of April, 1784, the father of the subject of this memoir was born at Nairn, and called John, after the brother who went to India.

Robert Gordon, on receiving his discharge, became entitled to 300 acres of land in any part of British

North America. To America he repaired to seek a fortune, his son being nine months old when he bade a final adieu to old Scotia's shores. He landed at Shelburne, Nova Scotia. In the course of eighteen months he removed to Prince Edward Island, and settled at Richmond Bay. About the same time there settled there also three loyalists from Nova Scotia.

John remembers hearing his mother say that these men and her husband had agreed to go together to the capital, to draw the portions of land to which each was entitled, but that they started previous to the time appointed, and before her husband had joined them. Thus, an entire stranger, he was obliged to proceed thither alone.

At that period there were but few public roads in the country. The way to Charlottetown from remote districts was by circuitous routes close to the shores, which made travelling exceedingly fatiguing, as the Island is deeply indented by numerous bays and creeks. When making his way homeward, and while walking on snow-shoes, he fell through the ice on Cove Head Bay, and was drowned.

Heavy tidings for his young wife, so soon smitten a widow,—a stranger in a strange land, far from the place of her nativity, and withal on the eve of maternal solicitude! It is not surprising that she could never afterward advert to the sad event without shedding tears. Her worldly resources being limited, for many a day her "skiff skirted the bleak shore of necessity." During these years of adversity her children not unfrequently experienced the pinchings of cold, and endured the pangs of hunger; but she feared God.

John Ramsay, born in Cantyre, Scotland, was a corporal in the British army, and served in America five

years during the war of Independence. On settling in Prince Edward Island he was made Adjutant of the Militia. In 1788 he married Miss Catharine McRay, of Malpee, and Mary, the first-born of this union, was the mother of the subject of this memoir. Mary's father dying when she was fifteen years of age, reminiscences of those days are not numerous.

There is, however, one incident in Ramsay's military life worthy of being recorded. It occurred one day while the regiment to which he belonged, was marching through a town in America. A young child was observed running along the street before the soldiers. The sight was sufficient to have awakened pity in any one possessing the ordinary feelings of humanity; yet a ruffian was about thrusting the child through with his bayonet when Ramsay interposed. Taking the child in his arms he was carrying it along with him when he met the father seeking it with anxious solicitude. On receiving his child from the arms of the soldier he slipped a guinea into his hand and went away with his treasure rejoicing. During the campaign he was in active service in Massachusetts, Pennsylvania, Virginia, and other States. At the storming of Fort Montgomery his hearing was very much impaired. On some occasions during the war he said the blood of the slain used to run in over their low-mouthed shoes.

In 1813, when the parents of the subject of this memoir settled at Cascumpee \* it was a preaching station of the Presbyterian Church, though there were at that period only two or three Presbyterian families there, and but few English settlers. The French were more numerous. The first ministers who visited the place

\* Now called Alberton.

were the Revs. J. Keir, Malpee, and Andrew Nicol, of Richmond Bay. Subsequently, Mr. Nicol's successor, the Rev. W. McGregor, frequently preached at Cascumpee. Afterwards followed the Rev. Messrs. Rantall and Fraser; Rev. R. S. Patterson, of Bedeque, Rev. J. Campbell, of St. Mary's, Rev. P. G. McGregor, (son of Dr. McGregor), of Nova Scotia, and the Rev. J. Geddie, formerly of Cavendish. At length in 1840 the Rev. J. C. Sinclair became pastor of the congregation, and he was succeeded by the present incumbent, Rev. A. Fraser.

After the erection of the station into a congregation the father of the subject of this memoir was ordained an elder. Valuing knowledge, he made strenuous exertions to educate his children, and used to send them sometimes to distant settlements where they might go to schools superior to those at home. To teachers — of whom some were but miserable apologies for such, as not a few were inebriates, having cracked brains and shattered nerves — he used to pay some years £8 or £10, and one year £15, a large sum for one in his circumstances. By the time the rent of the farm, pedlars', schoolmasters', and blacksmiths' bills were paid, the heaps of wheat, oats, and potatoes — the circulating medium during that period — were reduced very considerably.

The gallant "knights of the birchen rod," of that day, as they were erratic in many of their movements, so not unfrequently was there something unique in the *modus operandi* of their corporeal visitations. Though many a lad knew well what it was to dance under the exhilarating influence of a tough twig, yet the fertile inventive genius of some of those pedagogues devised other modes of castigation. One of these was to place

a thumb under each ear of a half-grown boy, then raise him off the floor and keep him suspended, where Mohammed's coffin never was, till the muscles of the experimentalist's arms began to relax. It was, however, soon found absolutely necessary to adhere to the usual methods which had in them more of the *suaviter in modo*.

An idea of the efficiency of schools at that period may be gleaned from the fact that young men who had attended them till they attained their nineteenth year — even down to A. D., 1850., — never looked upon a map, nor wrote a line from dictation, nor a sentence on the simplest theme. But many a precious hour was spent over Gray's Arithmetic, the Introduction to the English Reader, and the tear-bedewed Universal Spelling Book. Such was the character of George N. Gordon's schools and schoolmasters.

Within the last few years, however, P. E. Island — though the least of the Lower Provinces; having an area of only 2133 square miles, and a population of 80,000 — has shot far ahead of her larger, wealthier, and more populous sister colonies. In 1852 a system of free education was inaugurated, and with happy results. In 1851 there were but 135 schools on the island, attended by only 5366 scholars. In 1861 there were 300 school-houses, and 280 teachers employed. Teachers' salaries amounted then to £8400 drawn from the general revenue, which was only £28,742. In 1862 nearly one half the Revenue was expended on Education.

George's health was good till he was fifteen years of age, when he took the measles, from which he never entirely recovered. A *sequela* of the disease afflicted him for many years. For some time he was in the

habit of using Sarsaparilla. On one occasion, while digging its roots, he found others which, from their close resemblance to Sarsaparilla, were taken for it. They were poisonous. Shortly after using a portion of these he went to a prayer-meeting held at a neighbor's house some three or four miles inland, and there took ill. The poison operated so vigorously that he raised blood; and for eight or ten days he was quite prostrated. No inquiries need be made about medical aid. Physicians are not usually found in backwood settlements eighty or ninety miles from the Capital, or forty or fifty miles distant from any important village; or, if otherwise, they are likely to be of the emperic order. He was at the time residing on his own farm—one given to him by his father, who, in former years had bought a plot of ground in a neighboring township, and afterwards divided it among his sons. George's father lived on Township 4 from 1813 to 1850, when he was obliged to leave, owing to the unrighteous exactions of his landlord. The then agent of Sir Samuel Cunard—whose estates on the Island contain 134,000 acres—taking advantage of a clause in his tenant's lease, exacted £5 stg., instead of £5 currency, thus increasing the annual rent 50 per cent. The vindictive spirit of the agent was still farther brought out in his next proceeding. As a tender for the annual rent he would take nothing save British Sterling paid in *British coin*.

For a few years the rent was paid as demanded, but with extreme difficulty. Finally the farm was sold for £66 13s. 4d., stg., a sum much less than the value of the buildings left upon it, and payable in *four instalments*. In 1850, the same year that his son went to college, he left the place on which his family had

been reared—on which he toiled for thirty-seven years during summer's heat and winter's cold—left a spot endeared to him and his children by strong ties and many associations, and in his old age began the world anew on a new farm. But as the leprosy of Naaman clave unto Gehazi so did the sterling rent to that unlucky leasehold. It fell into the hands of another who soon transferred it to a third party. Men and the times changed, just as the farm passed from one to another: but the sterling rent remained unchanged and unchangeable, as appears from the following extract from the "Abstract of proceedings before the Land Commissioners' Court, 1860:"—

"In purchasing a farm I thought the rent would be 1s., but found I had to pay 1s. 6d., or 1s. stg. I asked the Agent the reason, for my neighbors only paid 1s. He said the farm was cursed. (Laughter.) The former Agent, Mr. (now Judge) Peters, became offended with Mr. John Gordon, the man from whom I purchased the farm, and the consequence was he laid a curse upon it. I asked him if the Annapolis man was related to Mr. Gordon. He replied that he did not care whether he was or not, the anathema would follow the farm, and could not be removed."

"You thought then," said the Counsel, "you would get clear of the cursed farm?"

"Yes; I sold it to Mr. Cunningham, and turned the curse over to him."

In 1844 George began to improve his farm. During the succeeding year he erected a house. In 1847 his eldest brother, Robert, removed to New Brunswick. A correspondence then commenced between them that ended only with the death of the former. During this year he added to that of farming the occupation of Peter's host at Joppa. But his health, not being equal to his spirit of enterprise, failed. Then came 1848, a



year of declining health, of mental conflicts, but *a year of grace.*

In 1848 Robert returned. It was evident to him that George had undergone an important change. Many observed it. His pastor spoke of it. He would now travel miles to a Sabbath School, or to attend a Prayer Meeting. The sick and dying, far and near, received his attentions. He visited without distinction, Papists and Protestants, Mic Maes and others. As for his neighbors, some wondered, others laughed. Some said he was an enthusiast, and others, that he was coming out a lay preacher: a Presbyterian lay preacher! quite a phenomenon in the horizon of Moderatism! Notwithstanding, he gave people occasion to make remarks. One evening, for example, while returning from a Prayer Meeting, stopping suddenly on the road, he said, "Let us pray." Accordingly, they turned aside and prayed. A friend, with whom he generally walked home in company, remarked that in these prayer meetings held in groves by the wayside, his mind seemed quite absorbed in contemplations of the love of God in Christ. But not knowing in what light to view such strange conduct, he consulted a confidant, by whom he was advised not to countenance such eccentricities. This he felt inclined to do, when, on a similar occasion he remarked, "I must become a Missionary to the heathen." He then informed his friend that a few years previous his attention had been arrested by reading a treatise on Titus ii. 6,—"Young men likewise exhorted to be sober-minded,"—left at his father's by the Rev. J. Geddie. That treatise made a salutary impression on his mind. Subsequently, in 1849, in which year he made the acquaintance of Lieut. Hancock, R.N., and Mrs. Hancock, it was deepened.

By them his attention was directed to a consideration of the 9th verse of the 119th Psalm. Lieut. Hancock he regarded as a friend, enjoyed his favor, and was afterward much benefited by his correspondence. Of persons in connection with the Church of England he used at a later period to speak, as "lovely and loveable Christians." But after his settlement in Eromanga he stated, in a letter addressed to his brother, that he could then clearly trace his first religious impressions to the preaching of an eminent servant of God—Rev. Wm. McGregor—and remarked: "Could I again revisit P. E. Island, I would plant flowers upon his grave and water them with my tears."

Previous to his conversion he was pursuing things of the world with a keen relish. He engaged in worldly pursuits, and adhered to his opinions, with a force of will sometimes merging into a dogged determination. So eager was he to compass his designs, that when defeated (as he remarked to his brother) he would become almost frantic. His maxims were: Nothing for nothing,—An equivalent for an equivalent. "But," said he, "when I got a right view of Christ my whole nature became changed." The following incident illustrates this point:—

The last year he farmed was 1849. It was one that pressed heavily on the poor. He had ground prepared for four bushels of wheat—a quantity in his possession, and sufficient for table use during the summer—early in spring; but when seed-time arrived it was all gone, and everything, save a few bushels of potatoes. Yet he complained to no one. His mother discovering the state of his larder and garner sent him a week's provisions, and visited him on the following day. While he was absent she began to prepare his evening

repast, but could find no bread. Tea-time arriving he came from the field singing a psalm. "Where is the bread that I sent you yesterday?" she enquired. "I gave it all away," he replied. On beginning to remonstrate with him, he, smiling, said, — "O mother, they seem to need it, and when I have any I cannot help giving it to them."

That he was frequently imposed upon, and suffered himself in consequence, is not improbable. But we have not introduced this domestic incident for the purpose of parading either his kindness or generosity, for till the grace of God changed his heart and obtained dominion in his soul, he was not thus distinguished. "Jesus," said he, "is all my salvation, and all my desire."

After Robert's removal to Miramichi he informed him that he felt so lonely as scarcely to know what to do for relief. But in the solitude consequent upon that event perhaps some may perceive a link in the chain of God's providence that led him to reflect seriously upon the real cause of his disquietude.

During the winter of 1849, his brother occupied his house. In one of his rooms were found some scraps of papers from which it appeared that in 1848 he had dedicated himself to the Gospel ministry, should God see fit to employ him in the service of his Son. Mr. Geddie's appeals, too, for another missionary had on him an effect similar to that produced on the mind of the Rev. Peter Gordon by the letters of Dr. McGregor to the Associate Synod in Scotland; and to become qualified for the ministry was thenceforward his grand aim and his heart's desire. But on opening his mind to clergymen of the church to which he belonged, in order to ascertain their views as to his prospects, the

encouragement which they held out not being very soul-inspiring, his heaven-born aspirations were somewhat damped. On this point, however, he was always reserved. Allusion is made to the fact in the following extract of a letter to his father, dated July 21, 1850 :

“If the Lord will, I expect to be in College this winter. Were I to go to Horton, I could get in for £25, or £30, for a term. I am sorry to say that the Church to which I belong has chilled my heart; and yet I love them.”

At the time the letter referred to was written he was in the service of the Prince Edward Island Auxiliary Bible Society. While thus employed he formed the acquaintance of the Rev. Mr. Scott (Baptist) whom he esteemed very highly. He spoke, too, of the kindness of the Wesleyans and Baptists of Charlottetown, saying, their pulpits were offered him, that he might plead the cause of the Redeemer. “But I forbear,” he added, “for he that exalteth himself shall be abased.”

About this period some said he was going to be a Wesleyan. But others thought he favored the Baptists, and that it was wrong to go to a Baptist Seminary. He had resolved to go to some seminary, and it was to him a matter of little moment where he should receive the preparatory portion of his education. It is, however, but just to state that his Baptist friends would willingly extend to him the benefits to be derived from an attendance on any of their Institutions, and that too without a view to a change in his ecclesiastical relationship. He made the subject a matter of prayerful consideration, and the Lord heard and granted him direction.

His intercourse with living Christians in other communions improved the tone of his sentiments and feel-

ings, and henceforward he exhibited the utmost catholicity of spirit. He seemed to love all alike. By a chastened eclectic instinct he laid hold on whatever was excellent in each denomination, being satisfied that no one of these had a monopoly of Christian graces or had forestalled the favor of God.

By this time, too, he had formed correct apprehensions of the value of time. Ere his engagement with the Bible Society expired he visited his native settlement. Having called upon a friend, after sitting a little while he rose, saying, "I must go." On being urged to remain longer he said, "I would like to, but my time is not my own. Duty calls, and I must go." At home he was the same. Hoping that from the imperfect sketch and faint delineation thus given the reader may form, to some extent, a true conception of his character, both as an unconverted and converted man — as a master and as a servant, we add no more on these points, but subjoin an extract from the "Thirteenth Annual Report of the Prince Edward Island Auxiliary Bible Society: —

"A young man possessed of zeal for the work and other suitable qualifications was engaged for the six summer months, and your Committee have every reason to believe was usefully and effectively employed during that period in forwarding the objects of the Society. His sales were not large, owing to the cause before stated, and the very great scarcity of money among the country settlers; but we trust that in awakening in many persons a desire to possess and become acquainted with the soul-saving truths of the everlasting Gospel, he will be found to have been useful. He very properly sought out the poorest and most destitute districts, and where poverty rendered even the purchase of our cheap Bibles beyond their means, he distributed in accordance with his instructions and

their necessities, gratuitously. Generally, it may be said that among the Protestant population there is no lack of Bibles, but among the Roman Catholics the case is very different. Your Committee were glad to note, therefore, that wherever opportunities occurred, he was not slow to avail himself of the liberty of declaring the blessedness of reading the Gospel to all without exception. During the term of his employment the colporteur visited a large portion of the Island and has furnished much valuable information to guide the Society in its future efforts. The attention of the Committee has been particularly called to the large gratuitous supply of the Scriptures to Sabbath Schools, and to the making more public their intention in this respect, so that the well inclined may be encouraged to increased efforts for the formation of those useful Institutions, and also to the sending of the Word of God amongst those portions of our countrymen who do not usually speak the English language. But in another and very material point of view his efforts have been crowned with a degree of success sufficient to encourage the Committee in their work — the formation of Branch Societies. Four of these local organizations had been formed in previous years. Two more have been added to the list, one at Tryon and one at Cable Head; and there is reason to believe that if it had not been for the unprecedented scarcity of money more Branches would have been formed."

His sympathies were early drawn out towards the perishing aborigines of his native land. This we learn from his last letter to his father, in which he says: —

"When I was a child I had a strong desire to teach the Indians, and felt singular sympathy for them as I used to sit on the shore and look upon them. But then my feelings were quite awe-stricken by thoughts of their tomahawks, and of the horrid scenes of their coming to kill me at night, so I tried not to think of

such dreadful work as that of teaching savages. Well, how wonderful are the ways of God! I have indeed realized such scenes on Eromanga during the last few months; and have been sitting up at night watching for savages who were seeking an opportunity to kill us."

A month after having penned these words savages were bathing their tomahawks in his blood.

---

## CHAPTER II.

### COLLEGE DAYS.

"Deeper, deeper let us toll  
 In the mines of knowledge;  
 Nature's wealth and learning's spoil  
 Win from school and college;  
 Delve we there for richer gems  
 Than the stars of diadems."

-- MONTGOMERY.

In the autumn of 1850 George proceeded to Nova Scotia, taking passage in a small coasting schooner. Night after night, during a long and boisterous voyage their little vessel sought shelter in some of the harbors along the eastern shore of Nova Scotia. He used to relieve the tedium by landing and addressing individuals and small meetings, and by distributing tracts and copies of the Word of Life. Writing afterwards to a friend he remarked: "I spent about one month in missionary work, was conveyed up and down in an open boat in very cold weather, and found many a fisherman's cot."

In November he landed in Halifax, an entire stranger. Meeting with some students of the Free Church College in the city, his attention was directed to that institution. Horton was his destination, but he reconsidered the matter and remained in Halifax.

But not being qualified to enter as a regular student he first attended the Academy in connection with the College, and the prelections of Professor Lyall as a listener. He was now in his twenty-eighth year, and Solomon's remark is : " If the iron be blunt and one do not whet the edge, then must he put to more strength." One of his greatest difficulties was to master the barbarous orthography of the English language. It is extremely doubtful, however, whether any Englishman ever mastered the orthography of his vernacular ; and how the Germans succeeded with Du Fluegel's English Grammar — compiled for their special benefit — containing seventeen pages of orthographic rules and sixty-five for the pronunciation of the different letters, it is not difficult to conjecture. But if men by common consent would only adopt the rational, philosophical, and true phonetic system propounded by Dr. Herschel, Dr. Franklin, advocated by Bishop Wilkins and the learned Ellis, and practically tested by the Pitmans, orthographic, and many other difficulties would be entirely obviated ; and the unlettered millions of Great Britain and her dependencies would soon become reading and intelligent millions.

During the summer of 1851, while pursuing his studies at home, he rose early and retired late. The late Rev. J. A. Dunbar afterwards remarked that he had never witnessed before such an instance of constant application to study.

In a sketch of his life written by the Rev. Robert Murray, his fellow student, friend, and correspondent, he speaks of his great "aptitude for learning ;" but perhaps his attainments in so limited a period should rather be attributed to assiduity of attention.

" Helvetius justly observes," remarks Sir W. Hamil-



ton, "that the very feeblest intellect is capable of comprehending the inference of one mathematical position from another, and even of making such an inference itself." Sir William then adds, "Now, the most difficult and complicated demonstrations in the works of a Newton or Laplace are all made up of such immediate inferences. They are like houses composed of single bricks. No greater exertion of intellect is requisite to make a thousand such inferences than is requisite to make one; as the effort of laying a single brick is the maximum of any individual effort in the construction of such a house. Thus the difference between an ordinary mind and the mind of a Newton consists principally in this, that the one is capable of the application of a more continuous attention than the other, — that a Newton is able without fatigue to connect inference with inference in one long series towards one determinate end; while the man of inferior capacity is soon obliged to break or let fall the thread which he had begun to spin. This is, in fact, what Sir Isaac, with equal modesty and shrewdness, himself admitted. To one who complimented him on his genius, he replied that if he had made any discoveries it was owing more to patient attention than to any other talent."

Early in the autumn of 1851 he attended the Theological Hall of the Presbyterian Church, at West River, Pictou, Nova Scotia. Thence he proceeded to Halifax, and with some degree of encouragement commenced his regular college studies. But trials awaited him. His pecuniary resources being limited, he left his winter clothing — not at Troas — but at home, to be forwarded by an indirect conveyance. But the vessel in which he expected them sailing elsewhere, he met a sad disappointment; for he soon found summer clothing insufficient to protect him against the chilling winds of autumn, and the cold of a Nova Scotia winter. Had he not a farm, however, which he might have sold? Yes; but he regarded it with feelings akin to

those of an Israelite when requested to part with the inheritance of his fathers. December 22nd he wrote thus to his brother Archibald,\* "It is almost a sin for me to have property, and be suffering from cold as I am doing this winter. From the first I did not like the idea of parting with my farm, but now I consider it my duty to make sacrifices for the sake of my education." Thus closed 1851.

Greater trials are yet in reserve. Writing to his brother in 1852, Jan. 24th, he said: "Circumstances have arisen since I last wrote you which made me decide upon immediately parting with my farm." His former illness consequent upon the measles returned with renewed violence, which induced him to endeavor to procure medical aid. "You will, therefore," he continued, "see that it is my duty to sell, that I may be able to relieve myself from my present sufferings. I wish you to sell it for £20 or £30 (Stg.) if you can get no more for it." So difficult was it to procure money, that sometimes his brother was obliged to pay assurers on loans twelve and even twenty per cent.

It would perhaps be difficult for a stranger to account for this scarcity of specie, without an acquaintance with the social and political condition of the Colony. In P. E. Island the leasehold system obtains. In one word, — Proprietorism, like an enormous leech, has for half a century or more been sucking out the commercial blood and social comforts of that ill-used and unhappy Colony. It is the only one of the British dependencies in which feudalism prevails. That system has cramped its energies and left its resources

\* August 15th, 1862, Archibald followed to the spirit world the one who had preceded him on the 20th of May, 1861, and was called upon to exchange worlds without a moment's previous notice: age 37 years.

undeveloped. To this circumstance has been justly attributed the sparseness of its population, — 80,000, — the Colony being capable of sustaining 300,000. “Our daughters,” remarked a father when before the Land Commissioners’ Court, “may cleave to their fathers’ house, but our sons have become wanderers from home, tossed hither and thither over the face of the earth like thistle-down in autumn.”

The grandees of this abused province are grasping landlords, and the tenantry their serfs. The most extensive proprietors of the soil, too, being absentees is an additional grievance. Her merchants are for the most part men of small capital or none at all, while many are but overgrown pedlars. In a country, then, where the first-mentioned class is voracious and the second needy, the poor tenant finds there are Athenians not born in Greece whose motto is — “Buy cheap and sell dear.”

The Gulf of St. Lawrence abounds with cod and mackerel, but the men of means, though fond of fish, are too feline to catch them. But enterprising Americans and Nova Scotians are not so. The Americans have drawn from the bosom of the St. Lawrence treasures of immense value. It has been of more value to them than the gold fields of California. For full half a century the snow-white canvas of their fleet, numbering some years 400 vessels, each manned by from eight to sixteen hands, and coming from the South so far as Cape Cod, has cheered its waters; and it has been computed that not less than 50,000 barrels of mackerel are annually taken away by this fleet.

The winters in P. E. Island are long and severe. The plough is usually stopped in the beginning of November, and is not started again till the end of April.

At best there is but little money in circulation, and one-half of that little does not pass current beyond the limits of the colony. All things considered, then, it is rather difficult for a student in Theology to procure coin there, and when he does succeed in collecting any he is obliged to part with it in the neighboring colonies at a discount of twenty per cent.

Yet the subject of this memoir, even while under the pressure of his trials and hardships, spoke of attending Dr. Forrester's lectures on Geology, once a week, of taking a weekly lesson in Hebrew from the Rev. Mr. McGregor, besides availing himself of other opportunities of improvement. Occasionally the Lord was showing him tokens for good. In one of his letters, written about this time, he remarked, "I delivered an address before the Students' Missionary Society, and the Lord helped me so much that some were disposed to offer praise where none was due. It becomes me like Mary, to ponder these things in my heart. On the 6th of March I am again to address the Association, subject, 'Individual obligation to save souls.' The Lord can give strength and affliction, will tend to keep me humble as I lie lowly at the cross."

Some idea of him as a student may be formed from the following remarks of Mr. Murray :

"Though his early education was extremely limited, so diligently did he labor, and so great was his aptitude for learning, that in the space of five years he was not only a good English scholar, but had made very respectable progress in Latin, Greek, and Hebrew, and in every other department of a liberal education. When he entered the Free Church Academy, his attainments were scarcely above the average of farmers or mechanics ; in five years he was in the most important branches not much behind the foremost ranks of

our students. He was always exemplary and faithful in dealing with his fellow students, and at the same time affectionate and gentle; and he grew in gentleness and courtesy with his growth in knowledge. We all loved and revered him, and from the first recognized him as no common man. His prayers at all times, but especially at the Students' meetings had a rare freshness, sweetness, power, and sublimity, which reminded us more of the inspired outbursts of prophetic and apostolic times than the cold supplications of ordinary Christians. Passages of those prayers and the very tones of his voice still linger in our memory; we cannot think of them without the deepest emotion, — so humble, so trustful, so earnest, were they; the effectual and fervent prayers of a righteous man, eloquent of heaven, and accepted there.

“It was his custom to give much time to fasting and prayer, especially when in trouble or when seeking light on any subject of importance. He was mighty in the Scriptures, and frequently rose before the dawn that he might have time for reading, meditation, and prayer.”

His mind was much impressed with the opening address of Professor King at the commencement of the session, on “The Spiritual Qualifications of the Gospel Ministry.” Eager to receive religious instruction, Professor King meted it out to him with no parsimonious hand. He was delighted with his lectures because they threw light on many portions of God's Word, and removed difficulties relating to the evidences of Christianity. After reaching Eromanga he expressed his deep sense of gratitude for the manner in which the doctrines of the Bible had been unfolded to his mind during his College days. The Professor's prelections on the Atonement would be especially admired, for these are of more value than the “stars of diadems.”

And here for a moment we humbly crave the reader's indulgence while making a short digression. The one already occurring in this chapter was made for the purpose of noting a few facts connected with the history of Prince Edward Island, but in this instance we have not the same apology to offer.

Prelections on dogmatic theology are good, and a cultivated mind and an enlightened understanding are good; but are there not other things even better than these? To have the nobility of the Bereans, a practical acquaintance with the Word of God, and the heart mellowed with the love of Jesus: are these not superior things? At least one thing has been observed and experienced, it is this: That if a young man enter upon a course of such lectures with a cold heart he may finish his curriculum with one as cold, or colder still. May not the fact that young men during this important period listen but to *cold orthodoxy*, account for the number of formal, temporizing, luke-warm, conscience-shunning preachers who trouble Zion?

It is to be feared that not enough is made of the Scriptures in these book-making days. Talk about the Bible in Schools! Who will believe that the Bible is neither in our Seminaries nor Colleges? During the writer's attendance in the secular department of the Church's Institutions he never heard so much as a chapter of God's Word read there, though ever so much needed to counteract the moral poison of some of the heathen poets. Why should any be deprived of a daily allowance of the Bread of Life? The same remark is applicable to the Theological department; for only a few verses are read in the Greek and Hebrew, as a part of the course. Is it wonderful, then, that *some* Presbyterian ministers coming from such training

institutions do not deem the Word of God of sufficient importance to be read from their pulpits on the Sabbath day? The glory of the Church of England service is the prominence given to the public reading of God's Holy Word.

“Our method of preaching,” remarks Cecil, “is not that by which Christianity was propagated; yet the genius of Christianity is not changed. There was nothing in the primitive method set or formal. The primitive bishop stood up, and read the Gospel, or some other portion of Scripture, and pressed on the hearers, with great earnestness and affection, a few plain and forcible truths, evidently resulting from that portion of the Divine Word; we take a text and make an oration. Edification was then the object of both speakers and hearers; and while this continues to be the object no better method can be found. A parable, or history, or passage of Scripture thus illustrated and enforced, is the best method of introducing truth to any people who are ignorant of it, and of setting it home with power on those who know it; and not formal, doctrinal, argumentative discourses. Truth and simplicity are the soul of an efficacious ministry.”

In the mean time Mr. Gordon's attachment to his Professors was increasing. Of Professor Lyall he wrote: — “He is such a man that, upon acquaintance, one must love him.” The mildness and kindness of Professor Lyall's disposition, won for him the affection and esteem of his pupils. He never castigated his students by making sarcastic remarks, which sometimes inflict wounds that time slowly heals. As regards the subject of this memoir, unkindness from such a quarter and at such a time would probably have crushed his spirit. Few are exempt from secret woes: and these, though unobserved by ordinary on-lookers, not unfrequently fret the spirits, like the fox that

gnawed at the vitals of the Spartan boy. "The heart knows his own bitterness, and a stranger intermeddles not with his joy." On Feb'y. 27th, 1852, he wrote thus to his brother Archibald:—

"Of all the trials through which, in the providence of God, I have been caused to pass for the exercise of my faith, those of this winter exceed them all. To give details would weary you. When I wrote to you last I was only (as I afterwards thought) entering upon a forty-days temptation. But thanks be unto God I am now delivered, and Satan's proud waves have, in a measure, been forbidden to come farther."

At a later date he remarked:—"I have been greatly tried during the last ten or twelve months by some members of Mr. McG.'s congregation. I was under the impression that they were silenced several months ago, but they appear to have gathered fresh strength. The conduct of one man in particular is to me wholly unaccountable."

One of his persecutors was a woman with whom he lodged for a few weeks. He became ill while in her house, and the treatment which he received at her hands was barbarous in the extreme. But her name and the particulars of her conduct he never communicated. To do so, he remarked, would harrow up the feelings. The only severe remark that he made concerning her was, that she was poor, and as proud as the apostate angels. He never used to mention even to those with whom he was most intimate in his own family, the names of any who strove to injure him; but with the names of his friends all were familiar. But his male adversary was the most fierce and formidable. He entered upon a systematic course of persecution, in which he persevered for two years with untiring assiduity, his last extremity being an attempt to influ-



ence the Board of Foreign Missions. We regret that the nature of the case admits not of its being stated. Its history, including deeply-laid plots, diabolical schemes, and forged letters written to clergymen, of which some were of the most cunning and malignant character, would make a volume. To his friends the persecuted felt extremely grateful for their successful vindication of his character, and to God for deliverance from the teeth of wolves in sheep's clothing. To his brother he wrote thus :

“ I feel a strong attachment to the Rev. Mr. McG. and two of his noble elders — especially to C. Robson, Esq. — for their efforts to dispel noxious vapors which for a long time have been arising from those disturbers of the peace, who seem determined upon emptying the cup of social bliss, lapping the blood of reputation, and devouring all with slandering tongues. May God always enable me to glory in all kinds of reproach for Christ's sake, and with a saint to exclaim: ‘ All hail reproach for Jesus' sake ! ’ ”

Towards the close of these dark days he received a consolatory letter from Lieut. Hancock. At a prayer meeting held in the congregation of the late Dr. Keir, June, 1855, after alluding to the coldness experienced in an ecclesiastical communion with which his connection was near, he referred to his parting with Lieut. (now Capt) Hancock, by saying that had it not been for the Captain's cordial letters encouraging his efforts he would not probably have been standing where he then was.

In the autumn of 1853, he attended the Theological Hall of the Presbyterian Church. The Professors in that Hall were the venerable Dr. Keir and Dr. Smith. The former finished his earthly course Sept. 22nd, 1858, some weeks before the session terminated. He was

regarded as a profound Theologian, and certainly was abundant in labors. He was venerated by many and universally respected, as was manifested at his jubilee held the year previous to his decease. Dr. Smith still survives, and is Professor of Biblical Literature in the College of the United Church, the union of the Free and Presbyterian Churches having been consummated at Pictou, October 4th, 1860.

From West River, Oct., 22, 1853, the subject of this memoir wrote to his brother Archibald, and stated how much he longed to be again in Halifax. In allusion to the *Fairy Queen* he said: "The sad, sad account of the loss of the *Fairy Queen* you have heard. The event has pierced many a tender heart here."

The vessel that bore that name was a little, old, man-trap steamer, employed by the P. E. Island Government in conveying the mails and passengers between Charlottetown and Pictou. On the 7th of Oct. she foundered at night between Pictou Island and Carriboo; when the Captain and a part of his crew, abandoning both the mails and the passengers, made off in the boats. The time allotted to some to prepare for an exchange of worlds was short, for seven were soon plunged into the angry waters. Of these, four were ladies, of whom two were the Misses DeW., amiable, and "highly connected." One of these, it appeared, was soon to have been married to a young clergyman of ardent piety and great promise in the Church of Scotland. While all the ladies were lost, some of the male passengers escaped on pieces of the wreck. One young man, however, would not abandon the basely-deserted ladies, and with a heroism that throws a fair and unfading halo around the memory of Dr. McK. shared their unhappy fate.

April 17th, 1854, the subject of this memoir wrote thus to Archibald: "I am now regularly through with my Philosophical and Theological courses. So you see what perseverance with God's blessing accomplishes. I could not have thought of such a thing five years ago. Thanks to the Lord for all his goodness. Though I suffered much, and endured many hardships, especially *one winter*, in a cold room, and at times without anything to eat, still I got up the hill Difficulty, for a kind hand was near to assist me."

---

### CHAPTER III.

#### CITY MISSIONARY LABORS IN HALIFAX.

"Heathens abroad, and heathens at home;  
Not far is the need for your mission to roam;  
Our highways and byeways, the streets and the lanes,  
Claim the first care, and will yield the first gains."  
— TEPPEL.

AFTER the close of the college term, in April, 1852, the subject of this memoir was detained in Halifax for some time awaiting a letter expected from home. In the mean time he visited some settlements in the vicinity of the city. At these he said he was well received, excepting one — Herring Cove — a Roman Catholic settlement, and where the people were very depraved and lamentably ignorant. A young man, a Protestant, asked him who God was. On one occasion he said he had a merciful deliverance from a wicked man who set upon him with two large dogs. But though so long reluctantly detained in Halifax, he afterwards saw it was for his good. The condition

s memoir wrote  
ly through with  
urses. So you  
blessing accom-  
f such a thing  
or all his good-  
endured many  
cold room, and  
I got up the hill  
assist me."

of a large mass of the citizens awakening pity in his breast, he wrote a letter to the Committee of the Nova Scotia Bible Society, suggesting that something should be done for the perishing classes. His letter was well received. Some, in particular, were very willing to inaugurate a City Mission, but found it impracticable under the auspices of the Bible Society. Discovering that a sufficient amount of interest could be awakened, could it be enlisted and brought into operation, he felt "unwilling to allow influential men to sleep over the matter." Accordingly one day he surprised the accomplished Secretary of the Bible Society by making his appearance in his office, as is evident from the following letter which appeared in Mr. Murray's sketch :

"Halifax, Dec. 13th, 1861.

HALIFAX.

ham ;  
nd the lanes,  
st gains."  
— TUPPER.

erm, in April,  
etained in Hali-  
expected from  
me settlements  
he said he was  
Cove — a Ro-  
e people were  
nt. A young  
was. On one  
verance from a  
large dogs.  
ed in Halifax,  
The condition

"Dear Sir, — I received your note of last evening, and will now endeavor to send you a few reminiscences of my acquaintance with the late lamented George N. Gordon. I wish it had been in my power to have written at more length, as I always felt deeply interested in the character and mission of Mr. Gordon, the memory of whose friendship I shall ever cherish, but I have not the leisure to do so. My first acquaintance with him was formed about the middle of April in the year 1852. I was sitting in my office one day when there came in a person whose exterior did not at first present any of those attractions which usually enlist our sympathies. He was apparently not much accustomed to the polish of refined society, but I soon discovered in him a warmth of enthusiasm, an undying love for his fellow creatures, which was both rare and beautiful. He addressed me as the Secretary of the Nova Scotia Bible Society, and was desirous of ascertaining whether something more could not be done by the Society for the benefit of the masses of our community. He said that he had come recently from the country, intending to prepare himself for the ministry by at-

tending a theological course at the Free Church College, and that on seeing the multitudes around him he could not but feel that some effort ought to be made for their salvation. He seemed particularly in earnest that something should be done for the Roman Catholics of the city. I told him that an effort such as he contemplated was, I thought, beyond the scope of the Society, which was limited to the dissemination of the Scriptures; but he was so earnest in his appeal that I told him if he would write me a letter expressing his views, I would lay it before the Committee. At this interview I was particularly struck with the intelligence of his eye, and the warmth of his manner, and his exhibiting at this early period so much of the missionary spirit which was afterwards more fully developed.

“The letter I suggested was written, and is now in the possession of the Society, and I find by reference to the minutes of the Auxiliary that it was laid before the Committee on 4th of May, 1852, but no action was taken on it at that time. On the 14th of May, however, it came up for discussion, and I find the following minute in reference to it: — ‘The letter of Mr. George N. Gordon was again read, when it was unanimously resolved — That the Committee do not feel themselves in a position to undertake the mission proposed in Mr. Gordon’s letter, — they are willing to assist him by affording a supply of the Holy Scriptures, and they highly approve of the object contemplated.’

“I think that either on this occasion, or shortly after, I introduced Mr. Gordon to the members of the Committee, and I soon found that after a short conversation he had left the same impression upon them as he had upon me. Several of the prominent members of the Committee at once said that though we could not as connected with the Bible Society promote his objects, yet there ought to be no difficulty in forming a separate organization and in appealing to the religious public for its support. This was the commencement of the Halifax City Mission, and of which Mr. Gordon was the first missionary.

"I need not mention to you his self-denying labors and faithfulness in this work, nor the zeal with which he aided every good object, particularly the Young Men's Christian Association, in which he took a very active part; these are known to you and to most members of the religious community of this city. Indeed, from the period I have just mentioned until the time he left our shores as an ordained missionary of the Cross, his life was almost a public one, and I can add but little to the record which you are so well able to give of his daily walk and conversation. I could, indeed, give traits of his character, which became more beautifully developed during his sojourn with us, and while I, with others, was permitted to enjoy his friendship, but I have not time to do so. I will, however, merely mention that very soon the somewhat rough and warm disciple ripened into the true Christian gentleman.

"He fell at his post—the first Nova Scotia missionary martyr. The tidings caused a thrill of horror among all the Churches of our land, but we must all feel that this very event is only a more earnest appeal to every Christian to redouble his efforts for those who in the mysterious dispensation of Providence were permitted to become his murderers. I remain, dear sir, yours, very truly,

S. L. SHANNON.

"Rev. R. Murray."

"During the first six months," writes Mr. Murray, "he visited *one thousand* families in the most dangerous and disreputable portions of the city—entered dens of iniquity, explored dark recesses of immorality which no minister of the Gospel had ever penetrated. He generally prayed and read the Scriptures in each house that he visited. He established several prayer-meetings in destitute localities, and originated one Ragged School. His representations regarding the moral condition of the city made a profound impression on the religious portion of the community which is not yet obliterated; and the result is that three missionaries are now employed to carry on the work with which he was compelled to grapple single-handed.

His successors in the Mission find that tender and grateful remembrances still cluster round his name in the homes of the poor."

Seldom did he meet with acts of personal violence. One day, however, he was nearly pushed off a wharf by a ruffian crowd, but was rescued from his perilous situation by some persons friendly disposed. On another occasion, having been turned out of a house, and the door being closed after him with great violence, his fingers were caught and severely bruised. The desecration of the Lord's Day, which he was obliged to witness, pained his soul. Some cases were of a very scandalous character, — were then, and still are, one of the great sins and reproaches of Halifax. The Fish Market is still open by enactment; and the Ferry Boats ply on the Sabbath, which is probably a worse violation of the holy day than the other. On many a Sabbath morning, as the sun's rays were gilding the hill-tops, was he seen wending his way to the Market-place to plead with the venders of groceries, and other daring violaters of the day of rest, for the law of the Sabbath. But to his great grief he was referred to the selling of fish as being of legal authority, and they claimed the same privilege as that which the fishermen enjoyed. Such are specimens of the profanations of the Lord's Day in the city of Halifax.

For abandoned females his soul was deeply moved. Writing to his brother Robert, on one occasion he remarked: — "For several months I have been much grieved and concerned about scores of females dying a dreadful death in a part of the city known as 'The Hill.' I visited their haunts of vice two or three times, and from the mouths of several of them have heard a tale of woe. Some lost their parents when

young, and others their character, after which they were ashamed to look for employment. With tears some said they could expect nothing but the wrath of God; and others were hardened in sin. Now, many look upon the case of these persons as hopeless, but I never did; and, therefore, at our second last meeting I represented their state to the Committee; and though all men do not see alike on every subject, yet most of the members of the Committee saw eye to eye in this instance."

The result of this action was the appointment of a special Committee to consider the subject.\* A subscription was opened, and many contributed. "Lieut. H.," he continued, "has already offered me assistance. I may justly appeal to the Island, since several females are here who came thence, and are fast sinking into hell for want of knowing Christ." He did not close his letter without soliciting a contribution from his brother for the same object; and he then spoke of the Ragged School children thus:—"I desire to train them for Christ. They are glad to see me when I go to the School, but oh! may they see Christ with far more joy. One of them is ill, and has sent for me. Alas! that so many children are trained for the devil."

An Asylum for fallen women was provided in 1854,

\* The following extract is from Mr. Gordon's Daily Register:—"On the evening this subject was to be duly considered I met with direct opposition, and the meeting was breaking up without anything being done, and everything seemed to be unfavorable to anything being done. At that time my heart was pained at seeing two influential members rise to depart; but I lifted my soul to God and He interposed; for it was so, that the gate through which they must pass to the street was shut and they were obliged to return. While standing on the floor the resolution was passed, That three of a Committee be appointed to take up the matter and report as to the practicability of doing something for a class of perishing souls for whom none as yet cared. Dr. T—— was one of the two who returned, and he was then chosen a member of the Committee. His influence was of great importance in the cause. This seemed to be the turning point in favor of the object, for since that time obstacles have been gradually disappearing. Blessed be God for answering my prayers in behalf of this object."



in a house rented at £40 per annum. While open, so many as *twenty-nine* in all were benefited. Of these, some were reclaimed and restored to their husbands and to society; and others, there was good reason to believe, were converted to God. But, sad to record, that noble institution lacking a little pecuniary support, went down, to the perpetual reproach of many of the Christian philanthropists of Halifax. While in Halifax he exerted himself in "begging" for its maintenance; and the Refuge failed the year after he left the city. Its death-knell was tolled in January, 1857, in the following doleful tones:

*"Extract of Minutes of Committee held at Mr. R.'s office, Jan. 27th, 1857, — 'The Directors spent some time in considering the state of their finances, prospects for 1857, the results of the experiment so far, and particularly whether the good flowing from the Refuge was such as to warrant the Directors in calling upon the public for the funds necessary for its support.'"*

P. G. M., *Secretary.*"

Thus in the dead of winter these poor, despised and out-cast creatures were turned into the street, abandoned by their fellow men, if not by God. Even at this lapse of time one shudders at the thought. Since that sad era in the history of these hapless, homeless females, the number of the fallen women has increased so rapidly, that, in a city with a population of 25,000, out of which, too, according to the latest census, twenty-four per cent. are illiterate, they are computed at one thousand. No effort hitherto made to resuscitate the House of Refuge has been successful; and were it not that so large a proportion of those who profess friendship to Christ, seem so dead to the cause of humanity and to the welfare of immortal souls, these

While open, so  
d. Of these,  
their husbands  
good reason to  
sad to record,  
miary support,  
of many of the  
While in Hali-  
for its mainte-  
after he left the  
uary, 1857, in

eld at Mr. R.'s  
ors spent some  
finances, pros-  
eriment so far,  
wing from the  
ctors in calling  
ry for its sup-  
Secretary."

r, despised and  
e street, aban-  
God. Even at  
ought. Since  
less, homeless  
has increased  
on of 25,000,  
census, twen-  
computed at  
le to resusci-  
ccessful; and  
of those who  
to the cause  
al souls, these

remarks would have remained forever unexpressed. Well might he who took so much interest in that Institution say, on hearing of its fate—"Surely the devils in Hell rejoiced the day the House of Refuge was closed."

Referring to him as a City Missionary, Mr. Murray writes:—"We do not hesitate to point to him as in many respects a model worker in this department. The scoff of the scorner, the sneer of the worldling, the galling condescension of the purse-proud, as well as the keen hatred of those who smote him with fist or club, or with the slanderer's tongue, he knew how to endure with the courage and patience of a martyr. He feared nothing but sin; and shrank from no danger while in the discharge of duty." The Missionary himself wrote:—"I met with most opposition, even to personal violence, at the Green Market. In my missionary visits I was frequently threatened with injury. I was sometimes cursed and turned out like a dog; but was never injured save once in Albermarle Street."

In May 1854 he drew up a report of his labors in the Mission from the period of its inception. In this he mentions several hopeful cases of conversion as the result of the city missionary enterprise. Subjoined are a few extracts:

"BRIEF REPORT OF THE HALIFAX CITY MISSION."

\* \* \* \* \*

"It was not till nearly twelve months after the Mission was commenced that I received satisfactory evidence of God's blessing on the work. I would first mention the case of an afflicted colored woman who died in a garret room of the Asylum, and who was seldom visited by any person but your missionary. To her my instructions were of some benefit in the Lord, and I have no doubt she died in Jesus. In her afflic-

tion she brought forth Christian fruit long before her death, as the most careless could not fail to see. Her prayers to God in my behalf shortly before she died seem yet ringing in my ears, and leave a solemnizing impression on my very soul. Alas! that in this vain world so many flowers of a heavenly growth must waste their fragrance on the desert air.

“I may next mention the instance of an aged man, who acknowledged that he was benefited by your missionary in being led to a right apprehension of God’s method of saving sinners.”

After mentioning the cases of two others — an old, and a young man — he continues: —

“I may state that I had several satisfactory evidences of having been instrumental in arousing many Roman Catholics to think for themselves. One, of whom I had but little to hope on my first visit, now receives me very kindly, and allows his children to attend the Sabbath School. Others who once regarded me as an enemy now respect me. No Roman Catholics, however, are so deceptive as those who appear to be almost Protestants, but have no right knowledge of the Bible.”

The case of a female at Fresh Water is next mentioned, and an account given of a Roman Catholic family benefited by the Mission. He then continues:

“I will now mention the case of a young person brought to a knowledge of the Lord under peculiar circumstances. While absent one day, a message was left at my lodgings from a Mrs. H., who said she desired to see me. I responded on the evening of the same day. But on calling upon Mrs. H. I was disappointed to find that the person who desired to see me was one of the same name residing in a different part of the city. But God made that mistake subservient in leading a soul out of darkness into his marvellous light. Previous to this interview she was what many

would call a consistent Christian, but her own language since has been, that she sees everything in a new light concerning the teaching of God's Word. Since that period she has been walking in the light of God's countenance.

"About this time another young person was aroused to deep concern about her soul, while I was speaking on Esau weeping for the lost blessing. I shall now mention a few instances of persons having been benefited by your mission upon the testimony of those in whom I can place implicit confidence.

"The first is the case of a woman. On one occasion, while conversing with a lady, she informed me that she had met with a woman who had heard me speak at the market wharf on the sin of Sabbath desecration, who, on receiving a tract went away resolving never to go there again to purchase articles on the Lord's day, which resolution it appears she kept.

"On another occasion a pastor in the city stated to me that a woman had sought fellowship in his church, who had been led to do so by this question asked her by the City Missionary: 'Will you have Christ now to be your Saviour?'"

After stating that he had no doubt about being instrumental in leading some Roman Catholics to reflect upon the subject of infallibility, by conversing with them on the possibility of a Christian Church falling from the *truth* as did the Jewish Church in her apostasy, he added:—

"The report of the teacher of the Ragged School, and that of the Matron of the House of Refuge, already bear ample evidence that the labors of this Mission have not been in vain in the Lord. This then is not the time to retrograde, for the Lord greatly hateth turning back in His work, but is the time for renewed diligence. The enemies of the Gospel are at present more than ever active in doing the work of the great enemy of souls. And, O, shall they surpass in activity and diligence the friends of Jesus! God forbid!"

## CHAPTER IV.

## FOREIGN MISSION FIELD.

“Go ye into all the world, and preach the Gospel to every creature.”

“This year I slept and woke with pain,  
I almost wished no more to wake  
And that my hold on life would break  
Before I heard those bells again:

“But they my troubled spirit rule  
For they controlled me when a boy,  
They bring me sorrow touched with joy,  
The merry, merry, bells of Yule.”

—TENNYSON.

A FORTNIGHT previous to the closing of the session of 1853, the subject of this memoir was laid low by typhoid fever. He was at the time boarding with a Baptist family, and the care and attention which he received from Mrs. W. during a long illness, was never forgotten by its recipient, and is now gratefully acknowledged. At the commencement of his sickness he wrote thus to his father: — “I have great reason to be thankful to God for providing me kind friends in my present circumstances. The students sit up with me — two each night.”

At one stage of the disease life was for a time trembling in the balance. But through the skill of Dr. Parker, whose assiduous attentions he received during six or seven weeks, he was restored to wonted health. He arose from his bed a healthy, strong, in short, a new man.

Becoming convalescent, he returned home, and afterwards requested his physician's bill, which he supposed could not be less than £10. It was sent, but receipted. The only eulogium we pass upon this disinterested act of generosity — which is but one out of

many — is merely to mention the fact. Where known, the mention of Dr. Parker's name is his panegyric.

During his illness he thought much and deeply on his duty in relation to the heathen. We are furnished with the result of his prayerful reflections on the subject in the following note, dated May 10, 1853, and addressed to the Rev. P. G. McGregor :

“ In looking over the *Register* for the last two years my soul has often been stirred in me by reading the following words ‘A MISSIONARY WANTED.’ Were I possessed of the qualifications of the ‘Missionary wanted,’ long before this would I have said, *Here am I, send me*; but I contented myself with the hope that at some future time God would remove difficulties out of my path, and open up my way to the field of labor in which my soul desires to be engaged. For the last few years God in his providence has cast my lot in Halifax, where I have enjoyed the benefits of instruction in the Free Church College, and as time has passed away my heart has been gladdened at the prospect of being, at no very distant date, fit for a missionary in so far as necessary education is concerned. I am at present City Missionary, with a comfortable salary, and God has rejoiced my heart much of late by deigning to countenance my labors with His blessing. But my heart is not in the domestic mission field as it is in the foreign. I, therefore, now, in the name of the LORD JESUS, offer myself to your Board as a missionary to the South Seas.

“ Yours, in the bonds of the everlasting Gospel of God's dear son,  
G. N. GORDON.”

This tender of service having been accepted, his application to his studies was now closer than formerly. During the next session of the College, in addition to his regular College exercises he studied medicine one hour each day under Dr. Parker, and acquired the art of printing. His mechanical skill, too, was not incon-

siderable, for he could hew timber, frame a house, make a plough, tan and dress leather, drive the shoemaker's awl, wield the blacksmith's hammer, and use the tailor's needle. He was what is popularly known as a "Jack of all trades, and master of none."

There are periods in a man's history when a trifling circumstance sometimes disturbs the equanimity of his mind, and mars his happiness. Not unfrequently he allows his serenity to become discomposed by disturbing elements, which, viewed in themselves are neither great nor formidable. Thus it was with the subject of this memoir towards the beginning of 1854. A letter was addressed to the Secretary of the Board to the effect that if Mr. Gordon should be employed as a Foreign Missionary the congregation with which he had been connected at Cascumpee would withdraw its support from the Foreign Mission.

On being made acquainted with this communication by the Secretary, he wrote to a friend in the congregation on the subject, and received in reply a letter, from which the following is an extract:—"With respect to the meeting it was the largest that I have seen in our church for years, that is for a week day; and there were present four elders out of the five. I state these particulars to show you that it was not a few but the majority of the congregation that passed the resolutions." Mr. L. then added:—"They have directed me to forward the resolution to the Secretary of F. M. Board."

COPY OF THE RESOLUTIONS.

*"Cascumpee, P. E. I., Feb. 13th, 1854.*

"At a general meeting of Cascumpee Presbyterian congregation the following resolutions were agreed to. Mr. A. Matthews in the chair:

“*1st. Resolved* — That this meeting has just heard with deep regret that the Board of Foreign Missions which met at Truro, N. S., a short time ago, was imposed upon by report relative to Mr. George N. Gordon, applicant for the Foreign Field, purporting that the congregation of Casempeec would withdraw their support from that Mission if the Board should appoint Mr. George N. Gordon as a missionary.

“*2nd. Resolved* — Therefore, that this meeting convey their entire disapprobation to the said Board of any such report or anything else that may affect the character of Mr. G. N. Gordon as a missionary.

“*3rd. Resolved* — That Rev. James Bayne be requested to inform this congregation of the name or names of the author of the above report, as we feel convinced that it did not emanate from a member of this congregation.”

It is only necessary to add here that the author of the slanderous report was a private member of the congregation; but his name we leave in the obscurity from which it never emerged.

In July the Synod of the Presbyterian Church met in Pictou, and the Board desired him to come and deliver an address at the Synod's Missionary Meeting. “The trial,” he wrote, “was to me one of no ordinary kind. But God gave me strength to advocate the great cause of Missions. Several members of Synod have spoken well of my effort; but anything in it worthy of notice must be attributed to a higher source of wisdom than mine. I have met with many marks of favor from the Board and Synod, especially from one member — Rev. J. McC——y, of Chatham, Miramichi. I was asked to give a synopsis of my address for publication, but did not consent. Mr. W. invited me to give an address on Missions in his congregation, and promised an audience of one thousand persons. As



yet I have not acceded to his request. Some hunt after popular applause. But what is it? A bubble on the water carried about by a breath of wind. May God save me from seeking after self praise. Were I to grow proud, I would be worthy of being cast out of the Lord's vineyard."

At this period he was in receipt of £50 per annum, yet on writing to his brother Archibald he remarked: "I am not yet done asking you for money. I suppose you think I will soon cease crying, 'Give, give.' I do not want it for myself, but I cannot very well spend money collected for the Foreign Mission, except in furtherance of the cause for which it was contributed."

Sometimes it was suspected at home that he was not expending on himself what funds he was from time to time receiving; and it would appear such was the case from the remarks of Mr. Murray, who wrote thus:

"From the day he landed here, and while pursuing his studies with exemplary diligence, he devoted a large portion of his time to visiting the poor, the sick, and the indigent, without respect of colour or creed. Three and sometimes four hours of every day were devoted to this work, — reading the Scriptures, engaging in prayer, distributing tracts, relieving distress, — and all this done spontaneously and gratuitously. A year of this toil was too much for his iron (?) constitution, especially as he lived in the humblest, plainest, and cheapest style possible, that he might keep clear of debt, and at the same time have something to bestow on the poor, who were ever near his heart."

## CHAPTER V.

## VISITATION OF THE CHURCHES.

"Not enjoyment, and not sorrow,  
Is our destined end or way;  
But to act, that each to-morrow  
Finds us farther than to-day."  
— LONGFELLOW.

JANUARY 2nd, 1855, the subject of this memoir wrote thus to his brother Archibald :

"I received your note yesterday, and return thanks for the New Year's gift. The Presbytery, at their last meeting, sustained my trials for licence; but a letter having been received from London stating that I could not be got away so soon as was anticipated, induced them to protract the period of my licensure, in order that I may have more time to prepare for the Mission field, by being freed from pressing demands to preach in country districts. I have now the privilege of remaining here or of going to some other city for a month or two. \* \* \* It is impossible for me to disengage myself from the City Mission, Ragged School, House of Refuge, and Young Men's Christian Association, and be happy. Still I am striving to devote most of my time to the interests of the Foreign Mission."

Remaining in Pictou over the Sabbath, he occupied the pulpit of the Rev. James Bayne, in prospect of which he encouraged himself by saying, "My grace is sufficient for thee."

Proceeding to Prince Edward Island he commenced his missionary tour at the place of his nativity. He visited the congregations during the last week in May and the pleasant month of June. His last discourse

was preached in the Temperance Hall, Charlottetown. to a large assemblage.

His work on his native island was now done. His last acts at home were carefully treasured up in a fond mother's memory. These were the closing of the gate. and his running off for some distance. At length his back was turned towards home, with all its endearing associations of boyhood days, — towards his farm. once an object of attachment, — towards the graves of many, whose tenants had grown up with and around him, — towards Christian friends, with whom he had held sweet intercourse, — towards the Sabbath-schools. which he had been instrumental in organizing, — towards the prayer-meetings, where God had been met. — and, finally, towards his country. Thy native land !

“Love thou thy land, with love far brought  
From out the storied Past, and used  
Within the Present, but transfused  
Through future time by power of thought.

“True love turned round on fixed poles,  
Love that endures not sordid ends,  
For English natures, freemen, friends,  
Thy brothers and immortal souls.” \*

His visits to the Churches, both in Prince Edward Island and Nova Scotia, were of the most agreeable character. There was but a single exception. The Pastor of one had appointed seven places in which he should preach, and that without his knowledge or consent. He refused, on account of inability, to perform an amount of work so unreasonable, within the limits of a single congregation ; but for this he was in the next meeting of Synod held up by the pastor referred to as contumacious.

\* Tennyson.

The following, having reference to his visit to the congregation of the Rev. George Christie, Yarmouth, N. S., was communicated to the *Presbyterian Witness* :

“The Rev. George N. Gordon is at present on a tour, visiting the congregations in the western part of the Province. His labors have been exceedingly acceptable, and it is believed profitable. On Sabbath, the 30th ult., he preached in the Presbyterian Church, Yarmouth, in the afternoon, and in the evening in the Baptist Church. On both occasions the places were filled with deeply-interested hearers. On Monday evening the regular ‘United Monthly Prayer Meeting,’ \* \* was held in the Congregationalist Church, when Mr. Gordon delivered an address on Missions. \* \* The collection in the Presbyterian Church for the Foreign Mission Fund was £6 15s. 2d. On Monday some of the ladies in connection with the Presbyterian Church collected for Mr. Gordon, for outfit, etc., £9 15s. 4d.”

By the Presbytery of Halifax, on the 16th of May, 1855, he was licensed to preach the Gospel.

“He then visited nearly all the congregations of the Presbyterian Church of Nova Scotia, addressing large and attentive audiences with much fervor and eloquence. These visits are still fresh in the collection of our people in Prince Edward Island and Nova Scotia. He made his name dear and familiar to all the Presbyterian Churches by his admirable correspondence in the *Witness* while travelling in these Provinces and in other countries.”

The following notice of his ordination, which took place at West River, Pictou, Sept., 12th, is taken from the *Missionary Register* :

“Nine Ministers of the Pictou Presbytery were present, besides the Professors of Theology, who took part in the service. The Rev. David Roy preached

the ordination sermon, from Psalm cxxii. 9, last clause, 'I will seek thy good.' The discourse consisted of an eloquent exhibition of the personal and official duties of the Christian minister. The Rev. Dr. Keir narrated the steps taken, put to Mr. Gordon the questions of the formula, and led the devotions of the Presbytery, as Mr. Gordon was by prayer and the laying on of hands solemnly set apart to the office of the Holy Ministry, and the work of a Missionary to the heathen. The Rev. Professor Ross then gave the charge to the newly ordained missionary. The Rev. George Patterson addressed the audience; and the Rev. George Walker engaged in prayer, after which the services of the day were concluded with praise and the Apostolic Benediction."

On the 11th October he wrote to his father saying :

"By the good providence of God I have ended my Missionary tour, in so far as appears to me practicable. Since leaving you I have enjoyed many favors from the faithful and covenant-keeping God. \* \* I have had my joys and my sorrows, but, blessed be God, more of the former than of the latter. God has, I trust, enabled me by His Holy Spirit to preach the Gospel with power to some souls. The seed was sown by a weak instrument when the Lord sent me forth as a sower: but God can make it effectual. The parting with several congregations was truly affecting, as in instances not a few the rolling tears of Christian affection manifested. My special duty now is to pray that the seed sown may be watered, which is the Lord's work. I have just received a note from a young person who professes to have been converted at a Bible Class of mine while I was speaking on Esau weeping for the lost blessing. What a reward in the service of Jesus!

"As it is considered necessary that a missionary have a helpmeet I shall in all probability marry in London. I have reasons for postponing. Several persons have spoken to me on the subject of marriage.

I have briefly stated that it was doubtful whether on this side of the Atlantic I should marry, but that it was likely I would do so in Britain."

---

## CHAPTER VI.

### DEPARTURE.

"We have travelled long together,  
Hand in hand, and heart in heart,  
Both through fair and stormy weather,  
And 'tis hard—'tis hard to part,  
Yet we must—'Farewell!' to you,  
Answer one and all, 'Adieu!'"  
—MONTGOMERY.

Previous to Mr. Gordon's departure a valedictory meeting was held by his friends in Halifax, on October 9th, 1855. The account given of it we copy from the *Presbyterian Witness*:

"A deeply interesting meeting was held in Temperance Hall on last Tuesday evening. It was called on occasion of Rev. G. N. Gordon's leaving this country *en route* for the field of his future labors. The platform was occupied by prominent ministers and members of the various evangelical denominations of this city

"Shortly after seven o'clock the chair was taken by the Hon. Samuel Creelman. The psalm commencing, 'How beautiful a thing it is,' etc., was sung, and prayer offered by Rev. Mr. Patterson." \* \* \*

"In the absence of Dr. Richey, Rev. P. G. McGregor moved the first resolution, expressing thankfulness to God for the rapid increase of Missionary enterprises, etc. It was seconded by the Rev. Professor McKnight, who began by saying that the Missionary spirit was as old as the love of Christ in the souls of men.

“The next, having reference to the New Hebrides mission, was moved by Rev. G. Patterson, who spoke at some length. We insert an extract: ‘He (Rev. J. Gaddie) commenced to agitate the subject of a Foreign Mission in his own Presbytery, and, gradually, his views gained the cordial concurrence of his brethren in P. E. Island. In 1843 the Presbytery of P. E. Island overtured the Synod on the subject; and the Synod sent down the overture to the several Presbyteries for their mature deliberation. At the Synod of 1844 it was resolved, by a majority of 20 to 14, to engage in a mission to the heathen. This was a large and serious opposition. In 1845 the sum of £145 was collected to carry out the resolution of the previous meeting of Synod; and it was resolved by a majority of one to proceed at once to choose a labourer and a field of labour.’

“Rev. G. N. Gordon rose (amid great applause) to second the adoption of the resolution. Mr. Gordon said:—‘I now rise for the first, and in all probability, the last time, to address you on the great subject of the missionary enterprise. I can with all my heart second the resolution so ably moved by the speaker just sat down. But ah! I feel that my poor abilities are in no way commensurate with the dignity and importance of this great subject—a subject in which the glory of God and the eternal salvation of souls is so much involved. I cast myself with implicit confidence upon Him who has said, Lo, I am with you alway.’

“‘The great object of Missions is the salvation of myriads of our fallen race from the dominion of the prince of the power of the air, and his debasing servitude: the showing forth of God’s glory by leading sinners to a life and conversation becoming the Gospel; and, finally, rescuing them from the wrath to come. The prophets of old were absorbed in this glorious theme. Prophets, patriarchs and apostles rejoiced in strains of holy song over the prospect of the triumphal reign of the MESSIAH over all nations, kindreds and tongues. Abraham’s joy abounded when the angel of JEHOVAH informed him that in him all nations of the

earth should be blessed; and Jacob's voice trembled in ecstasy when he predicted that the gathering of the people should be unto SHILOH. Daniel, too, predicted that the stone hewn without hands should become a great mountain and fill the whole earth,—that the kingdom of the God of Heaven should consume those of gold, silver, brass, iron, and clay.

“The Lord by giving up his only begotten Son to be a Missionary to our erring race, shows how near this subject is to his heart. The blessed Redeemer was a loving, tender Missionary, going about continually doing good, alleviating misery and distress, and leading lost sheep to his own happy home. And ere leaving this world he gave the broad commission to his disciples to go into all the world, and preach the Gospel to every creature. Most nobly did the Apostles and early heralds of the Cross fulfil the command of their Lord and Master. But, alas! with the Apostolic age of the Church the foreign missionary spirit lost the glowing vigor of its youth. The zeal of the Churches of Asia flagged ere the Apostle John exchanged the lonely isle of Patmos for the New Jerusalem; and in a few centuries, the Church, slumberous and carnal, utterly neglected the command of her departing Lord.

“But once again the Church has assumed an aggressive character, and now the disciples of the Lord unite to storm the strong-holds of Satan. And what is the present aspect of the world, after the Church has had in her possession the great commission for nearly 2,000 years? Take a glance at a Missionary chart and you will see that darkness, thick darkness, is awfully predominant. Two-thirds of the children of men have not even heard of the name of Jesus, and are still lying in the arms of the Wicked One! Were the early Christians now to arise from the graves in which they have slumbered for ages, and view the present state of the world, would they not exclaim with a voice that would bring a blush to our cheeks—Treason! treason in the camp of the Lord! If we do not deliver them that are drawn unto death, or those ready



to be slain, we cannot, we dare not say before the SEARCHER of hearts, Behold we know it not; and He will render to every one according to his works. Even the little children in our Sabbath Schools know much about the state of the perishing heathen. We all know that at the instigation of him who was a murderer from the beginning, thousands, yea tens of thousands, are daily drawn to destruction; then we cannot plead ignorance on this point before God: and oh! will He not require their blood at our hands? In one small district of India it has been calculated, that since the advent of Christ 1,800,000 infants have perished by the hands of their parents! Thousands of altars are still reeking with the blood of victims, *and we know it*. Thousands of female children, thousands of widows and bereaved mothers are daily consigned to a terrible death. Think of this young ladies, tenderly nurtured by gentle parents. Think of this, parents, who have your children growing up beautiful, secure and happy by your side. We have read of mothers and daughters who tore off their jewels and ornaments and cast them into their country's exhausted treasury to save their native land from a foreign foe. How many of you are willing to take off useless ornaments or to forego earthly gratifications that you may assist Zion's King to carry on his glorious warfare? O, think of the value of a soul! What infinite horror is awakened by that expression—a lost soul! And oh, the lost myriads of heathendom! Pray the Lord with me that the coming of His blessed kingdom may be hastened, and that the distant islands of the sea may learn his holy law.'

“At the close of Mr. Gordon's address a collection was taken up, which amounted to upwards of £17. The Missionary Hymn being sung, Rev. G. W. Sprott moved the following resolution:—‘That the meeting having assembled to express their gratification that another laborer, Rev. G. N. Gordon, is about to depart from this Province to the New Hebrides, to endure the perils and to aid in the labors connected with the Mission, earnestly desire (and do now unite in prayer) that

he may be sustained in every trial by the goodness and the grace of God; that he may realize the many gracious promises which He has made to those who commit their way to Him, and devote themselves wholly to his service; and that his labors may be abundantly blessed in the salvation of many who are now sunk in the lowest depths of idolatry, ignorance and crime.' This resolution having been seconded by Rev. D. Freeman, the Rev. Professor King offered up a fervent and appropriate prayer.

"Peter Lynch, Esq., after a few touching remarks, presented Mr. Gordon with the following address, accompanied with a purse of twenty-one sovereigns:—

*"Rev. and Dear Sir,—*A few of your friends, members of the Halifax Young Men's Christian Association, who have been connected with you in various religious societies, and who have learnt to value your character and conduct both as City Missionary in this place and as connected with their Association, beg leave to present you the accompanying purse of twenty-one sovereigns as a small token of their esteem. They would also at the same time express their sympathy with you under the trying circumstances of your leaving home for a far-distant land, and exile among the heathen.

"That He whom you serve and whose kingdom you desire to extend, may be with you, guide and protect you; and that you may be the honored instrument in His hand of turning many from the darkness of heathenism to the pure light of the gospel, is the sincere prayer of those who have subscribed this parting memento. Signed in behalf of the subscribers,

"ROBERT MURRAY, *Secy. Y.M.C.A.*

"Mr. Gordon responded in feeling and appropriate terms; and the Rev. Mr. Cochran closed the meeting with the Apostolic Benediction."

"Late on Thursday night," wrote Mr. Murray, "a few of his intimate friends met with him once more at the residence of the Hon. Samuel Creelman. Earnest prayers were offered up, and the parting was solemn

and deeply affecting, all present feeling persuaded that it was final for this world. Yet no one ever left home, friends, and country more cheerfully for his *Master's* sake; though he felt that he was making a great, an overwhelming sacrifice, for his heart was sensitive and his feelings tender as a child's."

He did not take his last look at Halifax without emotions corresponding with the strength of his attachment to numerous Christian friends residing in the city in which he spent so important a part of his life. We learn this from a private letter addressed to Mr. Murray on his arrival in Liverpool, England, dated October 22, 1855:—

"The first two days after I parted with you were very tedious—rendered so especially by sea-sickness. I took a farewell look at Halifax about five o'clock the morning we left, and so many old associations were revived that the 'sight of my eyes affected my heart,' and my heart again affected my eyes. The love of my country, and especially the love of Brethren in the Lord, at that moment possessed my soul in no ordinary degree."

In reference to events that transpired during the voyage he wrote thus:—

"On board the steamer (*America*) I had many opportunities of doing good, though in my official capacity I was much hampered by the stringent rules of the Steamboat Company. We had too much of the *Californian atmosphere* on board to be comfortable. I read and expounded the Scriptures to passengers in the second cabin two or three times, but doubt whether I could have obtained permission to do so had I requested it. The saloon on the first Lord's day evening was like a little hell; but last night was like a little heaven, i. e., in so far as superior singing goes to constitute a heaven. \* \* \* I obtained permission to preach yesterday in the first saloon. Dr. Hol-

loway and Dr. Parker, from China, were present. The latter introduced himself to me to-day, and threw some sparks on my tinder."

We close this chapter by giving an extract of a letter published about that period in the *Philadelphia Presbyterian*, showing, as it does, that he was not the only one who complained about the regulations of the Steamboat Company:—

"On the Sabbath which we were on the ocean public worship was conducted in the saloon by the Captain, who read the prescribed portions of the Liturgy of the Church of England, and also an excellent discourse by Blunt, whose writings are so well known in America. As there were three ministers of the Gospel on board, any of whom would have preached if allowed, the suggestion was made to the Captain, that some one of them be requested to officiate. But it was ascertained that the regulations of the British North America Steamboat Ships Company prohibited this, and required the Captain to attend to the matter himself. When a desire was expressed that passengers who might wish to unite together in the ladies' saloon, in reading the Word of God, and prayer, might have permission, it was declined for the same reason. As every facility was afforded for dancing, card-playing, and various other amusements which would gratify the irreligious and worldly, it was concluded that the privilege of equal rights for all should have secured for the very respectable number of passengers who found their pleasure in higher and heavenly pursuits, compliance with their request. In the Steamers of the American line we have understood there is no such prohibition of religious service, and no such preference given in favor of the ungodly; and many felt that if it were at all practicable, in making their arrangements for crossing the Atlantic, duty required that that line which thus disregarded or dishonored God should not be patronized by those who loved His service and revered his name."

## CHAPTER VII.

## SOJOURN IN BRITAIN.

"My times are in thy hand."

OCTOBER 22nd the young Missionary arrived in Liverpool; and on the 23rd reached London. In his Diary the following entries were made about that time:

"Wednesday, 24th — Felt much languor in devotional exercises. Oh, for the quickening spirit of grace! Waited on Dr. Tidman. Found him quite accessible and affable. Called upon Dr. King, Pimlico, who requested me to call again, and manifested a willingness to assist me in the prosecution of my medical studies."

Before leaving Halifax he was kindly furnished with a letter of introduction to the Doctor, by his brother, Professor King.

"Thursday, 25th — Went to Walthamstow to see Mr. Geddie's children. Found them in good health. Called upon Rev. Mr. Barff. Had some interesting conversation with Mrs. Barff, who is now convalescent.

"Saturday, 27th — Went to Pimlico this morning, distance from Belle Vue Cottages, Grove St., Hackney, about seven miles, to see Dr. King. He directed me to call on the Chaplain of the London Hospital, and gave me valuable instruction about the best way to acquire medical knowledge, such as I require.

"Monday, 29th — Passed by Bishop Bonner's Palace, near which is held open-air preaching. How singular the providence of God! This ancient heritage is changed into a place for the proclamation of that Gospel which the Bishop once sought to root out of the land, by persecuting unto death the servants of Christ! O, England what has not thy God done for thee!

“ Monday, Nov. 5th — Met several Independent Ministers in the vestry of Gravel St. Church. Heard the Rev. Mr. Hardie’s very interesting Missionary Address. His success even greater than Mr. Geddie’s in forming a Church in a short period.

“ Wednesday, 7th — Lectures pleasing and instructive. Deeply moved on seeing a number of suffering invalids crowded together while awaiting their reception.

“ Saturday, 17th — Witnessed much that was sufficient to convince me that the ills to which humanity is heir are the result of sin. Three deaths from scalds, in the Hospital. Had a desire to speak to the patients about the one thing needful. Oh, for grace to follow the path of duty.

“ Wednesday, 28th — Obtained valuable instruction from Dr. Clarke, on diagnosing. Oh, for more grace to revive my languishing soul!

“ Thursday, 29th — Saw a crowd at White Chapel. After passing I learned that they were witnessing two girls fight. Was distressed that I did not turn back, and endeavor to terminate the shocking contest, and rebuke the ungodly onlookers.

“ Sabbath, 2nd — Attended a meeting held by medical gentlemen and students, for the purpose of reading God’s Word and for prayer. Subject, John, 4th chapter. Meeting deeply interesting. Returning saw an increased number of shops open. My soul was stirred within me on beholding some parts of the city contemning God’s authority.

“ Tuesday, 4th — Breakfast with Dr. Pye Smith. Conversation profitable. Prayer before parting.

“ Thursday, 6th — Heard Dr. Adams on the hand, and Dr. Carpenter on food. Was agitated on hearing some of the students use profane language; and had solemn thoughts concerning my duty. Oh, for grace not to fear the face of man!”

From Belle Vue Cottages, Grove St., Hackney, he wrote thus to his father :

“By the good hand of God upon me I am still the recipient of many mercies. Yet, probably more than ever do I feel the truthfulness and force of these words of Job — ‘Shall we receive good at the hand of God, and shall we not receive evil.’ Though most unworthy of any token of God’s favor, still my cup has a trace of sweetness in it, and is far more preferable than that of many around me. I could not within the limits of a short letter give you anything like a proper description of one of a thousand objects of attraction in this great city. The people, like Israel of old, are in number like the sand on the sea shore. The streets are continually thronged. About 1000 omnibuses, drawn by two or four horses, and thousands of other carriages ply the streets, sometimes blocking them up for a considerable distance.

“Yesterday I passed near by Buckingham Palace and the new House of Parliament, which occupies an area of nine acres. The carpenters, working on the tower 400 feet high, appeared remote from the dwellers on earth. \* \* I purpose visiting Westminster Abbey, built by Edward the Confessor, Henry III. and Edward I. which retains the mortal remains of some of England’s great ones. It contains, too, the chair in which the Sovereigns of England sit while being crowned. Nelson’s column — 175 feet high — is in my estimation the most magnificent of any of the monuments which I have yet beheld. But while beholding such I think of the beautiful sentiment inscribed upon a woman’s tombstone: ‘A woman’s good name is her monument.’ The Lord’s day is much profaned by almost all classes — clergymen not excepted.”

The following is an extract from a letter addressed to the Secretary of the Board of Foreign Missions :

“I am now prosecuting my medical studies in the London Hospital and College, where I receive privileges which cost a student eighty-four guineas for a complete course of lectures alone. If I be not charged anything your acknowledgments will be due to

the Council. I lost much by not being present two or three weeks earlier; but as the John Williams is not to sail before the spring I shall, if spared in health, be enabled to complete the winter term to my invaluable advantage. I have learned that Missionaries often find their medical knowledge defective in not having studied anatomy. I am now studying descriptive and practical anatomy and chemistry under Dr. Clarke, besides visiting patients. My expenses in the dissecting room will soon be something more than those of an onlooker. On the Lord's Day I am at my old work among Sabbath breakers; and if I get safely through them without bruises until spring I shall be grateful to the Father of Mercies."

We take the following extracts from a private letter to Rev. R. Murray, dated London, Jan. 30th:

"Nearly all the ministers I have heard preach in this city are Independents. Their style of preaching is very different from that to which I have been accustomed in Nova Scotia. They seem mighty in the Scriptures as expositors, but deficient in soul-stirring energy, and perhaps in the wisdom that would give a portion to each in due season. I have not seen the author of the 'Royal Preacher' yet, nor Dr. Harris. The most popular preacher here now is Rev. Mr. Spurgeon, a Baptist. He has during the summer commanded audiences of ten thousand souls.

"London has a rich supply of ministers; nevertheless according to statements recently made there are nearly a *million of souls*, whom the joyful sound does not reach. Lay agency is of great use in carrying the gospel to these lost people. I believe that feelings of *caste* are hindering the salvation of souls here as well as in India. My very soul is sickened on witnessing the objects of wretchedness which are to be met with daily in this city. Were I not called in the providence of God to go far hence to the heathen I would most cheerfully give myself to the work of the Lord in the



streets and lanes of London. On the Lord's day I seek to be about my Master's work in destitute parts of the city, especially trying to benefit juveniles. On first coming here I used to go and hear sermons on Sabbath—but hearing a minister prove that it was wrong in ministers to go to hear such when they themselves ought to be preaching, I resolved that so long as there were so many all around me on the road to destruction I would again go at my former work of 'roving missionary,' and thus the better fulfil my ordination vows. I have been particularly interested in some poor children who attend the Ragged Schools on Sabbath evenings. They come to shake hands with me in a manner so friendly before I leave the schools, and ask so anxiously about my return that I cannot but feel a growing attachment to them.

"I was requested several times to preach in some large churches, but would scarcely feel justified in complying while there is so much work to be done outside. To-day I had the pleasure of seeing the Queen. She is not what some would call beautiful; but I certainly thought her *good-looking*; and what is far better than external attractions, she appears to possess the 'ornament of a meek and quiet spirit.' She has dark hair—without curls—and a well-formed countenance with a mild, intellectual expression. She was gorgeously attired, and the State carriages were magnificently accoutred. I wonder not that she occupies a place in every honest Briton's heart. With what soul-stirring enthusiasm she was received by the immense multitude when on her way to open Parliament! Oh! that I may be the means of bringing some of the enemies of Christ to render him still more hearty fealty, and crown Him Lord of all!"

His next to Mr. Murray was published with these prefatory remarks: "We received the following very interesting letter from Mr. Gordon by the last English Mail. He must excuse us for publishing it without his consent:"

“ *Belle Vue Cottages, Grove St.,*

“ *Hackney, London, March, 12th.*

“ I am in the receipt of your letter of the 28th ult. for which I return you my sincere thanks. It will ever be a source of pleasure to me of no ordinary kind, to hear of the welfare of my friends, the prosperity of the Redeemer's cause, and the general good of the country around which my affections are entwined. That America — British and Republican — is destined to exert a powerful influence on the world's future, is now regarded as a matter of certainty here by those, at least, who view the subject in relation to the natural law of sequence, and the Providence of God manifested towards that country concerning which men high in position here do not hesitate to say it is an honor to be a denizen. We are assured that a nation is only truly great in so far as it is exalted by righteousness. America, notwithstanding her native evils and imported vices has, blessed be God, many righteous tens in all her cities, who are the salt in her midst.

“ The labours of the American Missionaries in Turkey have been spoken of here of late with much laudation, and have provoked British Christians to love and good works in the same cause. This appears from the support granted to the Turkish Mission Aid Society, with whose history you are no doubt acquainted. It is certainly to the honor of American Christians that they were moved with compassion for the perishing millions of Turkey *twenty-five years* before British Christians, and sent their devoted missionaries to the East at a time when prospects of success must have been small indeed. But that sterile field once beautified by trees of righteousness which flourished under the fostering care of Christ's primitive vine-dressers though long overrun with noxious weeds, again promises the husbandman a rich harvest. Too long has the country of the Primitive Churches of Christendom been blighted by Mohammedanism, and the Roman, Greek, Coptic, and Armenian heresies; but their days are numbered, and *Mene* may soon be written on their palaces. The Rev. Messrs. Young and Airey state that the moral

degradation of the Christians of Turkey — constituting about one half of the population, and whom the Turks justly regard as idolators — is quite incredible, being greater than that of any other country in which they have been. Sometime ago a vessel was wrecked on the coast of Turkey, and the Captain being much concerned about the safety of his cargo, was assured there was no danger since there were no Christians within thirty miles. The Turks remark of them ‘that they may have had a pure Gospel at some early period in their history, but if so, must have lost it.’ Would that the intoxicated Puseyites who prowls about tombs in the congregations of the dead, there seeking the way to the City of God, rather than by searching the lively oracles of truth, would ponder this statement, though made by Turks. Did they do so we might expect fewer commendations from them of the Greek Church, which they are wont to call their sister. Members of the Greek Church reproach Papists for worshipping images, while they themselves, as also the Copts, pay adoration to pictures of the saints, especially to the one of the Virgin Mary, which is frequently surrounded by lights. It is stated that on a certain occasion not long ago, one of the candles burning around a picture of the Virgin fell and set fire to it, whereupon a priest rose quickly to extinguish the flame. But the Patriarch of the Coptic Church — who attends a Bible Class of one of the American Missionaries — being present, said, ‘Let it alone — let her save herself.’

“The American Missionaries in Turkey — thirty in all — are assisted by one hundred native teachers; and the cities of the Seven Churches of Asia, so long eclipsed are again receiving the light of the Gospel, which when taken from them as a punishment for their inpenitence, illuminated the Western nations. These missionaries are regarded here as holy and devoted men, who by living godly lives have left not only a deep impression of the excellence of the Gospel in its blessed fruits, on the minds of the Turks and so-called christians around them, but also upon the hearts of

christians from this country who visited them. There can be little doubt that the movement here in favor of this Society will be followed by the most happy results in uniting the people of God on this side the water with their trans-atlantic brethren for the propagation of the Gospel in the East, for the conversion of Israel, and the universal triumphs of Christianity among all nations. Antichrist is now grinding his teeth at this moment, and not because of its present magnitude or efficiency, but on account of its prospective results.

“In my last I spoke of Rev. Mr. Spurgeon. I heard him last Sabbath morning in Rev. Dr. Fletcher’s church, and was surprised at seeing the multitudes of both rich and poor that flocked thither to hear the gospel preached by his lips. At an early hour the building was crowded. Notwithstanding the efforts of the constables, some say the doors were forced from their hinges by crowds of people, who, after all, could not effect an entrance. Mr. S. is quite young — not yet *twenty-two*. He seems to study but little a learned style of preaching; for he makes use of the most common, and some would say rough expressions, yet all with good effect. The sovereignty of God, especially as manifested in the election of grace, is a theme on which he delights to dwell; and he believes it to be a false charity which can sympathize with Arminianism in any of its teachings. His text was Rev. iii, 7, from which he preached the most impressive discourse I ever heard, and one of which Christ was the Alpha and the Omega. In letters he is self-taught; but in spiritual things, professes to be taught of God. I verily believe he has those scriptural views of the plan of salvation, and a power in preaching, which can only be given to a believer by the Holy Ghost; therefore I wish him God-speed. I am told that Dr. Fletcher, whose praise is in all the Churches, esteems him very highly. There are, however, bigots ready to rebuke him because he follows not them.

“According to a promise made to several Ministers here I hope in a short time to take the pulpit instead of the street, but shall proclaim the same Gospel of

God's dear Son, in whose delightful service I hope to live and die. The winter term at the London Hospital and College closes on the 21st inst.; after which (D.V.) I hope to visit Scotland, and, on my return, Paris. Since coming here I have localized myself so much that I have not yet visited the Chrystal Palace. I expect to do this during the interim, and also to visit some Ophthalmic Institutions, etc. The summer term commences in May. I have visited the Egyptian and Geological Galleries of the British Museum with much profit. I enjoy excellent health, for which I feel truly thankful."

On the 10th of the succeeding month he proceeded to Scotland. Thence he addressed the following letter to Mr. Murray, which first appeared in the *Witness*:

"I took passage from London to Edinburgh in the *Princess Royal*, on the 10th of April. We encountered a thunder-storm off Flambourgh, in Yorkshire; but through the kindness of Providence, arrived safely in Edinburgh, after a sail of forty-six hours. The change of air after a winter of study was very refreshing. In steaming up the Frith of Forth we had a fine view of the surrounding scenery. The Bass Rock, in particular, attracted my attention, for it lifts its majestic head many feet above the level of the sea. The ruins of an ancient habitation of the Covenanters, driven thither by their ruthless oppressors, are still visible, also a small villa. The fowls of heaven now claim it for a peaceful habitation, and by their ceaseless notes remind the passer-by of Zion's pilgrims who once lodged there in solitary repose, and called upon the name of the Lord.

"I was struck with the exceedingly beautiful appearance of the city and the surrounding scenery. From the summit of the Calton Hills one may see the contrast between the Old and New town. Thence, too, on beholding the mountains beyond one is reminded of the Psalmist's description of the mountains round about Jerusalem. I felt constrained to say, surely

there is not a second Edinburgh for picturesque beauty and magnificent scenery; and such is the testimony of gentlemen with whom I have met from the Continent and the East. On the passage I enjoyed the company of a gentleman from New Zealand, and who at one time resided in Pictou. He had been intimately acquainted with the Rev. Mr. Inglis while in New Zealand, and had been to the New Hebrides, though he did not land at Aneiteum. From some of his statements I learned that Mr. I. might have obtained a good congregation of Europeans in New Zealand had he not chosen rather to go to the heathen. When about to leave, one congregation alone presented him with *Fifty pounds*.

“The first Minister of the Gospel whose acquaintance I made in Scotland was the Rev. Mr. Thorburn, of Leith, with whom Professor Lyall is acquainted. I preached to his people on the 13th inst., and subsequently addressed two meetings in South Leith. While in Edinburgh I visited the Infirmary, Knox’s Church and the Scottish Antiquarian Society, in the Museum of which are to be seen the pulpit in which Knox preached, and Jenny Geddes’ stool, which mementos call to remembrance the triumphs of Scottish Christians over Popery and Prelacy in former days.

“On the last evening I was in Edinburgh I had the privilege of being present at the ordination of the Rev. Mr. Bailey, who was soon to join the brethren in the Calabar Mission. Dr. Brown presided. Dr. Thompson preached the sermon, from Joshua iii. 5, and the Rev. Mr. Cooper addressed the ordained Missionary. From the address I derived some valuable information. The services were all deeply interesting. Dr. Thompson’s sermon was especially good. I would rejoice to see it published, and widely circulated. He clearly showed how few Churches are yet prepared for much success in the missionary cause, and the sins with which they are chargeable, such e. g., as the idolizing of men and schemes, and sectarian ambition, ere any one of them could bear a Pentecostal effusion of the Holy Spirit, or be prepared for the ‘Lord to come

down to-morrow and do wonders amongst us' in the missionary work. Ah! sad declaration, but too true! 'But few Churches are yet prepared for much success in the missionary enterprise.' A dread apprehension of such weighed heavily upon my mind before leaving Nova Scotia as some of my friends there know.

"I proceeded to Glasgow on Thursday, and have since been the guest of Dr. Bates, whose company I enjoy very much. On Sabbath I preached in his and two other Reformed Presbyterian congregations, and yesterday addressed two meetings, at one of which, according to a request of Dr. Bates, I gave a brief account of the state of religion in Nova Scotia and Prince Edward Island. I am happy to inform you that ministers, both here and in Edinburgh, to whom I have spoken on the subject of the union contemplated by the Presbyterian bodies in Nova Scotia, in relation to education, highly approve of the wisdom manifested by those seeking to promote this noble object in the Province, and wish that the same wisdom had been exhibited in Scotland.

"Dr. Synnington's congregation gave more than £100 towards the John Knox, and the other Reformed Presbyterian congregations will make up about £200, which will nearly be sufficient. But, as I tell the friends of the Mission here, we want men rather than money; and my presence here seems to demand that they keep pace with the Presbyterian Church of Nova Scotia in sending missionaries to the New Hebrides. I met with a licentiate of the United Presbyterian Church in Edinburgh, from whom I learned that they have about sixty probationers, and only thirty places to supply with the ordinances of religion. Now it is obvious that while the U. P. Church is at present sending but one missionary to the Foreign field she could very well spare thirty; and some other churches a greater number. In London, I was informed, there are about one hundred ministers floating about without settled charges, and these might be spared for the Foreign field. But, pious men, I suppose they are waiting for the leadings of Providence, and have re-

solved to be led anywhere rather than to those fields of labour to which God is calling his faithful servants.

“Since writing the preceding, I have been to the meeting of the Board of Missions of the R. P. Church; and took the liberty of pressing the question — “Can you not find another Missionary?” — They gave me encouragement to believe that they would succeed in obtaining another before the sailing of the John Williams. Dr. B. and family accompanied me to Edinburgh, whence I purpose taking the land route to London — probably remaining a day at Manchester to purchase some Mission goods. The R. P. brethren have claimed me as their own since I came to Scotland.”

The following is an extract from a letter addressed to Mr. Murray, dated London, May 8: —

“I have just returned from the Annual Meeting of the Bible Society. The Earl of Shaftesbury was in the chair. He looks as humble and as unassuming a Christian as the Hon. S. C. or my dear old friend Lieut. H. In his speech he dwelt much upon the excellency of the Bible as the inspired word of God, and pointed in terms of strong disapprobation to those who deny its plenary inspiration, and cry out for a ‘new version.’ The Bishop of Carlisle (Villiers) made a noble speech. He believed that it was owing to the plain *Calvinism* of the present version that many wished for a new one. The excellent Bishop was received with enthusiasm. I felt united to him in the bonds of Christian love. He is no temporizer, but a genuine Christian. \* \* \* \* \*

“‘But what do you think of Scotland?’ you may be ready to ask. Well I think of her what other visitors who had better opportunities of judging of her than I had, have thought, that she is the glory of all Christian lands. But some portions of Scotland are blasted by the plague of intemperance. Intemperance is Scotland’s sin! In some streets of Glasgow I saw *two* liquor stores for *one* grocery. In Liverpool, in London, and on board the steamer I heard but one testimony



concerning the laboring classes — ‘They are intemperate, notoriously so.’ That arch enemy, who is ‘a murderer from the beginning,’ cannot now, as he once did, destroy men’s souls in Scotland by the *maidens* of Popery, but has discovered other means of destruction in that highly favored land, — *Liquor Stores* — over which should be the superscription — *The way to Hell!*

“I have entered upon the summer term at the London Hospital and College.

“P. S. — Do not be surprised if you hear that I am the ‘husband of one wife’ some of these days.”

Thus

“Coming events cast their shadows before.”

---

## CHAPTER VIII.

### MARRIAGE, — MRS. GORDON.

“Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord.”

Mr. Gordon had not forgotten in London what he said to his friends concerning marriage previous to leaving America. But it was a matter about which there would needs be many contingencies. His faith, however, was the “substance of a thing hoped for, the evidence of something not yet seen.” Once located in London he was soon on the *qui vive* for an helpmeet, and succeeded in finding that “good thing.”

When the prospectus of this memoir was issued the writer purposed devoting at least a chapter to a sketch of Miss Powell’s life; but from modesty and reserve on the part of her relatives he has not been furnished

with a narrative of sufficient length to form a separate chapter. But extracts from her diary will in part make up for this deficiency. Mrs. William Powell has favored us with the following notices, respecting the connections of Miss Ellen Catherine Powell:—

“Miss Powell’s grandfather, on her father’s side, was a builder, at Bow, Essex. His son, her father, while yet a young man, took the management of Mr. Powell’s business. Miss Powell’s grandfather on her mother’s side was a florist, at Richmond, Surrey. Both he and his wife were of an excellent family, and occupied an honorable position in society. Miss Powell had three brothers, who are married, and still survive, and also a sister, who still resides with her father. She was born at Bow, on the 25th of May, 1833.”

Mr. Gordon made the acquaintance of Miss Powell under the following circumstances:—Some time in November, 1855, he called upon the Rev. Mr. Barff, a returned Missionary from the South Seas. Mr. Barff resided next door to Mr. Samuel Powell, brother to Miss Powell. On leaving Mr. Barff’s he knocked at Mr. Powell’s door. When the servant opened, he inquired for accomodation there for some weeks, and was informed that such could not be afforded him. Not being satisfied, he bade the servant enquire again of her mistress, and the second time was told that he could not be accomodated—Mrs. Powell sending an apology for not coming herself as she was engaged with her child. This was surely sufficient; but being a firm believer in Dickinson’s Fifth point, he persevered, and for the third time bade the domestic ask if her mistress could not make room for a Missionary, at the same time remarking that he would wait until Mrs. Powell was disengaged. Mrs. Powell coming, and

being "pleased with him, yielded to his request." In the course of a few days he removed from Belle Vue Cottages, Grove St., Hackney, to Mr. Samuel Powell's.

The residence of Miss Powell's father was distant from that of his son Samuel half a mile, and Miss P. was in the habit of visiting her brother's house. It was on one of these occasions Mr. G. broke Job's covenant. Miss P.'s happy, quiet and intelligent appearance impressed his not unimpressible heart.— Sometimes he succeeded in drawing her into conversation, and on one occasion it was sustained for a considerable time. But the sum of all was contained in the question: "How would you like to become a Missionary's wife?" That probably was a moment in their histories when their emotions were as capricious as the gambols of the Aurora Borealis.

"I well remember," writes Mrs. W. Powell, "his anxiety during the period allotted for dear Ellen's decision. He considered her so suitable in all respects, while we, on the contrary, feared it might prove otherwise; but we scarcely ever ventured an opinion, though frequently urged to give an expression of our sentiments. Finally, when the point was decided, he came to me one day, with his usual gravity, saying he wished me to promise that I would devote a few hours of each day to suitable reading with his dear Ellen. I yielded to his request. For many days did we read and study together; and my mind frequently reverts to those sweet seasons. I was surprised to find so much in her unobtrusive mind. Her piety, which up to this period had not anything very remarkable in it, now shone out, insomuch that we were all astonished at the rapidity of its growth.

"Mr. Gordon did not desire this after-study because he fancied her education deficient: for she had been well educated, and withal was talented: but he thought it would be well to revise some things, espe-

cially as she would be called to the study of a new language, etc. All around could attest to the sweetness of her disposition and to the promptitude manifested in the discharge of every domestic duty. Her mother — always an invalid — found her attentions invaluable. Ellen's absence always made a great blank in the domestic circle. Her sister, too, during a protracted illness experienced her kindest solicitude."

"I remember well," writes Mr. W. Powell, "our first interview with dear Mr. Gordon at my father's. It was the first time many of us had seen him, and none of us felt quite at ease. He remained about an hour, and while present the conversation was chiefly on general topics. We were all satisfied he was a Christian, and accordingly considered we might safely repose confidence in him. My dear sister asked counsel of us all, and though we were greatly pained by thinking of the bare possibility of parting with her, still we left the decision entirely with herself. Our beloved friend, as you may be aware, made the subject one of earnest prayer, and set apart one day to prayer and fasting. Some time in January the question was decided. Not long after my sister's health declined — partly from excitement, no doubt, and partly from mingled joy and sadness. So ill had she become that it was thought the engagement must be broken off.

"About this time Mr. Gordon went to Scotland. Thence he addressed a letter to dear Ellen, but it was written with comparative coolness, and not in the style of one betrothed. This, however, was for a purpose: to assist her in withdrawing her affections from him in case it should appear to be the will of Providence that they were not to become united. But she recovered, and on his return they were more intimate than before, being daily in each other's company, and spending much of their time in study and prayer."

A few extracts from Miss Powell's Diary will not be considered out of place in this connection: —

“Saturday, March 1st — Suffering from acute headache. Oh, for sanctified suffering. Withdraw not Thy sustaining hand O Lord, till Thy work of sanctification be completed within my soul.

“Monday, 3 — Mr. G. called. Still an invalid. May my afflictions, which are but for a moment, work out for me a far more exceeding and eternal weight of glory.

“Tuesday, 4 — At home all day; little devotion; no spirituality: Oh! for warmer aspirations after that life that shall have no sorrow, and shall know no end.

“Wednesday, 5 — Health somewhat improved: spent the day at Sophia’s; practised music: a short time with Mr. G. Oh! that I could spend my time to the glory of God the Giver of all good.

“Friday, 7 — At home: read the Scriptures; while reading the impression made upon the mind appears strong; but, after the Book is closed, the heart grows cold as the world rushes in.

“Monday, 10 — Slight cold and headache; feel very unfit for the work which I have in view. Lord if it seem meet to Thee that I undertake it, I pray Thee to strengthen and fit me for it, and let Thy blessing attend it.

“Wednesday, 19 — An valid; suffering from headache: spent a short time with a friend: Despise not the chastening of the Lord, neither be weary of his correction; for whom the Lord loveth he correcteth, even as a father the son in whom he delighted.

“Tuesday, 25 — Called again to consult Dr. B.; feel very much depressed: my future prospects appear blighted.\* Commit thy way unto the Lord; trust also in him and he shall bring it to pass. — Ps. xxxvi. 5.

“Monday, 31 — Day fine and warm; went with a special friend to the Crystal Palace. It is a magnificent building, the workmanship exceeding anything that I had previously seen. Peace was this day proclaimed in London. May the time not be far distant when Peace shall reign triumphant, and war be known no more.

[\* Dr. B. had put his veto upon her going to Polynestia.

"Tuesday, April 1 — Called again on Dr. B.; feel better. O Lord make me humble, and submissive to thy will in all things.

"Thursday, 10 — Went to the evening prayer-meeting. From several causes feel rather depressed.

"How can I sink with such a prop  
As my eternal God,  
Who bears the earth's huge pillar up,  
And spreads the heavens abroad?"

Miss Powell's health having, in the good providence of God, been quite restored, her marriage was consummated in the Scotch Presbyterian Church, by the Rev. A. Black, on Thursday, June 5th, 1856. At half past five, p. m., same day, the married couple started for New Haven, distant from London fifty-six miles, where they arrived at nine o'clock in the evening. We now return to Mrs. Gordon's Diary: —

"Friday, June 6 — In the evening walked through New Haven with my husband. This is a small, quiet village. Many of the houses are built of stone. The country around is barren-looking, having few trees. Much of the ground lies uncultivated. Sent letters to London.

"Saturday, 7 — Took a walk by the sea-side in the evening; saw several vessels, some steamers, and also fishermen catching shrimps.

"Sabbath, 8 — Suffering from tooth-ache. Mr. G. preached, morning and evening, in a small Independent Chapel.

"Monday, 9 — Health impaired, having taken cold while walking by the sea-shore on Saturday evening. Rev. Mr. Williams called. He accompanied us to the Poor's Asylum and introduced us to the Secretary of the Institution, who kindly showed us through the building and over the grounds.

"Tuesday, 10 — Health improved. Left New Haven at half-past ten o'clock, a. m.; after a delightful

trip across the Channel arrived in Dieppe at seven, p. m. Proceeded to the Royal Hotel, whence we had a commanding view of the sea.

“Wednesday, 11 — Started from Dieppe for Paris at eleven o'clock, where we arrived at half-past four. Took apartments in the Hotel Windsor, opposite the Tuilleries.

“Thursday, 12 — Visited some of the principal streets in this magnificent city of Paris. Ascended Napoleon's Column; from the top of which we had a fine view of the city.

“Friday, 13 — Still suffering from toothache; applied chloroform without avail. Mr. G. took me to a skilful Dentist, who extracted several teeth, and after that painful operation I felt greatly relieved, though suffering still from the soreness of the gums.

“Saturday, 14 — Health improved. In the morning visited the beautiful Gardens of Paris; was much attracted by the beauty of the Groves and orange trees. Met our friend Mr. Ashby. In the evening went to the Tuilleries.

“Sabbath, 15 — Went to the Protestant Church in the morning, and to the Wesleyan in the evening. Was introduced to Dr. Guthrie.

“Monday, 16 — Visited the Exhibition and the Dome of the Tuilleries in company with Mr. G. and Mr. Ashby. Afterwards dined at an Hotel, where we parted with Mr. A.: appointed to meet again in the evening at the Railway Station, but could not keep the engagement. My husband held a long conversation with a shop-keeper about the state of his soul.

We close this chapter by inserting one or two extracts from a letter addressed to Mr. Murray, dated London, July 15th, 1856:—

“If the Board of Foreign Missions had sent me forth merely to seek heathen, without defining the term, I could have written them months ago, stating, ‘Lo! here in the city of London have I found heathen — *one million two hundred thousand* of them, who go

to no place of worship!' Now if any of the Churches in Nova Scotia — especially those whose Missionaries run against each other in such places as Harvey and Baddeck — wish a more extended and inviting field of labor, I beg to recommend London to their notice. According to a statement just published on the heathenism of this city ten thousand souls would have died in it last year, ignorant of the way of salvation, had it not been for the lay agency engaged in Missionary work.

"Many Churches have too great a number of empty pews on the Sabbath. Several things are mentioned as antecedents to this cheerless and melancholy state of the sanctuary; but I am disposed to believe that in many parishes it is, in a great measure, to be attributed to a non-attention to the duties of the pastoral office according to the example of Paul at Ephesus, who, with a heart bleeding and eyes weeping over the careless and impenitent, went from house to house, day and night, warning and teaching all men. Another cause is the encouragement given of late years to Sabbath desecration by pleasure excursions on the Lord's day. Wherever you go such advertisements as these are to be seen: 'Trains run frequently to Brighton on Sunday,' etc., etc.; 'Cheap pleasure trains run Sunday to Dover, etc., fares reduced.'

"You will be glad to learn that a number of pious Ministers are organizing a society for open-air preaching in the Parks. The Queen is to be petitioned for their freedom. If the enterprise contemplated succeed, it is proposed to have sermons preached in different places simultaneously, on the same text, so that the trumpet may give a certain and harmonious sound.

"For my own part I have been somewhat lawless in this matter. I feel inclined to warn sinners of their danger, and direct their attention to the Lamb of God that taketh away the sin of the world, wherever I meet them on the Lord's Day. On one occasion, however, I narrowly escaped the lock-up for addressing a crowd that had assembled in the street before I approached. With but little opposition I preached twice in Victoria



Park after the bands had performed their work of Sabbath profanation. In general they are attentive to the Word of God; even wicked men are so when the preacher, in the love of Christ, delivers his message in such a manner as to persuade them that it is from God. But you need not conclude that I have given myself to this kind of work since coming to London, as though I were sent to proclaim the Gospel to the multitudes of this city, among whom I wander an insignificant unit. I have only been going about, as time and opportunity offered, scattering here and there a few handfuls of the incorruptible seed, in common with other laborers in the Lord's vineyard. Previous to going to Scotland I preached in London fields where Whitefield once rejoiced to proclaim the Gospel of peace, and never had a much more attentive congregation.

“Recently I had opportunities of contrasting the fruits of the Faith of Britain with those of France. During the few days I remained in Paris I saw much with which I was pleased. Many public buildings, so highly embellished by the artist's handiwork, are objects of general attraction. Some paintings in the Invalides appear to be exceedingly well executed, especially those of the Dome, where are placed the remains of Napoleon. Preparation on a grand scale is being made for their reception into a central part of the building. His cap is the most prominent object which the passing crowds get a sight of as they move round a corner to see the relics of him who was laid so low on St. Helena.

“After the baptism of the young Prince, which took place during our visit to Paris, the Imperial family passed by our Hotel in great pomp, accompanied by Cardinals and Bishops in stately grandeur. The flower of the French army preceded and followed ‘on horses and in chariots.’ The State carriages are more gorgeously accoutred than those of Britain's beloved Queen, who is more exalted in the affections of her subjects than she ever can be in an imperial coach. The Empress would have appeared to advantage even

though she had been unadorned by many thousand pounds value of jewels. The Emperor presents the appearance of a man whom the Phrenologists would probably pronounce destined to bear rule. Much pains was taken to exhibit the Prince to the gazing multitude. He was healthy-looking, and had he been older might have asked, 'Is all this display on my account?' The Sabbath was considered a meet time on which to make a grand exhibition of fire-works. But according to the real import of the term there is no Sabbath in Paris. Generally speaking the first day of the week is the principal one for business and carnal pleasures. So their *Sunday*, viewed in connection with a future state, can only be used by them as by all lovers of pleasure more than lovers of God, as one on which to make some kind of preparation for an entrance into a Mohammedan Paradise. Shops of all kinds are open on this day, of which God has said, 'Remember the Sabbath day to keep it holy.' While Mrs. G. and I were on our way to the English Episcopal Church on Sabbath morning, we passed several streets, and at one place had our attention arrested by a novel sight — *a closed shop*. One shop-keeper informed me that he took 1,000 francs on a Sunday: as many as he received on the other days of the week put together. The Sabbath is their chief day for balls and theatrical performances. A stranger, however, visiting such so-called Christian cities, cannot so justly conclude from a few observations that the citizens generally cast off the fear of God by disregarding the remaining Commandments of the Decalogue, as appears from the desecration of the Fourth: for, when men openly profane the Sabbath it is manifest to all, but not so when they regard or disregard some of the other Commandments. Why then do not those writers on ethics who object to Christians observing what they call a Jewish Sabbath, plead for a modification of the whole Decalogue? They might do so with as much consistency as they exhibit when arguing against the Lord's day. But thus it is: 'because sentence against ungodly sinners, under the Gospel dispensation, is not

speedily executed, they go on abusing the long-suffering patience of God by speaking and doing evil.'

'While at a small Protestant meeting in Paris I met several gentlemen from Scotland and America. Seeing one whom I supposed might have been a Scotch merchant, I inquired of him if he knew whether Dr. Guthrie came to Dieppe by the same steamer in which we were brought thither, and was informed by him that he was the person. I had thus the pleasure of meeting, though but for a few minutes, this prince among modern preachers. After thanking me for introducing myself, the Doctor remarked: 'If we give up our Sabbath in Britain all is gone.'

'Though there is much evil in Britain there is also much good. Wherever one goes there are to be found pious men and women, both in and out of the Establishment, who are unweariedly contending for the faith once delivered to the saints, and diffusing the truth as it is in Christ. When the enemy, with his Infidel, Popish, and Puseyistical armies, endeavors to come in openly or covertly like a flood, the spirit of the Lord is thus seen lifting up a standard against him. There is such a veneration and love for the Bible in the majority of English hearts, and such an abhorrence of Popery, I am persuaded that even though a few more of Britain's rulers and hierarchy—several of whom are related to Popish families both in England and on the Continent—were to join the Romish ranks, and even trample her in the dust, that, notwithstanding, while in existence, the country would be emphatically Protestant. The excitement occasioned by the Roman Bull has to a great extent passed away, and Englishmen are again too much at ease over their wine and beer, while an arch-enemy of the Pope is obtaining large sums from the Continent for the construction of more Romish Chapels in Britain. He is playing his game more skillfully this time, by avoiding to touch that chord which once vibrated so sharply to his astonishment. He had forgotten that Latimer and Ridley still live in Britain—that Smithfield speaks—that Bishop Bonner's Palace still re-echoes with the agon-

izing cries of God's 'slaughtered saints.' A fire *was* kindled in Britain by dying martyrs that has never been quenched. The iron fetters were broken in sunder, and Britain is free. The truth has made her free. O thou enemy that didst tyrannize over kings and bind with fetters nations at thy will, thou art not hated in Britain as they of Britain should hate thee: but thy iron fetters are abhorred and shall not bind Britain's free denizens any more forever.

"To the Rev. Dr. Hamilton I received an introduction by the Rev. Mr. Keady. Last Lord's day I preached for the second time to his flock, at his own request and that of his excellent elders—men ruling in the fear of God. These meet in the Session-room for prayer both before and after sermon, a practice worthy of imitation. I found the John-like Dr. Hamilton all that I could desire. I am indebted to him for useful hints on the paramount importance of preachers studying more to have their words heated by the love of Christ in their hearts, than brightened by the ornaments of intellect, in all their ministerial labors. His library was the best catalogue which I obtained as a guide in purchasing some books. The history of the Presbyterian Church in England since the days of the Charleses, is fraught with much interest. The Presbytery of London have doubled the number of their congregations within the last few years. Presbyterians here desire to be recognized only by that name which denotes the Scriptural nature of their Church polity—Presbyterian.

"Were my arms as widely extending as my heart I would stretch them across the Atlantic and now give a farewell salutation to you and all my friends. Tuesday is appointed for our departure."

## CHAPTER IX.

DEPARTURE FROM BRITAIN — VOYAGE — ARRIVAL IN THE  
NEW HEBRIDES.

“For many a heart is sorrowful,  
And I that heart may cheer ;—  
And many a weary captive plies  
In dungeons dark and drear ;—  
And I the iron bands may loose,  
Then why abide I here ?

“And many a spirit dark with crime  
Yet longeth to repent ;  
And many a grievous wrong is done  
To the weak and innocent ;—  
And I may do the injured right,  
May save the penitent !”

—HOWITT.

JULY 23rd Mr. Gordon wrote to his father as follows :

“We came to Gravesend yesterday evening accompanied by several friends from London. Among these were the brothers of my dear wife, who returned with eyes full of tears and hearts full of sorrow. Ellen was the especial object of their affection. One of her sisters said she would leave London for Essex, and there remain till her grief subsided.

“The *John Williams* is now at anchor awaiting the turn of the tide to take us into the English Channel. All on board seem happy. Ellen stands the trial of separation remarkably well. My dear father, I know not that I shall ever see you again. I trust you will daily seek grace to enable you to be less and less careful about the things of this world. Oh, to be fervent in spirit while diligent in business is a Christian’s triumph. Many thanks for past favors. Ellen conveys to you all her kind regards. I am sure you would like to see her.”

Mr. William Powell thus graphically describes the parting scene :—

“The hour for separating having arrived we were obliged to part. Our interviews had been tolerably frequent when Mr. Gordon resided with my brother. But he being always busy had but little time to spare for family intercourse. Were his themes all comprehended in one word that word would be *CHRIST*. I am now inclined to think that his object in not giving us more of his time was to moderate our attachment to him so that the pangs of separation might be the less keenly felt. For on the very day they went to the ship everything had to be put on board, and some things had to be packed, etc.; thus amid so much bustle and confusion there was no time for conversation, luncheon, or scarcely anything else but getting ready. All this, I am persuaded, was designed, that there might be no time for weeping in each other's embrace. My poor dear mother came outside the house weeping and waving her hand to them as they crossed the field. She felt the parting keenly, though it was in so much haste that she could scarcely believe it possible that they were gone. My father, brother, and I, accompanied them to the ship. My elder brother and I went with them down the river to Gravesend—twenty miles. Alas! the time came and we too must part. We were let down the vessel's side as she was about coming to anchor. The recollection of our last farewell, our flooded eyes and waving hands, so long as our surcharged eyes could see, lives, and ever will live painfully in my memory. May the Lord, in his infinite mercy grant that it may not be an eternal farewell. In closing these remarks I may add that my kind and loving mother died partly of a broken heart on the 24th of September, 1857, about two months after their settlement on Eromanga.”

Mr. Powell remarked concerning his sister that a year or so previous to her acquaintance with the subject of this memoir she had been earnestly desiring a more extended sphere of usefulness, wished to 'ad a more useful life, and manifested a particular inclination for teaching.

Private letters received from the Cape of Good Hope, Hobart Town, and Sydney, might be inserted here, but we give instead some of more general interest:—

“ *On board the John Williams, S. Lat. 34° 36',* }  
   “ *E. Long. 13°, Sept. 27th, 1856.* } ”

“ REV. MR. BAYNE, — DEAR SIR, — I wrote a few lines from Gravesend on Tuesday the 22nd of July, acquainting you with the sailing of the *John Williams*. We left Gravesend next morning and ere the friends of the Mission in that town had time to make us a visit. We proceeded slowly through the Downs and English Channel, for on the following Friday we were only at Deal. Afterward we were nearly a week in clearing Landsend.

“ Deal, you are aware, is a small English town, memorable in connection with British history, inasmuch as it was built by free sons of Britain on the very spot on which Cæsar landed, B. C., 55. There he met the fierce Britons, who struck terror into the hearts of their armor-clad conquerors; though the Romans for many years subsequent considered them but stupid barbarians, and incapable of improvement — just as certain Britons now regard some heathen tribes of the present day. Such parties would do well to reflect upon the opinion the civilized once entertained of their ancestors while unblessed by the Gospel. They might profitably listen to Cæsar as he thus addresses Atticus: ‘Do not obtain your slaves from Britain, because they are so stupid and utterly incapable of being taught that they are not fit to form a portion of the household of Atticus.’ But when the banner of the Cross took the place of the Roman eagles in Britain the estimate of the natives was modified; and such shall be the result wherever heathen tribes receive the blessings of the Gospel. What, think you, would Cicero now say were he, having awoken from the slumbers of the tomb, to behold what the light of revelation has done even on the Thames alone — to see the commerce of the world floating on one river of

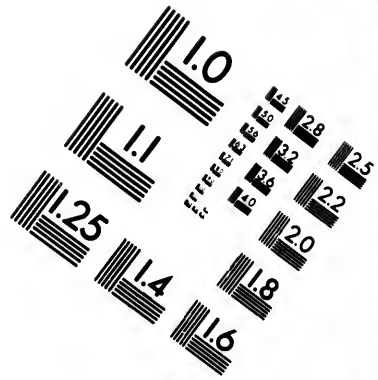
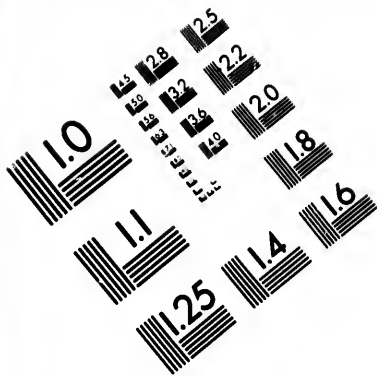
That small island — the land of the free and the brave — and to see a ship building on its banks of the following dimensions: length 675 feet, and height 60; built entirely of iron, and divided into water-tight compartments; 30,000 plates and 3,000,000 rivets, in all 10,000 tons of iron to be used in her construction; paddle engines 1000 horse-power, requiring 60 furnaces; paddle wheels 60 feet in diameter; to have 7 masts; to accomodate 2,600 passengers, and expected to make a voyage to Australia in 35 days?

“On leaving the Channel nearly all the passengers came in for an ample share of sea sickness. Our progress was slow until we passed the Bay of Biscay and got into the north-east trade wind. On several occasions sea-monsters sported around our barque and some flying-fish alighted on the deck. These are sometimes seen in flocks, for they can fly about 100 yards. As our ship dashed through the waves on dark nights the phosphorous gave the ocean a very beautiful appearance. Such are some of the wonders of God seen in the great deep. Nothing, in my estimation, can surpass in magnificence the grandeur of some tropical sunsets. It is a grand sight to see the orb of day wrap himself up in garments tinged with the richest hues of royal robes, and with a gladsome face retire into the western horizon. As I pace the deck viewing Venus, Jupiter, Mars, Ursa Major, and constellations whose splendor is enhanced in southern latitudes, my heart feels humbled, for I behold every thing in harmony with the Creator and showing forth his glory, but my own discordant thoughts and emotions. I see everything in his temple very good save one foul thing — my own soul.

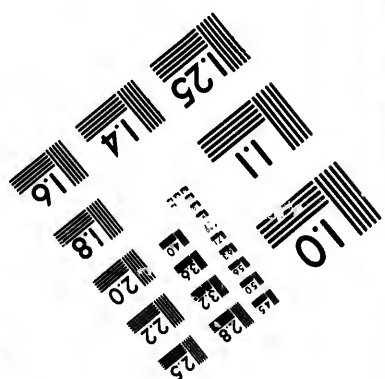
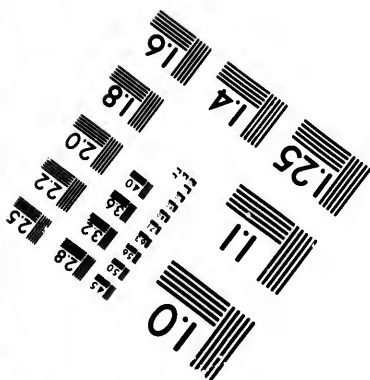
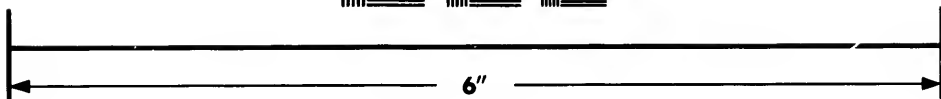
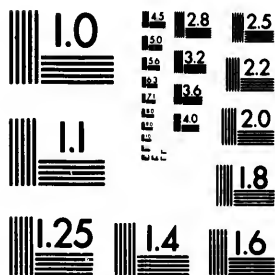
“The passengers and crew attend in the saloon night and morning for family worship, and twice on the Lord’s day to receive the privileges of God’s house. Mr. Barff, Mr. Philip, and I, preach in turn. On the first Sabbath of each month the Lord’s Supper is dispensed. A prayer meeting is held on the evenings of Monday and Saturday. On the 7th of September I dispensed the sacrament of the Lord’s Supper for the







**IMAGE EVALUATION  
TEST TARGET (MT-3)**



**Photographic  
Sciences  
Corporation**

23 WEST MAIN STREET  
WEBSTER, N.Y. 14580  
(716) 872-4503

0  
E 28  
E 25  
E 22  
E 20  
E 18  
6

10  
E 15  
E 12  
E 10  
E 8  
E 6  
E 5

first time. I am well received by the sailors in the fore-castle when I visit them. I hope I may benefit their souls. When not otherwise engaged I study Greek — Alford and Greenfield — in the morning, and Hebrew, Raratongan, and some of the Papuan dialects in the evening. In the intervals I attend to general reading.

“According to the latest investigations of Ethnologists the aboriginal races of Oceanica are divided thus : 1. The Malayan race, the principal branches of which are in Madagascar, Indian Archipelago, Malacca, New Zealand, Sandwich and Friendly Islands. 2. The Papuan, found in New Guinea, New Hebrides, New Caledonia, and part of the Indian Archipelago : the Papuans are an intermixture of the New Zealander's and other Polynesian races. 3. Negritos discovered in the Philippine and northern islands. To the aborigines of Australia, perhaps, may be solely applied the term *Alforos* which Dr. Prichard and other Ethnologists apply to some Polynesian tribes. The Malays extend over nearly a quarter of the circumference of the globe, and as they inhabit several islands in the Pacific have been called Malay-Polynesians. There is an affinity between the dialects of Eastern Polynesia which indicates a common origin. The dual is incomplete in both the Malayan and Papuan dialects, at least in so far as I am aware. The first persons dual and plural distinguish their inclusive and exclusive values, as is the case in some South African, American, and Tartar dialects. In so far as I have compared the Tahitian and Raratongan dialects with those of the New Hebrides I find a striking analogy, not only in the pronunciation but also in the declension of nouns, and in the laws of the articles and verbal particles. But the vocabularies of the latter differ as much from each other as from the dialects of the Malay-Polynesians. The Bishop of New Zealand says that in Western Polynesia one dialect is not understood, on an average, by more than five hundred natives. What information I may hereafter obtain on this subject I shall feel to be my duty to communicate

to my esteemed friend Dr. Norris, of the Royal Asiatic Society.

“The decrease in population of several branches of the Malayan race who have been favored with the blessings of European nations is a circumstance that presents itself to our notice. In 1849 the deaths in the Sandwich Islands exceeded the births by 2,900. The Rev. Mr. Walker in 1851 said of the Tongans: ‘They do not live long; the females are women at thirteen, and grow old before thirty. Alas! they quickly pass away and are gone!’ Strong argument this why we should hasten to preach to them the imperishable Gospel ere they all pass away. A remnant may be saved according to the election of grace. But there is reason for believing that the Papuan race will not so soon fade away. Governor Grey speaks of the energy and durability of the New Zealanders since their contact with Europeans, and in high terms of the abolition of infanticide. Dr. Prichard suggests: ‘May not the New Zealanders owe their exemption from the fatality which appears to attend the appearance of Europeans among Polynesians to the slight intermixture of the more energetic Papuan?’

“There were, however, other causes beside female infanticide operating among the Polynesians anterior to European residence which may in part account for the diminution of their number. These are now engaging the attention of learned philanthropists. There can be but little doubt, I think, that the Malays during their migrations spread from west to east and commingled with other races, and it has been observed that when two dissimilar races unite the result is never an homogenous one, consequently in subsequent generations there is a decrease in their numbers. According to all recorded testimony Mulattoes or half-castes are more liable to disease and premature death than are either of the parents. I have no doubt that the issues of these investigations on this important topic — one which perplexed me for some years — will be to remove entirely the calumnies cast upon the Gospel and its servants, by those who hate the Word of God,

as though they were the cause of the mortality noticed. God's purpose in relation to these races appears from the operation of laws having no connection with the introduction of the Gospel among them. He hath said — 'God shall enlarge Japheth, and he shall dwell in the tents of Shem.' The Gospel has already saved many tribes among them from diseases to which they were subject previous to its introduction.

"Though still several degrees from the Cape we begin to cast penetrating glances towards objects seen in the eastern horizon in hope of deserying the long-looked-for Table Mountain. The first land seen after passing the Isle of Wight was St. Antonio, one of the Cape Verde Islands, which lifts its lofty head 7400 feet above the level of the sea. On a moonlight night the cry — 'Land ho!' — caused a rush on deck. Next day we saw another of these beautiful islands, but the clouds settling down over it greatly diminished its beauty. I climbed one of the masts and gazed on it as an expatriated traveller on first seeing his native country after a long absence. We would gladly have landed, for some of us feel our knee joints becoming like hinges rusting on closed doors."

Arrival at Cape Town: Letter to Mr. Murray, dated — "On Board the John Williams, off the coast of South Africa, Oct. 8, 1856 :

"In a short note written to you at Table Bay I promised a fuller account of our stay at Cape Colony. On September 30th we sighted the Cape of Good Hope to the great joy of all, especially those purposing to remain there. But as the wind kept increasing till it nearly blew a gale, and was withal unfavorable, we were obliged to sail off from the coast for the night. He, however, who rules the raging of the waves said to the angry billows — 'Peace, be still,' and there was a calm. Next day about noon we again descried the land. We saw the Lion's head and Table Mountain rearing their tops to the clouds. By a light breeze we glided gently into Table Bay with flags flying,

especially the one having the motto—‘Messenger of Peace,’ and bearing the representation of a dove with an olive branch—being conspicuous. We anchored two miles from the Town. Meanwhile the report of the John Williams having been signalled spread through the town, and the Rev. Mr. Thompson and other friends of Missionaries came off to give us a most cordial reception, and take us to comfortable lodgings. On landing, cabs were in readiness, and two of the Polynesian missionaries were taken to the house of Mr. Thompson. Mrs. Thompson was found awaiting our arrival at the head of a tea-table, whence she oftentimes is wont to refresh the servants of her, and our Lord, with something more than a *cup of cold water*. Surely she will not lose her reward. While smiling on her guests with a benignant countenance she seems to say—‘I feel in my soul that it is more blessed to give than to receive.’ Some of the passengers—among whom were Mrs. G. and I—had been nearly two months without tasting tea, so it was considered quite a treat.

“Cape Town has a population nearly equal to Halifax. A large majority of the people speak Dutch. The citizens enjoy many temporal as well as spiritual blessings. God has built walls around them nearly 3000 feet in height. These nearly encompass the city as the mountains that stood round about Jerusalem. He has, too, fitted up their valley as a tent to dwell in, and stored it with the choicest fruits of the earth. Their beasts of burden are chiefly oxen and mules. Sometimes a hundred oxen are seen coming into town, hauling four or five large waggons laden with the richest fruits of rural districts.

“On visiting Mr. Solomon, we were very kindly received. At worship in the morning the 2nd Paraphrase was sung, and the chapter about the mission of Paul and Barnabas read. I could scarcely believe I was singing the songs of Zion in a strange land.

\* \* \* \* \*

“Mr. S. is a member of the Colonial Parliament, and a gentleman of extensive influence in the Pro-

vince. From his Printing Establishment — which we visited — are issued — The *Church Magazine*, fortnightly, (the organ of the High Church party;) The *Evangelical*; The *Kirk Board*, monthly; The *Government Gazette*, bi-weekly; The *Shipping Gazette*, The *Mercantile Advocate*, tri-weekly; and other periodicals. One cannot be long in his company without feeling constrained to acknowledge that the soul is indeed that which makes the man, for his stature is only about three feet.

“Were I so tall to reach the Pole,  
Or mete the ocean with a span;  
I must be measured by my soul,  
The mind 's the measure of the man.”

“At length we had to bid adieu to Mr. Thompson and other Christian friends, among whom were Mrs. Pasick and Miss Montgomery, who are connected with the Baptist Mission in India. These embarked a short time before we did. They stood on the quarter deck of their own gallant ship — the *Sutlej* — waving their white handkerchiefs until we lost sight of them on the wide ocean.”

The day they sailed from the Cape of Good Hope was so fair that they thought if Admiral Diaz had discovered it during the first week of October he would not have called it the “Cape of Storms.”

After a boisterous passage of nearly six weeks they reached Hobart Town. During the voyage they experienced two gales, in one of which their ship lost a boat, and in the other the bowsprit. Two days previous to the gale an iceberg was seen half a mile in length and about 150 feet in height, in S. Lat. 43° 10', and E. Long. 46°, at which time the thermometer fell nearly to zero.

The following account of their visit to Hobart Town was given by the Rev. Mr. Miller:—



“The Rev. G. N. Gordon and Mrs. Gordon — together with the Rev. Mr. Barff and Mrs. Barff, and Isaiah, a native of Rarotonga — arrived at Hobart Town, in the missionary barque *John Williams*, Nov. 16, 1856. The vessel was reported in the morning as coming up the Derwent, and about midday reached the harbor. Other friends and I going on board brought the missionary party on shore. Mr. and Mrs. Barff became the guests of Mr. Hopkins, and Mr. and Mrs. Gordon those of Mr. Rout — Treasurer of the Tasmanian Missionary Society — a Society that has long aided missions to the heathen. After this visit Mr. and Mrs. Rout always cherished a warm regard for Mr. and Mrs. Gordon, with whom they afterwards corresponded, and to whom they afforded many practical tokens of sympathy and kindness.

“In the evening of the day on which they landed — the Sabbath — Mr. Gordon occupied my pulpit and preached an earnest and impressive sermon. He took part in two meetings held during the week — one in Hobart Town, the other in New Town. On Sabbath 23rd he again occupied my pulpit in the morning, with a view to advocating the Missionary cause. In the afternoon he, Mr. Barff and Isaiah addressed a large company of Sabbath School children in St. Andrew’s (Presbyterian) Church. The assembly was so large that some schools with their teachers and friends had to remain outside. These, however, formed a second congregation, that occupied an enclosed place in front, and were afterwards addressed by Mr. Gordon and others from the steps of the Church. In the evening Mr. Gordon preached a missionary discourse in Collins St. Chapel, of which the Rev. G. Clarke was pastor. On Monday evening, Nov. 24th, the monthly prayer meeting of the Evangelical Union was held in Brisbane St. Chapel. In the meetings of this Union, held on the first Monday of each month, Presbyterians, Baptists, Wesleyans and Independents take part. An address is usually given, and on this occasion it was given by Mr. Gordon. Other services and meetings, chiefly of a missionary character, followed, both in

town and country, in which Mr. Gordon took part. He was invited to advocate the cause of Missions in two Presbyterian Churches, and thus obtained contributions where they had not usually been given.

“On December 3rd a public breakfast was given to the Missionary party in Temperance Hall, in which addresses were given by Mr. Gordon and Mr. Barff. In the evening the Lord’s Supper was dispensed in Brisbane St. Chapel\* ; after which several friends accompanied Mr. Gordon, and those associated with him to the *John Williams*. During Mr. and Mrs. Gordon’s visit much interest was awakened by their missionary devotedness and by a consideration of the perilous field to which they were proceeding.”

Arriving at Melbourne a letter was written to the Editor of the *Presbyterian Witness*, from which the annexed are extracts. It is dated Dec. 15th, 1856 :—

“Early on the morning of November 15th, while the sun was making a glorious exodus from his eastern chamber, and dispelling the darkness of night from land and ocean, the mountains of Tasmania were opened up to our admiring gaze. At the entrance of the Derwent—a beautiful river on whose banks 20 miles up the stream Hobart Town is situated—our Barque was for some time becalmed.

“Reaching Town we were soon apprized that we would have abundant work to perform, while remaining, in the delightful service of the Lord Jesus. It fell to me to preach for the Rev. Mr. Miller. Several members of Mr. Miller’s flock were surprised to hear me speak on the subject previously announced by their pastor, as the one on which he himself would discourse, and supposed it was so arranged between us. But it was merely a coincidence, though a somewhat singular one.

“Mr. Miller, like other Christians who have read the Memorials of my late esteemed friend Captain

\* Rev. Mr. Miller’s.

Hedley  
account  
he resol  
of impr  
Christ ;  
second  
Afterwa  
speak o

“ A  
well att  
Fry — 1  
ministe  
ered by  
union,  
impress

“ Dr.  
on the  
or eigh  
lecture.

D. dur  
but sub  
died un  
Palestin  
accordi  
Mrs. I  
him to  
sure to

“ On  
gogue.  
solemn  
irrevera  
their ha  
time of

“ We  
meeting  
ship.  
wreath  
On the  
ful eve  
friends  
Carme

Hedley Vicars, was so much impressed by reading the account of his devoted life in the service of God that he resolved to preach on the following subjects in view of improving the usefulness of that work: 'Out of Christ; in Christ; for Christ; and with Christ.' The second of these topics was the one on which I spoke. Afterward at a public meeting I was requested to speak of Captain Vicars as he was known to me.

" A meeting held by the Evangelical Union was well attended. Among those on the platform was Dr. Fry — formerly of the Puseyite party — an influential minister of the Lord Jesus Christ. An address delivered by one of the missionaries present, on *Christian union*, was well received, and some hoped abiding impressions were produced.

" Dr. Fry is now delivering a series of able lectures on the past, present, and future of the Jews. Seven or eight of the out-casts of Israel were at the first lecture. I went in company with a Mr. Daniel. Mr. D. during his earlier years was an unbelieving Jew; but subsequently was converted in Britain, and studied under Dr. Chalmers. He afterward proceeded to Palestine, and his labors there among his brethren according to the flesh were not in vain in the Lord. Mrs. Daniel's health failing, the Society appointed him to the Australian Colonies, where many Jews are sure to be found in search of the precious metal, gold.

" On Saturday I accompanied him to their Synagogue. Portions of the law were read with much solemnity, which presented quite a contrast with the irreverence of nearly all assembled, for some kept their hats on, and others conversed audibly during the time of worship.

" We had the pleasure of being present at two tea-meetings given at the opening of new places of worship. The rooms were very tastefully decorated with wreaths of flowers, and the flags of the John Williams. On these occasions I was reminded of the last delightful evening that I passed in Pictou, when the youthful friends of Jesus united the beauties of Eden with the Carmelite attractions of Nova Scotia, to render happy

those present on that evening of social and spiritual enjoyment. By resolutions passed at public meetings, and most cordial welcomes given in private we were led to understand that ambassadors of England or America in the service of the Queen or President could not have been more welcome than the humblest messengers of King Jesus.

“Two weeks and three days were spent in Hobart Town. In the good providence of God I was placed in favorable circumstances. Mr. Rout very kindly allowed me the benefit of his library—stored with a thousand pounds worth of the choicest literature—and showed me how to lock myself within. The Union meetings were of the most interesting character; especially so were those held by the juveniles. Not any one church would have accommodated all the children who assembled with their teachers. St. Andrew’s, though larger than Chalmers’ Church, Halifax, would not contain two-thirds of them. Aged men from the Old Country said they had never, in a town of the same population, witnessed a scene so delightful. When the assembly within the church lifted up their voices, and the multitude without echoed the high-sounding praises of the Lord, the effect produced on the soul by the united streams of melody was exceedingly blissful and transporting. On a subsequent occasion about 1,000 children visited the *John Williams*, among whom were many from New Town, brought down in fine style by the Rev. Mr. Strongman. After being addressed at the ship, and refreshed by their generous friends, Mr. and Mrs. Rout, they gave us all many hearty cheers.

“Having expressed a desire to see the aborigines of the Colony located at Oyster Cove—distant fifteen miles—Mr. Rout invited a few friends and accompanied us thither in one of his steamers. The few remaining natives have an establishment provided for them by the Government. It appears they were treated in a very inhuman manner by the convicts, and sometimes were shot as like brutes. Such conduct provoking retaliation, the Government sent an armed

force  
one i  
teere  
— th  
— su  
islan  
died,  
situa  
whic  
Van

“I  
whic  
of the  
collec  
cover  
four,  
more  
inter  
struc  
whom  
They  
the K  
to de  
enter  
ment  
able  
of w  
been  
execu

“T  
town  
Temp  
with  
sprin  
shed  
whic  
Ame  
barqu  
to re  
brigh  
depa  
witho

force to capture them, but succeeded in only obtaining one individual. Subsequently a Mr. Robiison volunteered to go on the perilous mission, and by kindness — the key to both the savage and the civilized heart — succeeded. They were then placed on a small island on the eastern coast, where several of them died, but were afterwards removed to their present situation. Their number is now reduced to sixteen, which is nearly all that remains of the aborigines of Van Dieman's Land.

“But few traces of their dialects are on record, which is regretted by philologists. There being four of these natives on board the steamer I endeavored to collect as many words from them as I could, and discovered that two dialects were spoken even by the four, and these, too, quite dissimilar. One or two more are spoken by those with whom I had but little intercourse. They have been seven years under instruction at Oyster Cove, yet only four can read, of whom their king and queen are the most proficient. They were taught, however, through the medium of the English language. Their instructor seemed ready to declare them an unimprovable race — an opinion entertained by others but on very slender grounds. I mentioned some reasons why I considered them capable of much improvement. The convicts — nearly all of whom have been guilty of atrocious crimes — have been a curse to the Colony. Two of these were executed during our visit to Hobart Town.

“There are three Presbyterian Churches in the town, and several in the country. The friends of Temperance gave us a breakfast the last day we were with them. There are several thriving settlements springing up in the country. Nearly all the trees shed their bark in winter, but retain their foliage, which is less beautiful than that of trees in Britain or America. Among those who accompanied us to the barque was my friend Mr. Daniel, who entreated me to remember Jerusalem. On leaving, the moon shone brightly, and nature was at rest, for God blessed our departure with peace and serenity both within and without.”

His next letter to Mr. Murray is dated Sydney, New South Wales, January 26, 1857:—

“Arriving at Melbourne on the 12th of December, 1856, Rev. Messrs. Howe and Sunderland came off to welcome us, and make us acquainted with the arrangements made for the services of the approaching Sabbath. We remained two weeks and a half, spending our time between Melbourne and Geelong, holding services in the Presbyterian and Independent Churches. These have agreed to hold a Union Prayer-meeting quarterly, on behalf of Polynesian Missions, and to extend their efforts in Foreign Mission work.

“More than 2,000 children visited the *John Williams*. I hope good impressions made on their youthful minds may be found abiding long after the ship shall be numbered with the things that were.

“On the 31st inst. a breakfast was given us at which several Ministers gave short addresses. Afterward a steamer was in readiness to convey us to the ship where we bade our kind friends at Melbourne an affectionate farewell. The Rev. Messrs. Ballantyne and Miller were among the kindest of these. Mr. M. was once a member of Professor King’s congregation in Glasgow. He was very much pleased at what I related concerning our efforts for union in Nova Scotia. Ere parting he cheerfully engaged to solicit the ladies to provide a box of clothing for the benefit of the mission by the return of the *John Williams*.

“Through the goodness of God we arrived at Sydney in the course of six days. We were quite delighted with the scenery on both sides of Port Jackson. Sydney is situated seven miles from the entrance of the harbor, and presents a fine appearance from the water. In the chief business streets many of the houses are not inferior to those in the west of London.

“Since coming to Sydney we have been engaged as at Melbourne and Hobart Town. Mr. Howe who joins us here is an important addition to the Mission band. He and I have been at Maitland and Newcastle holding services. I enjoyed his company very

much  
of our  
engag  
prea  
atten  
“  
carr  
The  
thre  
Ala  
Des  
But  
swa  
like  
been  
Aus  
hav  
Gov  
abo  
thes  
ext  
ate  
ary  
the  
the  
Tar  
enc  
deg  
pal  
con  
trik  
ag  
a p  
ag  
a v  
Th  
to  
of  
M  
res

much. I trust we have done some good to the cause of our Master Jesus Christ. We have all been busily engaged in and around Sydney for two Sabbaths, preaching and addressing juvenile meetings, besides attending meetings during the week.

“The French, I have been given to understand, are carrying on a work of extirpation in New Caledonia. They have more than 300 soldiers stationed there, and threaten to take possession of the Loyalty Islands. Alas! for the poor natives where the French bear rule. Destruction and misery follow their conquering car. But we need not wonder at this, when under British sway natives of these Colonies have been slaughtered like wild beasts; and inquisition for blood has not been made. Such atrocities have been perpetrated in Australia, but principally by convicts. Noble efforts have recently been put forth both by Societies and the Government to ameliorate the condition of the ill-used aborigines of these Colonies: but for the most part these efforts have been too spasmodic to effect any extensive or abiding improvement. Their Intemperate habits is one of the chief barriers against missionary success. In many settlements Europeans left them in a much worse condition than that in which they found them. The aborigines of Australia and Tasmania are rapidly fading away, through the influence of the vices of nominal Christians. From the degraded remnants found wandering about the principal sea-port towns, it is quite impossible to form a correct estimate of the intellectual capacity of many tribes.

“The latest news from Western Polynesia is encouraging, especially from the Loyalty Islands. Lifu, with a population of 10,000, is white to the harvest. The agents of the London Missionary Society have opened a way of access to 100,000 heathen in W. Polynesia. The Churches here are in a special manner called upon to arise and take possession of the lands in the name of King Jesus. Several influential friends of the Mission cause are sanguine in relation to important results following our visit to these Colonies. From

all I have learnt, however, I do not think the Churches here are yet prepared to enter into union to compass this grand end. Probably the Presbyterians may soon form an organization of their own for the promotion of Missionary work in Polynesia. In the mean time they will contribute to the funds of the London Missionary Society, as the more efficient way of aiding the cause.

“Since our arrival in these Colonies I have preached to nearly as many congregations as I did when visiting the Churches in Nova Scotia, besides addressing numerous meetings on missionary subjects—a work which I little anticipated when leaving my beloved friends in Halifax. In a speech given a few days ago at a breakfast party I spoke of the condition of the aborigines of this country, and referred to your example in Nova Scotia in reference to the MicMaes.”

We close this chapter with a letter addressed to the Rev. Jas. Bayne, and dated, Tahiti, March 14, 1857:

“I am happy to inform you that the *John Williams* arrived here on the 12th inst. The good things of Providence in our cases far exceed the evil. ‘Praise the Lord, O my soul, and forget not all his benefits.’ Mr. Howe returns to resume his circumscribed labors, much invigorated; and Mr. Barff proceeds to Huahine. The French Government appear quiet just now as a relation to missionary operations. I have enjoyed Mr. Howe’s company very much and learned a good deal of the native habits and modes of thought through him. I was greatly interested in that island. But a swallow visitor like me needs statistics and personal observation before he can write on the moral condition of an island such as this. I visited the Mission premises of the London Missionary Society, at which printing and book-binding are efficiently executed by natives.

“Previous to leaving London I was requested to write a tract on my visit to mission stations in Polynesia, and am collecting material for that object. I

have  
New  
long  
Sam  
by t  
will  
our  
Aus  
ciety  
have  
ther  
towa  
seen  
mor

PI

“N  
Islam  
tants  
never  
num

T  
An  
100  
The  
has  
nar  
acr  
the  
vis



have no reason to regret not getting directly to the New Hebrides from Sydney, though our passage was long and wearysome. Probably a deputation from Samoa may accompany us to the New Hebrides, who by their counsels and those of our own missionaries, will relieve our minds considerably from anxiety as to our destination. I have labored nearly as much in the Australian Colonies for the London Missionary Society, as for our own, and trust some sincere friends have been made to the good cause. Yesterday the thermometer ranged at  $88^{\circ}$  in the shade. The heat towards evening was oppressive. But change of diet seems to affect our health on coming off the water more than the heat."

---

## CHAPTER X.

### PROGRESS OF MISSIONARY LABOURS ON EROMANGA ' PREVIOUS TO 1857.

"Notwithstanding all that has been effected in the Tahitian and Society Islands, in transforming their barbarous, indolent, and idolatrous inhabitants into a comparatively civilized, industrious, and Christian people, I never considered this group alone as worthy the lives and labours of the number of Missionaries who have been employed there."—WILLIAMS.

THE southernmost islands of the New Hebrides are Aneiteum, Tana, and Eromanga. Eromanga is about 100 miles in circumference, and of a triangular figure. The coast is in general rugged, of coral formation, and has several large caves. The shores are skirted by a narrow, rich tract of land, on which are thousands of acres of good pasturage lying nearly 2000 feet above the level of the sea. In the interior, mountains, not visible from the coast, rise to a great elevation, and

are clad with imperishable verdure. On the low grounds are swamps which send forth noxious exhalations. Dillon's Bay is the sea-port, and opens to the northward.

Captain Cook landed on Eromanga in 1774. He was, probably, the first white man the natives had seen. They treated him with so much kindness, and courtesy that he was at first charmed with their behaviour; but ere leaving them he became a victim to his own apprehensions. "The fathers," wrote the late missionary there," of some of those who stood around us on that occasion saw Captain Cook, and honored him as the Nobu or Creator of the world. It is almost certain they did not intend to have injured him when he fired on them."

Since that sad era in the history of the Eromangans, the intercourse which traders have held with them has been prolific of the very worst results. For the most part, the dealings of this class with the natives have been at entire variance with all the generally recognized principles of right, justice, and equity. Every beach on this ill-fated island has been stained with the blood of foreigners, and the sandal wood itself has been taken away besmeared with native blood. A detailed account of the outrages perpetrated on these much abused savages would fill volumes. We shall, however, only insert a paragraph on the subject from Dr. Turner's valuable work, "Nineteen years in Polynesia":—

"The mate of this schooner tells sad tales of his brethren in the sandalwood trade. He names a vessel now in the group, and says that they fire upon every tribe that will not let them have the wood. He says they take natives from one place to another and sell

the  
tha  
san  
me  
as  
on  
wo  
awa  
at  
roa  
up  
the  
the  
ed  
sar  
Do  
at  
bo  
the  
kee  
In  
the  
is  
Re  
Co  
the  
tar  
mo  
jud  
fro  
not  
pro  
dra  
tra

Er  
lia  
W  
Da

them for wood. Over and over again he assured us that he and his party never do such tricks; but at the same moment his own boat's crew were telling our men on deck tales which, if true, made them out to be as bad as any in the trade. They say they get a chief on board and keep him until they get boat-loads of wood for his rescue. After getting the wood they take away the poor man still, and sell him for more wood at another place, there to be a slave, or, more likely, a roast for the next meal. At this place they will pick up some other person, and off with him again. If they take some Tanna men in this way to Eromanga, they will return to Tanna and say, 'Oh, they were killed at Eromanga.' And at Eromanga they will say the same of any Eromangans who have been left here. Dogs and cats, also, it appears, are in great demand at Eromanga. A dishonest trader will show a cat; a boat-load of sandalwood is brought for it; he tells them to bring more, they bring more; and after all he keeps the cat and, laughing, sails off with the wood. In retaliation for injuries, if accounts are true, some of these white men are as barbarous as the natives. It is reported that this very party now at anchor [Port Resolution, Tanna, July, 17th, 1848] took a Chief from Cook's Bay lately, first mangled his body on board, then threw him into the sea, and shot at him as at a target. This is a horrid trade. Every year discloses more of its atrocities. And yet how marked are the judgments of God on those who prosecute it! Dating from a sandalwood expedition which was at Eromanga not long before Mr. Williams was killed, up to the present time, I can reckon no fewer than *three hundred and twenty-two* souls who have perished in the traffic."

The first efforts at raising the standard of Christ on Eromanga were put forth in 1839 by Rev. John Williams. He perished in the noble enterprise! Mr. Williams, with three other missionaries, Rev. Messrs. David Darling, George Platt, and Robert Bournie,

sailed for the South Seas in 1816. At Rio they were joined by Mr. and Mrs. Threlkeld, Mr. and Mrs. Ellis, and at Sydney, by Mr. and Mrs. Barff. On the 16th November Tahiti was descried, and on the following day, just twelve months after their first embarkation, they landed at Eimeo.

Mr. and Mrs. Williams, with two or three other missionaries, settled on Raietea, Sept. 11th, 1818. Subsequently, this island was made the basis of missionary operations. At Rarotonga in 1827 he performed that most wonderful feat—the building of the *Messenger of Peace*, a schooner of 50 or 60 tons—an achievement invested with ten-fold more novelty and interest than any romance. In 1834, after an absence of about eighteen years he revisited England. During his sojourn there he created an unparalleled interest in the Polynesian missionary enterprise. That interest extended from the King on his throne down to the cabman who drove him from a missionary meeting. In 1837 his “Narrative of Missionary Enterprises in the South Sea Islands” was published. This book has had a wider circulation than any other missionary work ever issued from the press. In five years 38,000 copies were sold. It was dedicated by permission to the reigning Sovereign, William IV. On proposing to the Directors of the London Missionary Society to send a copy of the Narrative to each of the most distinguished nobles in the kingdom, they acquiesced, and placed at his disposal for this purpose fifty copies. Having obtained a list of names of noblemen and others, he sent a volume to each, accompanied by a suitable letter. Gracious answers were returned. Through Her Royal Highness the Duchess of Kent, he presented a copy to her august daughter,

Princess Victoria, who ascended the throne that same year. May not the perusal of Mr. Williams' Narrative have produced a very salutary impression upon the youthful mind of our Gracious Queen — Victoria, Consort of "Albert the Good?"

In the beginning of 1838, through Mr. Williams' exertions, the *Camden* was purchased. In all £2,600 were expended on this vessel. On the 11th of April of this year, the *Camden*, under command of Captain Morgan, sailed for the South Seas, having on board Mr. and Mrs. Charter, for Raietea; Mr. and Mrs. Stevens, Mr. and Mrs. Joseph, and Mr. and Mrs. Johnston, for Tahiti; Mr. and Mrs. Gill, Mr. and Mrs. Royle, for Raratonga; Mr. and Mrs. Day, Mr. and Mrs. Stair, for Samoa; and Mr. Thompson, for the Marquesas.

In November 1839, Mr. Williams sailed from Samoa, in the *Camden*, for the New Hebrides. The last discourse which he preached to his sorrowing flock was on Acts xx. 36 - 38, in which he dwelt principally on the words — "And they all wept sore, and fell upon Paul's neck and kissed him; sorrowing most of all for the words which he spake, that they should see his face no more." "Dejected and weeping," for him unusual, he departed. The last entry in his journal, like the Acts of the Apostles, stands unfinished: but the history of Eromanga is being extended. It stands thus: —

"Monday morning, 18th. This is a memorable day, a day which will be transmitted to posterity, and the record of the events which have this day transpired, will exist after those who have taken an active part in them have retired into the shades of oblivion, and the results of this day will be ——"

This is the last passage written by Mr. Williams' own hand, and Dr. Campbell, author of that able and deservedly popular work, "The Martyr of Eromanga," thinks he wrote, "though unconsciously, under a supernatural impression, a feeling of high, very high excitement." Dr. Campbell well remarks — The day of the martyrdom of Williams is indeed "a most memorable day, a day which will be transmitted to posterity."

His reception by the Tanese — with whom he left three Samoan teachers — was so encouraging that his mind for a time recovered its wonted elasticity. So sanguine was he as to the success of his enterprise that on the evening of the 19th he even spoke about taking his family from Somoa and settling in the New Hebrides. But on the morning of the fatal *Twentieth*, and just previous to stepping into the boat which carried him to the shores of Eromanga, he informed Mr. Cunningham that he "had passed a sleepless night from the consideration of the magnitude and importance of the work before him, that he was much oppressed by its weight, and feared he might have undertaken more than he would be able to fulfil; that so extensive were the islands which he had engaged to survey that many years of anxious toil would be requisite ere he could realize his own designs, or meet the expectations of his friends at home."

Before and after landing they gave presents to the natives, who seemed extremely shy. Messrs. Harris, Williams, and Cunningham, who had walked one hundred yards towards a bush, were seen running, shortly after, by Captain Morgan, who was proceeding in the direction in which they had gone. Mr. Williams made straight for the sea, being pursued by a savage. On

entering the water, he fell forward. He did not attempt to swim, but dashed his head under the water to avoid the club of his murderer. After all he received several blows on his head and arms. "A crowd of boys," wrote Mr. Cunningham, "surrounded the body as it lay in the ripple of the beach, beat it with stones till the waves dashed red on the shore with the blood of their victim. Alas! that moment of sorrow and agony — I almost shrieked in distress."

Thus fell JOHN WILLIAMS — the "Apostle of Polynesia" — a man who had won the most splendid reputation perhaps of any missionary since the days of the great Apostle of the Gentiles. \* He was born on the 29th of June, 1796, at Tottenham, High Cross, London — was bound by indenture to Mr. Enoch Tonkin, ironmonger, on the 27th of March, 1810 — was accepted as a missionary by the L. M. Society when in his twentieth year, seven months before the expiry of the term of his apprenticeship — was an Independent — had nothing more than an ordinary English education — was married to Miss Mary Chauner in his twenty-first year — same year, 1816, embarked for the South Seas — in 1831 had seven children buried on different islands in Eastern Polynesia — had travelled *one hundred thousand miles* — died a martyr on that ever memorable day, NOVEMBER TWENTIETH, 1839, aged forty-three years and five months — and now in glory shines as the stars for ever and ever.

Intense was the grief of the Samoans and the Rarotongans on hearing of Mr. Williams' death. But expression was given to feelings of pity and forgiveness, not to those of indignation and revenge. The

\* We mention these particulars for the benefit of any who may never have read his biography.

following is part of a speech delivered by an aged Rarotongan, once a great warrior. We quote from the "Gems":—

"Brethren, wipe away your tears. This is my question to you. What about the work? Who will stand where Wiliamu fell? Who will go and complete the battle which he began?

"Brethren, I have been remembering the prayer of Jesus when he hung upon the cross, 'Father, forgive them, they know not what they do.' Should not this be our prayer. Now, in conclusion, I look to the missionary and I look to you, and I tell you that the desire of my heart is to be put on board the next ship that comes to our land, to be taken down to that dark land of Eromanga, and to be put on shore in the midst of the heathen who murdered Wiliamu.

"I will tell them what we once were, and what the Word of God has now made us; and, it may be, they will understand what I say: but should I fall by their hands,"—looking towards another Church member, he said,— "If I fall you, my brother, follow me; and if you fall let another come, and another, and in this way the land of Eromanga, and all its people, shall be gained for Jesus, and become as we are this day through the preaching of His Word."

On the following year two Samoan teachers were located on Eromanga, and under circumstances considered favorable. Next year, 1841, the *Camden* revisited the island, and removed the teachers. Much difficulty was experienced in getting them away. They gave a sad account of their privations and sufferings, and of the perfidy of the chief who had promised them protection.

In 1849 the Rev. A. Murray succeeded in getting four Eromangan young men to accompany him to Samoa. These, excepting one, who died on the passage back, returned in 1852. Mana was one of the survivors.



In 1852, Akatangi of Rarotonga, and his wife, and a teacher from Aitutaki and his wife, were located on Eromanga. "These native teachers," says the author of the 'Gems,' "have been the means of subduing the savagism of the people, of instructing them in the Word of God, and of leading the very men who murdered Williams and Harris, to the blood of Jesus that cleanseth from all sin."

As to the reputed conversion of the murderer of Williams, he was a painted savage long after the late Missionary settled on the island, and is yet unconverted.

The scenes enacted there in May, 1861, are a sufficient comment on the following extract from the same author: —

"At the station last occupied, *Bunkil*, a village about six miles from Dillon's Bay, the teachers are kindly treated, and their instructions well received. A small chapel has been erected, and about thirty individuals have renounced heathenism, and placed themselves under Christian instruction."

"Mr. Gill finds Christians here," remarked the late Missionary, "and perhaps I may too some day; but at present none but heathen are to be found."

Rev. C. Hardie, in 1854, reiterating a statement to the same effect made by the author just mentioned, wrote thus in his journal: "Sixty-seven, young and old, have renounced heathenism, and attend instruction regularly. Only one-third of these are females. With the exception of seven young men who were at Samoa, who can read and write, none of these know much beyond the letters of the alphabet." These disciples of the native teachers were at Dillon's Bay. "They will have it at Sydney," remarked the late Missionary, "that I am preaching to the Christians of

Dillon's Bay." "Some Missionaries" he observed on another occasion, "seem to know more about the state of the mission than we ourselves do. They appear to belong to a class of errorists who 'believe too much.'"

When Akatangi and others were on Eromanga about seven months they wrote encouraging letters to those who had sent them thither. They also forwarded "rough translations of Scripture extracts, and first class school books, in the Eromangan language, urging that an edition of each should be printed off immediately and sent to them by the first ship, because of the desire of the people to learn to read!"

These "extracts" were the "Samoanized tracts," of which the late Missionary could make no use. Neither did he find one of the natives — saving those who had been to Samoa — who knew the letters of the alphabet, and he was there four years afterward. At this period, it would appear, Akatangi was employed as a cook on board a Sandalwood vessel. One can well imagine what kind of translations would be made by foreign native teachers after seven months' residence among a people speaking a language difficult to acquire. Williams preached his first sermon to the natives of Huahine ten months after landing: but that success surprised his elder brethren who said it was as much as might have reasonably absorbed three years.

The preceding were the efforts exerted on behalf of the Eromangans previous to 1857. Before giving an account of the labors of the late Missionaries on Eromanga we shall devote a chapter to a consideration of the character of the natives of that island, as it is a subject upon which very different opinions have been entertained.

## CHAPTER XI.

## ESTIMATES OF THE CHARACTER OF THE EROMANGANS.

“The dark places of the earth are full of the habitations of cruelty.”

## FAVORABLE.

“I put in to the shore in two or three places, but not liking the situation did not land. By this time I believe the natives conceived what I wanted as they directed me round to a rocky point, where on a fine sandy beach, I stepped out without wetting a foot, in the face of a vast multitude with only a green branch in my hand which I had already got from one of them. \* \* They received me with great courtesy and politeness, and would retire back from the boat on my making the least motion with my hand. A man, whom I took to be a chief, seeing this made a semicircle round the boat's bow, and beat such as attempted to break through this order. \* \* In short I was charmed with their behavior, and the only thing which could give the least suspicion was, that most of them were armed with clubs, spears, darts, and bows and arrows.” — *Captain Cook, August, 1774.*

## UNFAVORABLE.

“Signs and threats having no effect, our safety became the only consideration; and yet I was unwilling to fire upon the multitude, but resolved to make the chief alone fall a victim to his own treachery; but my musket at this critical moment missed fire. Whatever idea they may have formed of the arms we held in our hands, they now must have looked upon them as childish weapons, and began to let us see how much better theirs were by throwing stones and darts, and by shooting arrows. This made it absolutely necessary for me to give orders to fire. The first discharge threw them into confusion, but a second was scarcely sufficient to drive them off the beach; and, after all, they continued to throw stones from behind the trees and bushes, and every now and then, to pop out and throw a dart. Four lay, to all appearance dead, on the shore; but two of these afterwards crawled into the bushes. Happy it was for these people that not half of our muskets would go off, otherwise many more must have fallen. We had one man wounded in the cheek with a dart, the point of which was as thick as my finger, and yet it entered above two inches; which shows that it must have

"As soon as we got on board I ordered the anchor to be weighed, with a view of anchoring near the landing place.—While this was doing several people appeared on the low rocky point, displaying two oars we had lost in the scuffle. I looked upon this as a sign of submission and of their wanting to give us the oars. I was, nevertheless, prevailed upon to fire a four-pound shot at them, to let them see the effect of our great guns. The ball fell short, but frightened them so much that none were seen afterwards, and they left the oars standing up against the bushes."—*Idem*.

"The Erromangans though they bear a bad name, are perhaps the mildest and most docile natives in this part of the world. If they have been guilty of some atrocities the *white* savages who provoked them are to blame. The teacher \* \* mentions as inducements to settle on that island—1st. The natives do not steal the property of the teacher however much exposed. 2nd. The Erromangans do not entertain the idea that Christianity brings disease

come with great force, though indeed we were very near them."—*Capt. Cook, Aug. 1774.*

"I was happy to hear from the Bishop, whom I visited on board his little vessel, that all had gone well with him since he left New Zealand; but his crew, who had imbibed all the dread of savages felt by the Sydney traders, did not disguise their satisfaction on being at last under the protection of a man-of-war. It must be admitted at the same time, that the enterprise undertaken by the Bishop, who would not permit *an arm of any description* on board his vessel, was one of no little risk; and when informed by him that he had permitted several of the Erromangans whose hostility to white men is notorious, to come on board in Dillon's Bay, I was ready to allow that it required the perfect presence of mind and dignified bearing of Bishop Selwyn, which seemed never to fail in impressing these savages with a feeling of his superiority, to render such an act one of safety or prudence."—*Capt. Erskine, Sept. 1850.*

"The natives now for the most part fear foreigners, because too strong for them by the use of fire-arms. The few natives, therefore, which now appear about the sea coast, are somewhat subdued, and are afraid to steal from *those who have muskets*, or to injure them as formerly. \* \* During the first months of our residence here, they did not steal from us, but it is not so lately, since they have learned that we have not the means of pu-

and  
land  
have  
arie  
10.  
to e  
to h  
exer  
mild  
grou  
Chr  
of d  
been  
duct  
othe  
not  
woo  
arou  
amo  
fear  
"  
on t  
have  
teac  
Mr.  
the  
a la  
and  
man  
isla  
teac  
him  
the  
tha  
Kn  
The  
his  
a f  
to  
tim  
ber  
pla  
tea  
lon  
the  
He  
tea  
fro  
thi

and death, like most of the islanders. Truly, The natives have a great desire for missionaries." — *Rev. J. Galdie, Nov. 10, 1856.*

"In that island there is much to encourage hope. It appears to be fully open for Christian exertion. The natives are the mildest and most docile on the group, and the superstition that Christianity is the forerunner of disease and death, which has been the barrier to the introduction of Christianity into the other islands of the group, does not exist there. The Sandalwood traders are settled all around the island and live among the natives without fear." — *Ilem, Oct. 5, 1858.*

"The natives of Cook's Bay, on the east side of Eromanga, have long been desirous to have teachers. A few months ago Mr. Copeland visited Nina, in the *John Knox*, and met there a large canoe containing a chief and several people from Eromanga who had gone to that island hoping to get one of our teachers there to return with him. Finding that neither of them could leave they pleaded that one of the crew of the *John Knox* should accompany them. The chief took a young man in his arms to whom he had taken a fancy and seemed inclined to take him by force. Some time ago three chiefs and a number of people from the same place sent a man in search of teachers. He first went to Dillon's Bay, but the Missionary there had none to give him. He next went to Tana, but the teachers could not be spared from that island. He came to this island about two weeks ago,

nishing them." — *Rev. Geo. N. Gordon, June, 1858.*

"If I were to relate to you some of the bloody scenes which have taken place of late on this island, effected both by foreigners in revenge for some of their party who have been killed and eaten, and by the natives at some of their feasts, you would perhaps think our situation really worse than what it is; therefore I merely notice these circumstances without details.

"None of the chiefs have yet favored us in our work, and when I hear of the terms 'delight' and 'desire' used in relation to this people in their supposed wishes for missionaries, I of course have my own thoughts on the subject. With the exception of those who have been to Saunaa, and two of three more, so delighted are the natives here with a missionary, that they will not assist me in building a house, or give me even a yam or taro without payment; and the principal chief spoken of as wanting a missionary would not consent to allow me a path in a suitable place to the mountain, though death was staring us in the face, and I was obliged to purchase the privilege of a path from a native. So delighted are they, moreover, that they would rather take from a missionary than give him anything; and some of them helped themselves to our best poultry — the good chief himself, we have been informed, or some of his wives, who perchance, are liberal with ovens of food. Now I expected to find such things among the heathen, and, there-

and applied for teachers, saying that they would give the choicest of their land to them, and endeavor to make them comfortable. He was present on the Sabbath day and heard me give an account of 'John Knox's' voyage, and mention the names of the teachers who were to go to Tana, when he was told that none were announced for Erromanga, he burst into tears, and was so overcome, that one of our Elders spent the remainder of the day with him endeavoring to console him. When we see such instances of intense desire for the Word of God, we are warranted in numbering Erromanga among the isles that are waiting for the law." — *Idem*, Oct., 1861.

fore, am not in the least disappointed." — *Idem*.

"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 Tana and Erromanga to the Gospel which, hitherto, have 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." — *Idem*, April, 1861.

The preceding extracts, excepting the first two or three, were taken from letters published in the periodicals of the Church.

We close the chapter by inserting an extract of a letter written to Mr. Murray, dated Dillon's Bay, Nov. 20, 1857: —

"As you have no doubt read in several missionary reports of the desire of the Eromangans for missionaries, and perhaps of their delight on the reception of one, I need not say much for your information on that point farther than this, to assure you that such statements are true only of the young men who were several years under the care of Rev. Mr. Turner, in Samoa, and perhaps of one or two more. Not one of the four chiefs at Dillon's Bay has shown me any personal

fav  
nut  
it r  
wo  
the  
sto  
ago  
for  
frie  
a p  
wh  
wit  
act  
stri  
pla  
den  
unp  
hur  
ing  
wit  
lau  
dec  
for  
dir  
wa  
ab  
"th  
ad

favor, excepting one who gave me a part of a coconut a few days ago when I was at his residence. Were it not for the young men just mentioned, our situation would be very trying.

"Infanticide, war and cannibalism, etc., are among the dark things practised by this people. The very stones of our mission premises were stained a few days ago by the blood of those who had been slaughtered for a feast. Nevertheless some of the natives are friendly to visitors when they treat them kindly.

"The chief who killed Mr. Williams, and who is yet a painted savage, showed me a few days ago the spot where he first met him in the bush, and struck him with his club. He appeared quite indifferent, and acted the whole scene over again, but happily without striking any one with his club. On coming to the place where Mr. Williams was struck he halted suddenly, stretched forth his hatchet, and assumed a very unpleasing attitude, though he had no intention of hurting any one. A fine bunch of laurel is now growing on the spot which drank his blood. In conformity with a common practice among the Eromangans, a laurel was planted there to mark the place where the deceased fell.

"I hope to see one of my fellow students here before the end of another year. Come up if the Lord direct, and welcomed you shall be by more than one warm heart. Don't think *too much*, nor *too little*, about difficulties."

---

## CHAPTER XII.

### LOCATION ON EROMANGA.

"O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."

THE Missionary last settled on Eromanga in a letter addressed to Mr. Murray, Sept. 1857, expressed fears

that souls had been valued more highly on that island than on some other islands in Polynesia. Williams, for the sixth time was rescued from a watery grave, and one is just ready to say, Would that his body were reposing beside Judson's in some quiet nook beneath the ocean's deep blue waves; or would it could be said of him as of Moses or Calvin: "No man knoweth of his sepulchre unto this day."

Previous to Mr. Gordon's leaving Nova Scotia it would appear he had sometimes spoken about Eromanga as an island on which he desired to be located. In an article that appeared in the *Record* of November, 1861, it was stated: "Mr. Gordon's heart had long been set on that island as a field of labor, and he had made it the subject of many prayers." The information offered in this extract was unknown even to his eldest brother, with whom he had conversed fully and freely up to the period of his departure.

But even though it were so he had not the choice of his own field of labour. Under date, Nov. 10, 1856, Rev. J. Geddie wrote: "In the meantime we are doing what we can to prepare the way for the settlement of Mr. Gordon on Tanna." And on the 22nd of April: "We still look to Tanna as Mr. Gordon's field of labour." And while at Molua, Upolu, Samoa, when on his way to the New Hebrides, he was for some time employed in analyzing and copying a vocabulary of a Tanese dialect, that had been prepared by the Rev. Messrs. Turner and Nisbet.

On the 5th of June, 1857, the *John Williams* arrived at Aneiteum, having on board Rev. Messrs. Harbut and Drummond, a deputation from Samoa, and Mr. and Mrs. Gordon. After four days spent on Aneiteum, the brethren embarked for Tana. Tana was



found unprepared; and being closed against them, "the brethren from Samoa," wrote Mr. G., "and Messrs. Geddie and Ingles advised Mrs. Gordon and me to proceed to Eromanga, to see if the Lord would not open a better door for us on that island than is open on either Tana or Fotuna." The following is from the journal of Rev. J. Geddie:—

"June 13th. To-day Miaki, Nauwar, Kuanwan, and other persons of influence, came off to the ship at our request to consult about the settlement of a missionary. \* \* We urged our Tana friends to deal candidly and honestly with us and to do nothing to deceive us. They told us it would be well to delay the settlement of a missionary at Port Resolution at present. He would have nothing to apprehend from the people at the harbour, but there are several inland districts opposed to missionaries, under the impression that they cause disease and death. The strongest opposition was expected from a district called *Kasurumene* in the vicinity of the volcano, where there is a large number of sacred men. It was the people of this district who formerly made war on the people of Port Resolution, because they would not kill the missionaries Turner and Nisbet. It was their opinion that in the mean time we should settle Aneiteum teachers in several of the inland districts, and this would prepare the way for a safe and hopeful settlement of a missionary. And Miaki very candidly told us that he wished to be a little more enlightened himself, that in the event of any opposition to a missionary or the cause he might not be faint-hearted in the defence of either. We could scarcely have visited Tana at a more unfavorable time than after a severe epidemic; but it is well that we have seen things in their worst aspect. Under these circumstances we thought it inexpedient to settle Mr. Gordon at Port Resolution, especially as there were other doors of usefulness open to him.

“June 19th. Our first object at Dillon’s Bay was to see the principal chief Nawan, but we were sorry to learn that he was not at home. He had gone to another part of the island to consult with his brother chiefs about a war which had been going on for some time. We sent for him but his friends would not consent to his leaving them. He sent word to us that he wished Mr. Gordon to remain and occupy the piece of land which he had formerly given to the teachers. The people also were most anxious for a missionary. — Under these circumstances we felt no difficulty in recommending Eromanga to Mr. Gordon as a field of labour, and he approved of it himself.

“On the afternoon of Wednesday, the 17th inst., all the supplies belonging to Mr. Gordon being landed we went on shore to visit him in his own house. Our party consisted of Mr. and Mrs. Harbut, Mr. and Mrs. Ingles, Mr. Drummond, Capt. Williams, and myself. After an early tea we had a prayer-meeting, which in our circumstances was very solemn. Our brethren and sisters then bade us adieu, and the *John Williams* was soon under way for the other islands. Instead of going to the *John Knox* I spent the night on shore with Mr. and Mrs. Gordon, which was their first night on Eromanga. It was pleasing to see them so comfortable in their new home.”

We close the chapter with the account of the voyage from Apia to Aneiteum, as given by the subject of the memoir, and of the labors of himself and his partner on Eromanga, during the first five weeks of their residence on that island : —

“On the 20th of May, after attending a large May-meeting at Apia, addressed by the Rev. Messrs. Turner, Harbut, Murray, Drummond, Mr. Ella, and myself, we sailed for Western Polynesia, and called the next day at Savaii, the largest island of the Samoan group, where we spent a few hours pleasantly with the Rev. Mr. Pratt. Soon after we were off for Aneiteum, having on board Rev. Messrs. Drummond

and Harbut — a visiting deputation from the Samoan brethren to the Western Islands. Mrs. Harbut and two children accompanied Mr. Harbut. We had pleasant weather and favorable winds till the third of June, when at midnight we were suddenly overtaken by a hurricane, while our barque was under full canvas. 'All hands on deck! Let go the topsail sheets!' soon reechoed through our trembling barque, awaking the passengers, who felt the ship going over on her beam-ends. The sheets having been let go she soon righted again, and skipped over the mountain billows, as if she were a flying fish; but while running before the fierce wind, two of her topsails, ere they could be taken in, were torn to pieces. When thus driven off to leeward, we were only about forty miles from Aneiteum: thus our anxious expectations of seeing our dear brethren there on the following day could not be realized. On the evening of the fourth we got the first sight of long-looked-for Aneiteum, by *flashes of lightning*,\* and on the following day at even, we anchored in the harbor, thus having abundant cause for thanksgiving for our own safe preservation and that of the missionaries and their families, whom we found in health and prosperity. The captain stated that if the wind had not changed at the time the squall struck the ship we would have been in danger of being shipwrecked on Aneiteum.

Mr. Inglis came to us on the following day. Afterward Mrs. Gordon and I went round with him to his Mission premises, where we spent the Sabbath and part of the next day very agreeably and profitably. My expectations in relation to the prosperity of the Mission on this island were high; and as regards the moral and physical improvements effected on it they have been fully realized. Mr. Inglis' and Mr. Geddie's Mission premises are set off very tastefully. The educational building is very suitable for the object for which it was built, and one of the doors has for a stepping stone one of the idols of Aneiteum. Mr. Geddie

\* The italics are our own. — Au.

looks exceedingly well, and Mrs. Geddie is also healthy and active in the Lord's work."

"On the 10th, having got some scantling, poles, and rods for a house, on board, we sailed for Fotuna, on our way to Tana and Eromanga, having in addition to our party Mr. and Mrs. Inglis, and Mr. Geddie in the little *Knoa*, with which he seems exceedingly pleased. On the 11th we landed at Fotuna, and met the teachers and two or three hundred of its savage natives, with whom we were *nearly* all very unfavorably impressed. They were in a state of nudity and all were armed. For the most part they refused to allow us to touch any of their weapons or to shake hands with them. The late sickness which visited this island and the neighboring islands has left an unfavorable impression on the heathen mind in relation to Christianity.

"In so far as we could learn the Aneiteumese have not produced any change for the better on the natives of Fotuna though the island is more in proximity with Aneiteum than any of the others, and teachers from Aneiteum have been laboring on it for several years. That 'their hearts are open to receive the Word of God,' as I have seen somewhere stated, seems to have no foundation in fact, and shows how liable teachers are to err in their judgments in the reports which they give to missionaries. After the baptism of one of the teacher's children, and a few efforts were made at favorably impressing these savages in regard to the nature of our peaceful mission, we sailed for Port Resolution. On arriving there next morning we were exceedingly delighted with the appearance of an island

'Where every prospect pleases,  
And only man is vile.'

"We found the natives of Tana in a state similar to that in which the Rev. Messrs. Turner and Nisbet had left them fourteen years previous; viz., a few were favorable, but the great majority were unfavorable to Christianity. The statements of the teachers concerning the state of the natives, did not differ materially

from the accounts given by former teachers. I believe we must look to the missionaries who may be hereafter located on Tana for reliable reports concerning the natives of this island, and the amount of influence for good which the teachers may have exerted. I would not have had any objections to commencing missionary operations on this island had God in his providence not called me to Eromanga.

“After receiving an unfavorable answer from the chiefs, on the evening of the 13th we sailed for Dillon’s Bay, where we anchored on the Lord’s day. On enquiry, we discovered that though the natives were then engaged in war, there was no direct opposition to the landing of a missionary. Accordingly on the 17th Mrs. Gordon and I with the native teachers and their wives, landed on the shores known to the world as the place where Williams and Harris lost their lives in the mission cause. After a solemn prayer-meeting our dear brethren bade us an affectionate farewell; but Mr. Geddie did not leave till the following day.

“Up to the present time, (July 24th,) we have been prosecuting our work with some success. Mana, an Eromangan who lived in Samoa for several years, is by far the most valuable assistant which I have, excepting Ilea, a Samoan teacher, whom Mr. Geddie left with me yesterday. In so far as I can learn Ilea is the only teacher who has not done more harm than good on this island.

“At Dillon’s Bay I have formed the nucleus of a Normal School, at which, for a short time I require the attendance of all the teachers. Through an institution of this kind, by God’s blessing, I hope to evangelize Eromanga. I put little dependence in teachers from other islands. I have collected about me already eight Eromangan young men of some promise, whose hearts I hope God may soon touch by his Holy Spirit; and in this way I trust the truth will yet spread over this dark island. Some of these young men have been to Sydney and Samoa, and one or two of them can speak a little English. By their assistance I have translated the Ten Commandments, and a few verses

of the 95th Psalm, which we sing; besides other portions of the Word of God. I have some Samoanized tracts in this language, prepared by teachers, but I cannot use them.

“The natives, with a few exceptions, are sunk into a state of fearful degradation, of which you have a true and most graphic description in the 1st chapter of the Epistle to the Romans. They go about in a state of nudity, with painted faces; and in regard to shame ‘are past feeling.’ Satan appears to be coming forth mightily to dispute every inch of his territory with Christ. Hark! I hear a stir on the Mission premises! Alas! alas! an assembly of warriors are before the door about to cross William’s River to fight. Dropping my pen I went and spoke to them, and Ilea addressed them, but all to no purpose. The war horn is continually sounding in our ears; we hear it when lying down and on rising up. They do not kill many in their battles, but the evils of their wars are nevertheless great, and blighting to all temporal and spiritual good.”

---

## CHAPTER XIII.

### ESTIMATES OF NATIVE AGENCY.

“By their fruits ye shall know them.”

It is generally known, we presume, that missionaries have formed quite different estimates of the value of native teachers. As the subject is an important one we shall devote this chapter to its consideration. We need scarcely remark, that it has been admitted by all, that some who have acted in the humble capacity of native teachers, were sincere, useful, and faithful even unto death.

Pursuing the course taken in the eighth chapter, we shall present the estimates in parallel columns and adopt the same headings.

## FAVORABLE.

"I am assisted at present by two Samoan and seventeen Aneiteum teachers. About the same number assist Mr. Inglis in his district. Many of our teachers would be regarded at home as very inefficient men; but we are thankful for them such as they are. The cause has been greatly aided by their labors among their countrymen. In the selection of teachers we look to character as much as to scholarship; and it often happens that the best men are not the best scholars. — *Rev. J. Geddie, July 27th, 1855.*

"You are aware that we have some Samoan teachers on this island. At present there are four. \* \* It is the intention of two of them to return to Samoa by the 'John Williams.' With the exception of the Samoans on this island and one on Erromanga, there are no teachers from Eastern Polynesia on the New Hebrides. At one time they were numerous, but they have either died or been killed, or have left on account of sickness. Their sufferings on these islands, of various kinds, have been very great. Mr. Inglis

## UNFAVORABLE.

"In the first place we are anxious to have our teachers visited three or four times a year. They are but babes in knowledge, and babes in grace. — They require to be instructed, guided, and encouraged in their difficult and discouraging labors. If left entirely to themselves among a strange and heathen population, they are very apt to become discouraged, to sink down in despondency, and do nothing. But if regularly visited, they may effect much good in preparing the way for missionaries. While we expect very little from their direct teaching, we regard them as valuable pioneers to prepare the way for a more efficient agency. At present they cannot be visited but at great risks." — *Rev. J. Geddie, June 20, 1855.*

"I ought to mention here that we send teachers to the neighboring islands on the assured hope that they will be followed by missionaries at no distant period. Without this assurance we would have paused before attempting what we have done. ('To reinforce the mission on both islands' — Tana and Fotuna — 'by sending additional teachers from Aneiteum.') Teachers ought not, I think, to be settled on these unhealthy and savage islands until there is a prospect of missionaries coming to their aid within a reasonable

and I wrote to our brethren on Samoa last year and requested them from motives of humanity to send no more teachers to these islands unless they come accompanied by missionaries to watch over them in their sickness and lead them in their work."— *Idem*, Sept. 22, 1856.

"The work on the other islands, so far as we know, is in a hopeful state. Our latest news from the teachers residing on them is encouraging. \* \* These simple and devoted men have been honored by God to do much in preparing the islands for the Gospel, at the expense of much self-denial, suffering, and danger. Their labors may not be so visible or so extensively known as ours, but they are no doubt recorded in heaven. They, as well as we, have a strong claim on the sympathies and prayers of the Church. But while native teachers are indispensable as pioneers, and when wisely led, prove valuable auxiliaries in the work of evangelization, yet our great want at present is missionaries."— *Idem*, October, 1860.

"I read with surprise and regret some remarks which appeared in the *Missionary Register* about the native teachers of these islands. They must have been written under some strange and unhappy impulse. It will perhaps satisfy you to know that the men who have been so unjustly assailed enjoy the confidence of the missionaries at large. Our mission is in a great measure indebted to these humble men for its existence and for much of its pros-

time. The native teachers are, I believe men of piety, but they are wanting in the knowledge, discrimination of character, prudence, and energy, essential to the successful prosecution of Christian missions in new and arduous fields of labor. Then they are exposed to sickness and also to dangers of a moral and more serious nature. When teachers are left alone their piety is apt to suffer and their interest in their work declines. But while I write thus do not suppose I lightly regard the value of native agency. In most cases Christian missionaries should be preceded by them. In general they are received by men of their own color and habits with a confidence that would not be awarded to strangers. They form acquaintances, collect information, teach the natives to look forward to a more advanced agency. All that I maintain is, that native teachers ought not to be left on their own resources, as, when this is the case there is a danger of the object for which they are sent to heathen being defeated."— *Idem*, July 27, 1855.

"Native agency is indispensable in opening up new islands or new stations; and if native teachers are regularly visited and carefully superintended they are capable of doing a great amount of preparatory work. It is however, only preparatory work that any native agency can accomplish in these western groups. When they have brought the work forward to a certain stage, unless it is taken up by resident missionaries at that point, it not



perity; and if they have faults, they ought to be dealt with in the spirit of forbearance and love. If these men were not as a class what they profess to be, it is hard to account for their readiness to encounter every danger and submit to every trial for the sake of Christ and his cause. The fact ought to be known to the Church that our risks and privations are small when compared with theirs. It is they who lead the way in the battle against heathenism, and it is our honour to follow. Several teachers from Rarotonga and Samoa have fallen by the hand of violence on these islands, and Aneiteum has already given two of her children to the noble army of martyrs. I believe that the presence of native teachers on Tana has contributed much to the safety of our brethren on that island. During the late excitement they were often urged by the Tanese to leave, and for what reason they well knew. But Abram, the teacher, who lives with Mr. Paton said to them: 'I am a chief on my own island and do not live here from necessity. I will not desert the missionary. If you kill him we will die together.' The work on these islands cannot be carried on either extensively or safely, without a large amount of native agency. I will close this subject by an extract from a sermon preached by Bishop Selwyn of New Zealand, before the University of Cambridge. He has visited these islands occasionally for the last thirteen years, and knew most of our teachers. Speaking of the very class of men in question he says,

only stands still but it goes back, and the preparatory work itself is in danger of being lost. The great want in this group is the want of missionaries. Native agency to any amount can soon be raised; but unless there are missionaries to direct that agency it is of little value."—*Rev. Messrs. Geddie and Inglis, Nov. 11, 1856.*

"You would, I presume, naturally infer that several teachers have been laboring on this island; but you must remember that the term teacher differs very widely from that given by most Lexicographers. Perhaps if some of the terms employed—such as *teacher, native agency, institution, convert, and professedly Christian*—were understood by readers as defined by writers, those who read would be better prepared to form correct ideas of the lamentable condition of this people; and those who in the providence of God, may yet visit these dark islands of the sea, would experience less disappointment, and be prepared to find that these Ethiopians have not as yet begun to stretch out their hands to God, and that these isles have yet to begin to learn to wait for God's law.—The following is the New Hebridean definition of the term teacher: A man who leaves home, goes to a heathen land, builds a house, makes a plantation, assists a missionary in building a house, and sets a good example before the natives. There have been seven families from Aneiteum living on this side of Tana with their relations, who before leaving home were probably requested to fulfil the duties just mention-

“Many of these islands I visited in their days of darkness, and therefore I can rejoice in the light that now bursts on them, from whatever quarter it may come. I feel that there is an episcopate of love as well as of authority; and that these simple teachers, scattered over the wide ocean, are objects of the same interest to me that Apollon was to Aquila. I find them instructed in the way of the Lord, fervent in spirit, speaking and teaching diligently the things of the Lord; and if in anything they lack knowledge it seems to be our duty to expound to them ‘the way of God more perfectly,’ and to do this as their friend and brother, not as having dominion over their faith, but as helpers of their joy.” — *Rev. J. Geddie, Aug. 26, 1861.*

ed. Of these families four have gone home. Two others having left their stations are at present living on the mission premises, and one only remains at his station. Consequently nothing has yet been done in the way of establishing schools, and our prospects in this respect are anything but cheering.” — *Rev. J. W. Matheson, Aug. 14, 1860.*

“There is much, very much, I fear out here in Polynesian missions, which is as sounding brass, and tinkling cymbals, and perhaps none so much so as that of placing teachers among the heathen, which makes a marvellous echo in the ears of some far off. The good which they do is not the rule, but the exception. I know not of anything more deceptive about our work than this, and I do not wonder that some are deceived. It is charming to meet a teacher on one of these islands with a number of natives around him ready to welcome a missionary: could not land under other circumstances. But who will undertake to prove that a missionary is not as safe among heathen as a teacher? One who has been several years out here says that a white man is as safe among the heathen as a yellow or a black man. This is true. Who massacred many Eromangans twenty years ago? Yet the Tongans and Samoans a few years afterward lived in safety on the island.

“The Bishop of New Zealand has decided the point by making fifty peaceable landings among heathen tribes last year. If teachers, then, give no more security to life, we need not spend time in looking for the good which they do by teaching, at least in the New Hebrides where they are lost in its polyglottism. The good which they effect is mechanical. In this way the Rarotongans assisted missionaries, and in some instances may have benefited souls.

“But have these men done no injury to the cause of Christ? We are not unfrequently reminded—and not too frequently—that *we* may be instrumental in ruining souls, and therefore by watchfulness over our own spirits, by prayer, and taking heed to the doctrine, we may save ourselves and them that hear us. But who ever thinks about these teachers ruining souls? They, poor children, may do some good, but no harm. I have reason to believe that on this island but one young man sustained the Christian character before the heathen; and his influence was but passive; for, though better acquainted with the language than his fellows, he only succeeded in imparting a few wrong ideas. The natives themselves say that they could not understand the teachers.

“I can assure you that in so far as my experience goes, I have not yet found any of these men who will be taught anything—not even *Mana* since his baptism. Would God that the first representatives of the Gospel on this island had left behind them better views concerning Christianity,—and that the teachers here now could see that they are not yet perfect in knowledge! None of our trials are equal to those which we have in this respect. Twice was I threatened with death by a murderer, who is now no more; and one day after leaving my boat a ball was sent inside, and another passed close by, the meaning of which I of course understood quite well. I remarked to my wife that it was necessary for her to exercise strong faith in God, and not be surprised were I to meet with a violent death.

“Some of the missionaries at the King’s Mill Group

say that foreign native teachers set themselves above them. I have not found them quite so foolish here, though sorely grieved by their conduct. But surely if such men as the Aneiteumese may be sent forth by half-dozens, as some kind of representatives of Christianity, you need not put many searching questions to young men proposing to go among the heathen. 'Behold these Christians how they love each other.' This love where exhibited, has a converting influence upon the hateful and hating heathen; but the opposite produces damning effects.

"Native teachers — so called — manifest an ardent desire to be removed from the society of missionaries, in order that they may have opportunities of exercising the power of independent chiefs. Though I have lavished loving kindness on some of these, and endeavored to induce them to receive farther instruction, still, it was all in vain: they are perfect, and seem determined to remain so.

"Of seven young men taken hence to Samoa, Mana learned to read. Some missionaries thought he was a fit subject for baptism, and to my inexpressible grief he was baptized. He is at present taking care of the mission premises at Potina Bay, but is evidently ignorant of himself. Of these men, one out of ten, after having been carefully taught in the Scriptures for several years, may be selected as school-teachers under the supervision of missionaries; but a novice is sure to fall into pride and under the condemnation of the Devil — an event fatal to missionary labour among the heathen." — *G. N. Gordon, June, 1859.*

The preceding extracts are selections made from articles which were published in missionary periodicals.

Under date, Aneiteum, Nov. 8th, 1861, the Rev. A. W. Murray wrote as follows to the Rev. J. Bayne, Secretary of the Board of Foreign Missions, Nova Scotia:

"Rev. and Dear Sir, — You will no doubt be somewhat surprised to receive a letter from one who sus-

tains no relation to you from which might arise any ground to address you on the score of right or propriety. Indeed I feel misgivings myself as to the propriety of obtruding myself upon you. I yield however, to the urgent request of my esteemed friend and fellow-laborer, Rev. John Geddie.

“Mr. Geddie thinks that in the present circumstances of your mission here the testimony of one who has had a quarter of a century’s experience of missionary work in Polynesia will be of service to the cause in encouraging the friends of missions in your church, and stimulating them to increasing zeal in the prosecution of the work to which they are committed in these islands and in which in past years they have been so signally owned and blessed. He feels that circumstanced as you are the events of the past year must appear greatly discouraging, and he is concerned lest they should have the effect of damping the zeal, and weakening the hands of the friends and supporters of the mission. \* \* \* \* \*

“There is another subject of some delicacy but of great importance on which I feel it right to say a word or two—I mean the subject of *Native Agency*. My long experience in missionary work has given me opportunities of forming a judgment in this matter which fall to the lot of few, and my conviction is that much has been written of late years by inexperienced men respecting native teachers that is wholly incorrect, and that the course of conduct adopted by the same parties has been and is being greatly injurious to the cause. You may fully rely on the soundness of the views of Messrs. Geddie and Inglis, on this and all other matters of importance relating to missions in these seas. They are men of missionary experience; they are men who have proved themselves ‘workmen that need not to be ashamed;’ and they are men whom the Head of the Church has signally honored and blessed.”

The reader will not fail to perceive whom two of the “inexperienced men” are, who in “writing things

about native teachers wholly incorrect, were pursuing a course of conduct greatly injurious to the cause of missions ;” and on their behalf we feel called upon to observe that —

1. They did not discard native agency, though they wrote severe things concerning some of the agents. And, 2. They wrote of teachers and their work, as they found them. As they experienced the good or evil effects produced by their teaching or example, so they wrote.

Whether the missionaries to whom allusion is made, wrote justly or unjustly, we cannot say ; but be that as it may, when giving expression to their sentiments they did so candidly, and in unmistakable terms. “Did you ever,” Williams frequently remarked, “know one of these pre-eminently prudent men ever accomplish anything great or good?” And his biographer remarks : “Indeed there was no reserve in his nature. In reference to missionary aims and projects he always spoke and wrote with transparent candour and ingenuous freedom.”

But the question is — Who are worthy of the distinction — “men of missionary experience?” Those who labored two or three years on Tana and Eromanga, and acquired a dialect of the one and the language of the other, — who became acquainted with their customs, superstitions, and cruel rights, — who experienced an influence for good, in an appreciable degree, exerted by one or two native teachers, but for evil by many others, and to a greater and wider extent. Are they the men? or, Are they men who never performed missionary work on either of these islands, who never resided on them save as visitors for a short time, and who are unacquainted with their languages

— A  
whet  
quar  
Wha  
curr  
“  
“ on  
Ingl  
etc.  
insid  
writ  
cern  
not  
inco  
S  
mar  
in t  
thos  
ther  
som  
of r

I  
Bo  
gar  
do  
ow  
of  
sti  
his  
re  
at

— Are these the men? If the latter, it matters little whether their experience be measured by years or quarter centuries. "Experience," says Archbishop Whately, "in its strict sense, applies to what has occurred within a person's own knowledge."

"You may fully rely," says Rev. A. W. Murray, "on the soundness of the views of Messrs. Geddie and Inglis, on this and all other matters of importance," etc. Be it so: but is it fair? is it Christians-like to insinuate, and even to express a conviction that much written by men denominated "inexperienced," concerning things which they have seen and known, is not entitled to credence, — nay, that it is "wholly incorrect?"

Singularly enough, however, a disposition has been manifested in some quarters, to place more confidence in the accounts of men residing far away, than in those of missionaries laboring on the ground. When then, one residing on an island, either near or distant some fifteen hundred miles, writes a flattering account of missionary work in remote fields it is clear that

"Distance lends enchantment to the view."

In the Sixteenth Annual Report of Foreign Mission Board are these remarks:

"While we advert to the testimony of an Erromangan Agent, it may be well to observe that Mr. Gordon's estimates of the people around him, and of his own labors, do not partake of the bright so much as of the dark side of the picture. We trace this to constitutional temperament, and as it is apparent in all his correspondence we may fairly conclude that he reports no favorable circumstance which we need take at any discount."

Thus bright pictures, however imaginative, command a premium, while those truthfully shaded pass slowly at a discount.

We have heard it stated on undoubted authority that some American Boards feel not only disappointed but displeased, when flattering reports from their Agents in the Foreign fields are not forthcoming, as such are deemed necessary to prevent contributions from falling off. Does the cause of Jesus need the aid of such Jesuitical deception? Need we wonder that the kingdoms of this world are so slowly becoming the kingdoms of our Lord and of his Christ.

Farther on in the Report is the following:—

“It may be of some service to add here the testimony of other missionaries as to the state of Eromanga. Extracts from the journal of the Rev. George Gill, published in the *Missionary Magazine and Chronicle* of the London Missionary Society, furnish us with the following particulars: ‘But one chief has any direct intercourse with Mr. Gordon. The wars in Eromanga are not very destructive of human life, as the natives have many large and fortified caves into which they retire when pursued. By itinerating Mr. Gordon can address about 100 individuals every Sabbath,’ etc.

Well, from the united efforts of the two reverend Georges—the one to shade and the other to color—one would expect a true picture of Eromanga.

The following extract of a letter to the Secretary of the Board, written by the Rev. J. W. Matheson will assist any candid reader in forming a correct opinion concerning the amount of credence due his missionary reports. The letter is dated February 1st, 1861:—

“Though we have all along had something of the form, still we were often afraid we had but little or

non  
cou  
mar  
vide  
firm  
“  
four  
and  
of t  
from  
upo  
abo  
they  
cou  
non  
they  
and  
upo  
fusi  
The  
assi  
“  
to a  
year  
with  
tum  
essi  
mis  
gra  
adv  
nsk  
con  
wit  
dis  
got  
pro  
ev  
ful  
no  
to  
Go



none of the real power of vital godliness. My intercourse with the people during the past month, and the many trying dispensations through which in the providence of God we have been called to pass, have confirmed the opinion previously formed.

“Lest we should be deceiving ourselves as to the foundation upon which we were attempting to build, and thus our poor natives should not have proper ideas of the advantages, temporal and spiritual, derivable from the Gospel, and of some of the duties devolving upon those who profess to be followers of God, I set about a careful investigation of the motives by which they were actuated in attending public worship. I commenced with the chiefs, without whose permission none dare attend. I began by inquiring about what they expected to derive from the religion of Jesus; and why they were so punctual in their attendance upon the house of God, and at the same time were refusing to give up any of their heathenish practices. The following are some of the reasons which were assigned.

“Yaresi, who was the first on this side of the island to apply for teachers, had been to Aneiteum several years before, and also recently—and was delighted with the temporal advantages which he saw the Aneitumese enjoying, and with the property in their possession, all which, he knew was obtained by having missionaries residing among them. Taking it for granted that he and his people would enjoy similar advantages if they had teachers and missionaries, he asked for teachers, and got ten Aneiteum families to come and live upon his land. These were supplied with native and foreign property, much of which was distributed gratuitously among his people. He himself got many presents for protecting the Aneitumese and professing to be favorable to the new religion, until eventually his sanguine expectations were more than fully realized. As regarded spiritual blessings he had not the most remote idea, nor the least desire. When told that in order to be a sincere worshipper of the true God they must renounce every false god, abandon

their heathenism and sacrifice to none but the only true and living God, he thought I was requiring more of him and his people than God would require.

“To interfere with their long established customs is in their estimation an unpardonable sin. Tell them they cannot serve God acceptably, and at the same time renounce none even of the worst of their abominations, and they do not believe you. Finding that the Gospel designs to strike at the very foundation of their heathenism, to restrain their corrupt appetites and passions, to regulate and reform their hearts and lives, and to bring them under the government of a religion pure and undefiled, neither Yaresi nor one of his people have been to worship during the past month.

“Namua, one of our chiefs, attends regularly during certain months, but during others never makes his appearance. Upon inquiring about the reason, and of the advantages which he hoped to derive from being *afuace*—a worshipper—I learned that he had been promised a passage to Aneiteum in the John Knox two years ago, and was given to understand that none but *afuace* persons should go in her. On receiving that promise he attended every Sabbath during the sailing season. It so happened, however, that voyage after voyage he was disappointed in getting away. Lest being absent even one Sabbath day should lead them to conclude that he was not *afuace*, he and some of his people attended regularly till the vessel was hauled up at the end of the sailing season. From that time till she began sailing again last year neither he nor any of his people came to church even one Sabbath day. As there is no good anchorage on this side of the island she did not call often at this station; so he was again disappointed every trip last year. He attended, however, until she made her last voyage, since which time he has not been inside the church door.

\* \* \* \* \*

“They consider that if they suffer teachers and missionaries to live among them to supply them with temporal things, and in a measure to insure the secu-

rity of foreigners trading with them, they are a praiseworthy people. But so soon as you get a sufficient acquaintance with their language to recommend to them the Gospel of Jesus, to interfere with their idolatry, and request them to receive and embrace Christ as freely offered in the gospel, they consider themselves justified in treating you as badly as they can in every imaginable shape and form, — in threatening to take your life, nay, even in killing you — if you persist in speaking to them of Jesus. In short, they will let you live if you let them die in their sins."

If the Rev. A. W. Murray had acted as judiciously as did the Rev. J. W. Matheson, perhaps, notwithstanding the experience of the one and the non-experience of the other, he would not have estimated the avowed Christians of Vate — where there has never been a European missionary — at about *two hundred*; nor would the Author of the "Gems from the Coral Islands" have reported *thirty* Eromangans at *Bunkil*, and *sixty-seven* at Dillon's Bay, as having "renounced heathenism, and placed themselves under Christian instruction." — Alas! for the diadem of King Jesus if studded with no better gems than these! Nevertheless thus we read: — "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon he shall receive a reward. If any man's work shall be burnt, he shall suffer loss: but he himself shall be saved; yet so as by fire." — 1 Cor. iii. 11-15.

Dr. Turner in his "Nineteen Years in Polynesia,"

has the following observations on native teachers. With his remarks, which bear the stamp of a matured judgment, we conclude this chapter:—

“People in England hearing of the *native teacher and preacher*, are apt to think of an *educated* man, fully qualified for the work which his name indicates; but such is by no means always the case. If it is an infant mission where no institution for training native teachers has been in operation, they are likely to be at the very bottom of the scale of literary acquirements. Take, for example, teachers in the district where I commenced my labors in Samoa; If I asked them to write down on a slate *fifteen*, three-fourths of them would write x5, or perhaps 105. That, too, is a fair specimen of what they were in Bible knowledge. At that early stage, also, it is common to find out that the strangest errors have been made, and propagated as Scripture truth. I discovered one day that some of the teachers had been preaching up and down the district, giving poor Nebuchadnezzar a tail, snout and hoofs, and declaring that he had been actually changed into a *real* four-footed beast!

“Nor are such misunderstandings and specimens of imperfect knowledge to be wondered at. Where could the instruction come from? These men have grown up in heathenism. They have been but just converted. They have the gift of utterance, seem anxious to tell their fellow-creatures that Christ died to save them, and are selected by the missionary as *the best he can get* to take the oversight of a village, conduct religious services, and do what he can in teaching the people to read, etc. My teachers being so much scattered I could only assemble them once a week for instruction. This I found very inadequate to meet the case.

\* \* \* \* \*

“It must not, however, be supposed that the young men sent out from the institution, after a four years’ course of instruction, are all that is necessary for their work. It is but a distant approximation. They are

still far from the mark of Christian experience and intelligence which it is desirable to reach, but which cannot be reasonably expected either in this or the next generation. I may perhaps best illustrate this by a fact or two: I devote an hour every day to the profitable exercise of hearing and answering questions out of class. At 2 p. m., any one who wishes information on any subject is at liberty to come to my study privately for a few minutes; and at that hour there may be seen waiting their turn at my study door ten, fifteen, or twenty of the young men. The following are some of their questions given almost verbatim as I noted them one day out of curiosity:—

- "1. What is the meaning of the bottomless pit?
- "2. What is meant by tears put in God's bottle?
- "3. Why did Christ ask the lame man whether he believed: did he not know?
- "4. What is meant by the body going whole to hell?
- "5. If a person calls me while I am at prayer should I answer him?
- "6. What does plucking out a right eye mean?
- "7. Why does Paul say to the Corinthians that things offered to idols are not to be eaten; and to Timothy he says every creature of God is good?
- "8. If we feel sleepy at prayer should we open our eyes?
- "9. What is meant by the two daughters of the horse-leech?
- "10. Why is Athalia called the daughter of Omri as well as the daughter of Ahab?
- "11. How tall was Zachaeus; how many feet do you suppose?
- "12. Why could not the *wise* men of Babylon read the writing on the wall?
- "13. If the people go out to fish at night should they have prayer in the canoe at day-light?
- "14. What is meant by killing the passover?
- "15. What is meant by the evening and morning in Genesis being called a day?
- "16. If Christ knew that Judas was bad at heart why did he not put him down?
- "17. What is the meaning of Cymbal? is it an animal, or what?
- "18. Should people shave their beards on the Sabbath?
- "19. Is it right to beat a child on the Sabbath day?
- "20. If we are repairing a chapel, is it right to take our dinner inside?
- "21. What is the meaning of the people being measured with *lines* in 2 Samuel, viii. 2?

- “22. What is meant by Satan falling from heaven?  
 “23. What is meant by saluting no man by the way?  
 “24. Did Isaiah live before Christ or after him?  
 “25. Is Joseph of Arimathea the same as the Joseph who was sold by his brethren?

“We find it difficult,” adds Dr. Turner, “to hammer chronology into the minds of the natives, as the last two questions indicate; and it lately occurred to me that perhaps we ourselves have increased the difficulty by printing the *New Testament* before the *Old*: but time will remove this. I need scarcely add that sometimes I was amused with their questions; at other times I was pleased to see indications of close reading and careful thinking; and now and then I was startled at their ignorance, and felt that it was one of my most difficult tasks to dive into its depths.”

---

## CHAPTER XIV.

### FIRST YEAR ON EROMANGA.

“Our prayers be with them — we who know  
 The value of a soul to save  
 Must pray for those, who seek to show  
 The heathen hope beyond the grave.”  
 —LONDON.

THE labors of Mr. and Mrs. Gordon on Eromanga commenced on the 17th of June, 1857, and terminated on the 20th of May, 1861. The whole period falls short of four years by nearly one month. Four years, less twenty-eight days — a short period, some may say. Its length or brevity, however, will depend upon the standard by which it is measured. When compared with Moses' term of human life — three-score years and ten — it is brief; but long beside one-

half of four-score years passed in affluence and ease. Who will say that the time over which the personal ministry of the Saviour extended — three and a half years — was a brief period?

Time should not be measured apart from a consideration of the circumstances in which it has been passed. A year soon glides away in situations where are pleasures to allure, companions to enliven, friends to trust, comforters to console, and religion to bless, as the ever-varying exigencies of human life require. But tardily do the months go by in a moral wilderness in which darkness covers the land and gross darkness the people, — where few and feeble are your friends, and many and malignant are your foes, — where men from the same nation thirst for your blood, and the cannibal longs to feast on your flesh, — where attempts upon your life are made by day, and your humble dwelling is beset by murderers at night, — where the war-conch — at whose blasts heathen tribes meet in savage array for deadly conflicts — is sounding at but short intervals of cessations, — where the wailings of the vanquished, the oppressed, the defenceless, the down-trodden, and of those sorrowing without hope, fall upon the ear, stirring the more tender emotions, moving the finer sensibilities of humanity, and evoking sympathies which not unfrequently only find a suitable expression in sighs, in tears, and in groans. A week spent amid scenes such as these is surely equivalent to a year passed under ordinary circumstances; and a year is a long period indeed when passed in a land where no Sabbath is remembered, — where are no sanctuaries filled with devout worshippers, and no communion of saints, — where here and there only a lone one is found willing to listen to your message or

receive Him who sent you, — where your most sanguine expectations are not unfrequently sorely disappointed, your fair prospects doomed to decay, and your most fondly cherished hopes to vanish, leaving you, with the Royal preacher, in your bitterness exclaiming “Vanity and vexation of spirit: all is vanity.”

At the close of the first five weeks forty persons — men, women and children — were receiving instruction. The Ten Commandments, and a few verses of the 95th Psalm were translated. At the end of ten weeks Mr. Gordon wrote as follows to Mr. Murray: —

“Now for a few words about the blessed Master’s work. And, first, what we have not been the means of doing. Well, we have not yet been the means of turning any of the natives of this dark island from the power of Satan unto God — at least in so far as we know. We have not yet been instrumental in terminating the war, in which on our arrival we found the natives of Dillon’s Bay engaged. We have not been the means of delivering any of the women, who are fading away, from their Egyptian burdens. Nor have we yet taught any to read well.

“While writing this letter I was interrupted by an old chief and his war party. Mana informed me of a diabolical scheme for the killing of a neighboring chief and his men who have fled to the rocks a short distance from the mission premises for refuge.” — Dropping his pen he went out, and on returning wrote; — “I took him by the hand and in the name of Jehovah entreated him to desist from his wickedness. He seemed impressed by what I said, especially about the resurrection of the dead, which I illustrated by referring to nature dying and living again through God’s power. He promised to go home in peace. He is the thief who took the body of Mr. Harris.”

At this period he concluded that there were no more than 7000 inhabitants on the island, though he consid-



ered it capable of sustaining at least 50,000. These spoke the same language with but little dialectic variation. Though some of the natives at Dillon's Bay were of small stature, in the inland tribes there were men six feet high, having dwellings fifteen feet in height and capable of accommodating twenty persons. Some of their plantations were as neatly fenced as gentlemen's gardens in England, if not more so. Women made neat baskets, and fabrics, used as clothing, from the bark of a certain plant, and in some places canoes of a superior quality were constructed.

Caves—some of them strongly fortified—are numerous, and seldom if ever unoccupied. The vanquished in war flee to these. "I have lately" he adds, "visited several of these caves for the purpose of getting their wretched occupants to return to their houses and plantations."

The Eromangan system of idolatry originated, he thought, in a veneration for the dead. "Its name—*Natimas*—is the one applied to the dead. They mourn for *Natimas*, and pray to *Natimas-nivat*, that is, dead man's stone. The priests, or sacred men, take these stones to their sacred groves. To the groves few are admitted. Death is the penalty paid by an intruder into these consecrated spots. In times of distress offerings are presented to the *nivats*. With the exception of charm-shells they have no *penates*—household gods. These shells are used in sickness. Circumcision is practised, and polygamy prevails. Graves are known by a *depression* of the earth to the depth of a few inches, and by a stick at each of their ends. Natives eat nothing growing within 100 yards of a place in which *their own* dead are buried."

On November 23, he wrote thus to the Secretary of the Board :—

“You will be happy to learn that we are all in health and strength, each one engaged at his and her proper work, like a number of diggers, sowers, and planters on a farm in spring. The good things of God’s providence are preponderating—as they generally do—far above the evil, so that we have more reason to sing than to weep at our work: still the silent tear sometimes steals down the cheek.

“Were I to state some of the bloody affrays which have occurred of late, between the foreigners and the natives—the foreigners revenging the death of some of their number who were killed and eaten, and among the natives themselves at their feasts—you would, perhaps, think our situation worse than it really is.

“I am now busily engaged translating some portions of Scripture, such as the first chapter of Genesis. In May, God willing, I hope to be able to preach the first principles of the Gospel to nearly all the Eromangans while on a missionary tour which I purpose making, and for which much preparation is necessary. None of the chiefs have as yet favored us in our work.”

To the same he wrote thus on the 2nd Jan. 1858 :—

“The natives are now pretty generally acquainted with me and the object of my mission. But I have less to fear from cannibals in remote districts, than from some near at hand who have been made, if possible, two-fold more the children of the devil than they formerly were, by their connection with wicked foreigners.

“Since my arrival I have had a vast amount of manual labor to perform. Though house-building here is not what it is with you; yet, among a people not disposed to lend a helping hand, the construction of a house during the first year of a mission, absorbs much time. The house which *we built* with scantling taken from Anciteum, was only occupied a few weeks. The building, therefore, of a second on the high table-land,

making a road, and erecting a school-house, in six months, with not a half dozen natives on whom to depend for assistance, have given me more hard labor than once I thought I could have accomplished in one year, even under more favorable circumstances. Yet through the abounding mercy of God I am this day stronger than when I arrived here."

We close the chapter with his narrative entitled

"ONE YEAR ON EROMANGA."

"One year is an important portion of a man's life. It is especially so to one whom God has given many opportunities for winning souls to the Redeemer. I felt this keenly at the expiration of the first year of the Halifax City Mission, but now more so than ever. As our friends will expect some account of our proceedings on Eromanga during the last year, I must not disappoint them, though report-making is not the most agreeable part of my duty.

"On landing we did not find any native teachers. Engaged in house-building the first two months we obtained but little information concerning the character of our field of labor. But in August I began to itinerate—a most delightful work. Ever since, as a colporteur, I travelled over the beautiful hills and lowlands, and the meandering rivers of my own pleasant country—where loving-kindness, like its gentle refreshing streams, often revives and gladdens the hearts of wayfarers—ever since that period I can throw my whole soul into itinerating.

"The population at Dillon's Bay is not large; though there is a fine fertile valley there through which flows a gentle river. This valley was peopled about twenty years ago; but since that time many of its inhabitants have been killed by foreigners, and the remnant, terrified by the deadly fire-arms of Europeans, have fled to the mountains and inland valleys. Consequently, we were several days on Eromanga before we saw ten natives. These circumstances account for Captain Erskine's supposing the

population of this island to have been very small. I found, then, that I could only benefit the natives generally by itinerating frequently.

“ In September I visited all the settlements in the vicinity of Dillon’s Bay, and went into their war camps and fortified places—some of which have houses inside—without opposition. I next proceeded fifteen miles southward, where I found the natives generally in a very unsettled state—and I am sorry to state they are so still. In their ruling desire for war, and physical appearance, they resemble the Tanese. Fighting—unwearied fighting,—killing some, but wounding many more, and destroying plantations, is their occupation. Two teachers whom I sent to this part of the island returned to the Bay: I however found the natives friendly. In December I proceeded northward, and found an interesting inland establishment near Elizabeth’s Bay. Subsequently I visited this settlement monthly, got the natives to build me a little meeting-house, and lately settled the only Aneiteum teachers which I had among them.

“ The rainy season approaching I could not itinerate much till March. I then proceeded to the north end of the island, but only found remnants of former tribes. Some years ago many of the natives in this quarter were taken off by disease. Those living there at present say it was brought by the hatchets of a sandalwood vessel. This disease, which I think was the small-pox, and an epidemic which visited the island several years ago (from the clouds, they say), appears to have cut off at least one-third of the entire population.—As this part of the island contains chiefly fine pasture lands, the horses, cows, and goats of foreigners are thriving on its pleasant mountains.

“ Having thus become acquainted with the island in the north, south, and west—since I had no boat—I felt anxious to cross the mountains to visit the eastern portion, which is the most populous and important part of Eromanga. This missionary tour, through the goodness of God, I was enabled to make in May.

“ On the morning of the 29th taking with me two

teachers and two natives—we ascended the mountains of Dillon's Bay by torch-light. About mid-day we had the pleasure of seeing, from the top of a mountain, the blue ocean to the east, and the eastern side of Eromanga, which appeared in Tahitian grandeur. We continued to prosecute our journey along the native paths, which led through splendid forests containing large trees, and over living streams whose murmuring waters with the solitary lays of the feathered tribe reminded us of life even in this land where death still reigns. Never before had I seen such charming scenery as here presented itself to view, on the right hand and on the left, as we journeyed towards Potina Bay. In some places, on the narrow ridges of mountains, we walked beside natural galleries, whence, looking down, we beheld on either hand gorgeous valleys decorated most tastefully by the Creator's hand. I felt, then, that I had something more to admire than when walking through the magnificent galleries of the Crystal Palace. By sunset we reached Potina Bay, around which the country presented the same rich and fertile aspect. Here a lofty mountain—visible from the west side of the island—stands in Tahitian majesty and grandeur, between Potina and Cook's Bays. It is locked by the land, though at a distance it appears detached.

“On reaching the sea-shore I sat down to ease my weary legs, and was soon surrounded by about thirty natives. These seemed not a little surprised on hearing a stranger speak in their own tongue of the wonderful works of God. Before leaving, I requested them to come next morning, and bring their friends, when I would speak to them more of the words of life. Next morning, nearly one hundred men, women, and children, came, and we preached to them the first principles of our holy religion. They manifested considerable attention, but frequently interrupted me by asking each other questions on the new doctrine, some of which they continued repeating. The Fifth Commandment, and Christ's new commandment elicited much attention. They have quite an Oriental ear for figures,

and readily understand some important truths when thus illustrated.

“Having obtained a spot of ground for mission premises at Potina Bay, I left one of the young men with his countrymen and returned. On our way home we spent a night with an inland tribe. We were treated very kindly, for a pig was killed and a feast made for us. Now, we are very well acquainted with natives in every important settlement, by our visits to them and theirs to us. They come to see the inside of our house, and to hear Mrs. Gordon play on the Harmonium. On first hearing instrumental music some are quite frightened; but when assured no strange spirit is at work they become quite charmed and go through a variety of grotesque manœuvres. I need scarcely say that it is absolutely necessary to treat the natives with the utmost kindness and allow them to take unpleasant liberties, till by and by they may learn to appreciate some of the excellencies of etiquette. Some missionaries say natives of these islands cannot feel as do Europeans, and that in correcting them they may be spoken to more sharply; but such does not accord with my experience among them.

“The danger to which missionaries are exposed in these islands generally arise from two sources; first, from the existence of silent, secret hatred, on account of unrevenged injuries; and, secondly, from a deceitful, malignant hatred cherished by sacred men on finding that the new religion weakens their influence. I was, therefore, under the necessity of acting prudently when visiting new places. But now, having a pretty good knowledge of the language, I am enabled to spend nights among them with more confidence than formerly; and in places, too, where they are actually killing and eating each other, and even where foreigners have been killed since we came to Eromanga. There is not much to fear so long as we keep our quiver well filled with arrows steeped in the love of Christ. These on reaching their hearts disarm them of their native enmity. On a late tour I only met with one man who, after the first interview, continued to

manifest a deadly hostility. Finally, he too became much subdued.

“Let it be understood, however, that they do not esteem me or any one bearing the name of *missionary*, on account of the doctrines which we preach. In general they only show kindness when they have some hope of being repaid. They tell us they will make *nerot*—worship—if we pay them; and, having attended service a few Sabbaths, they demand payment as a right, and call us liars if refused. Of course they are yet but heathen serving their own false gods.

“Their dark superstitions are prolific of horrid cruelties. The patriarchal form of government obtains. After death a patriarch is deified and called *Natemas*—dead patriarch. Each family has one such god. They frequently worship *Natemas* where there is neither temple or idol. Offerings to the gods are presented in mean little temples erected in sacred groves and elsewhere, with this prayer: ‘Accept this offering. Protect me, and kill my enemies.’ The rats accept all and live well by these altars. Their idolatry has less materialism about it than that of some heathen tribes. Like some of the North American Indians, they may be induced to receive Christianity without having any right views of its nature. They say their ancestors worshipped a species of serpent—still found here—and for which they have a superstitious regard.

“They have some notion of a Hades but none of a Paradise. *Niswate* is the name given to the unquenchable fire of their Hades. Like the Tanese they believe no one dies a natural death. A neighbor is blamed; and thus the most deadly enmity is perpetuated from generation to generation. This accords in part for their interminable wars. In these many have recently been wounded, and some slain.

“The wounded are generally women and children, who are in great terror on such occasions. One of these, trembling like a leaf, one day ran and caught hold of Mrs. Gordon for protection. When fleeing

before their pursuers, they scale rocks and mountains with the swiftness of roes.

“After several months’ persevering efforts, Mrs. Gordon succeeded in getting a little girl—not espoused—to live with her. In handiwork, and learning to read she made considerable progress. One calm morning, all nature being at rest (though this child was not so), while sweeping the floor, the broom suddenly dropped, and she was soon out of sight among the mountains.—What has frightened the child? we enquire. An enemy was near—the enemy of her peace and future happiness. She heard the voice of her unbeloved, intended husband, and his approach struck terror into her gentle soul. The accents of his voice gave a supernatural fleetness to her feet which enabled her to distance all her pursuers.

“A consultation was then held concerning putting her to death. When found, next day, she was in a valley near the mission premises. She was beaten unmercifully, then dragged off and not allowed to remain with us to learn the new religion. That was to us a day of bitter grief.\*

“Women are all betrothed when very young, and marked with the figure of a leaf stamped by charcoal on each cheek. Henceforward that is the brand of slavery. Their existence is thus so much embittered that death is frequently chosen rather than a life during which all the finer feelings of their natures are outraged. They commit suicide by blind-folding their eyes, and then casting themselves down headlong from the tops of trees or projecting rocks on the sea-coast, and are thus dashed to pieces. Some of these down-trodden creatures on hearing the first blasts of their Jubilee trumpet, said: ‘O but we do love you!’ But a deliverance proclaimed for them on one occasion well nigh cost me my life. The one who made the attempt to take it was afterwards cut off by savage hands. The disparity between the sexes is nearly as great as in India. Infanticide is the principal cause.

\* This poor, hapless girl never got back to her mistress. — Au.



\* "The cloth made here is rougher than the *seapa* of the Samoan women; but some of their dresses are more neatly wrought than any that I have seen either in Tana or Aneiteum. The chiefs are generally active men. I lately attended two councils of war held at Dillon's Bay and succeeded in making one of them at least, of none effect. One mountain tribe states that after I had spoken to them on the subject of war, they went on several occasions and planted themselves near those whom they desired to kill, but could not fight as in times past; and having eaten their food, returned home peacefully, and were afterward opposed to war.

"As this island has been the principal emporium of the Sandalwood trade in the New Hebrides, the conductor of one establishment has stations all around it. By concentrating his forces he has been able to punish the natives for crimes committed against foreigners. Several in his employ were killed during the last year; and on that account two Eromangans, unconvicted of crime, lost their lives. Many lives are lost in this unhallowed trade. In nearly every boat-landing place which I have seen the natives pointed out spots where foreigners were killed. But the Lord reigns and overrules for good the wickedness of men. He gives us access to heathen lands, though he still leaves the wilderness infested with fiery serpents. From the late interesting report of Bishop Selwyn it is obvious the natives of Polynesia are most accessible where the people have not had intercourse with foreigners.

"This excellent missionary is now doing all that can be done for the heathen of these islands, until occupied by foreign agents *who can* acquire their polyglottism. It is indeed cheering to see a Christian gentleman so learned as the Rev. Mr. Pattieson spending and being spent for the benefit of these lost islanders. No visits which we receive are so profitable to us as those made by these men of God.

"I find medicine of much service in gaining an influence over the natives. It would have gone ill with me, I think, in two remarkable cases had it not been

for the seeds of gratitude sown in their hearts by this means. On one occasion I lost considerable influence by the death of a patient from sloughing ulcer. He would not persevere in the proper use of lotions. But I am happy to be able to state that my reputation is so far established that messengers come for me a distance of five or six miles to go and visit sick persons. Some declare we have brought health with us. In March some Taneses went about this island, and put evil thoughts into many minds by saying evil was brought to Tana by missionaries — that the new religion brought sickness and death. A meeting was held at Dillon's Bay, at which it was decided, after serious deliberation, that the reverse had been the case in Eromanga.

“ I am now beginning to preach the Gospel, and I feel confident that in those places where it shall be preached the bright star of the Eromangan's resurrection morning from sin and death will soon arise. Even now I perceive indications of his approach on the dark horizon. — I hear a sound — What is it? Behold, he prayeth! Another too, and — Behold he prays!”

---

## CHAPTER XV.

### SECOND YEAR ON EROMANGA.

“ Ah, be not sad, although thy lot be cast  
 Far from the flock, and in a boundless waste!  
 No shepherds' tents within thy view appear,  
 But the chief Shepherd even there is near.  
 Thy tender sorrows and thy plaintive strain  
 Flow in a foreign land, but not in vain;  
 Thy tears all issue from a source divine,  
 And every drop bespeaks a Saviour thine —  
 So once in Gideon's fleece the dews were found,  
 And drought on all the drooping herbs around.”

— COWPER.

ENCOURAGING features presented by the Mission this year were accessions made to the band of missionaries. July 8th, 1858, the Rev. J. W. Matheson and Mrs.

Matheson arrived in the New Hebrides, as agents of the Presbyterian Church of Nova Scotia; and the Rev. Mr. Paton and Mrs. Paton and the Rev. J. Copeland, of the R. P. Church of Scotland, on the 27th of August.

On the morning following the arrival of Mr. Matheson, the brethren of Aneiteum met for consultation concerning the location of the missionaries who had recently arrived. The deputation of the London Missionary Society present were invited to correspond. The Rev. Mr. Geddie, who presided, presented the claims of the New Hebrides group, and of the Loyalty Islands, "adding," writes Mr. Matheson, that he "had been requested by some of the brethren of the L. M. S. to co-operate with them as far as possible in locating teachers and missionaries upon that group. To comply with that request neither he nor Mr. Inglis felt justified, from the fact that it would in all probability bring them into collision with members of other denominations; therefore, after mature deliberation it was unanimously agreed that we should remain on Aneiteum till the arrival of the Rev. Messrs. Copeland and Paton, of the Reformed Presbyterian Church of Scotland, who are expected about the latter end of this month."

When Mr. Matheson arrived in the New Hebrides his health was considered too delicate to enter immediately upon the arduous duties and trials of missionary work in a new field. His own wish was to become engaged in the work with as little delay as possible. From a letter of Rev. J. Inglis dated Aneiteum, Jan. 25, 1859, we are informed that it was Mr. Matheson's desire to be located on Lifu. Mr. Inglis writes:—

"Mr. Geddie and I received several letters from our

missionary brethren in Samoa, suggesting that as the Loyalty Islands are so much more healthy than the New Hebrides, it might be well to consider the propriety of settling Mr. Matheson on Lifu: or if that should not be agreed to they would willingly appoint him to a station on Samoa. The deputation and Mr. Creagh were very desirous that he should be settled on Lifu; and Mr. Creagh offered to leave his station on Mare and take up a station on Lifu contiguous to Mr. Matheson. Mr. Matheson himself was also very desirous of being located on Lifu. His instructions from the Mission Board were, that in the selection of a field of labor he was to be guided by Mr. Geddie's views and mine. Had we given our sanction to these proposals they would have proceeded at once to Lifu in the *John Williams*."

The following is an extract of a letter written by the Revs. Messrs. Copeland and Paton after their arrival in the New Hebrides; it is dated Oct. 23, 1858:

"A few days after our arrival a meeting was held for the purpose of arranging about our settlement and that of Mr. Matheson, and Mr. Geddie then stated that there were several places on this group where a missionary could be located, viz., on Fotuna and Aniwa, at Port Resolution and Anaicaracka, on Tana, Potina Bay, Eromanga, etc.—After some conversation, it was agreed that Tana, from its importance, should be the field of labor for all of us, and that as the sailing season was far advanced, two missionaries should meanwhile be settled at Port Resolution, and one on the south-east of the island."

Nov. 30th, the Rev. J. Inglis wrote as follows to the Reformed Presbyterian Synod's Committee on Foreign Missions:—

"Mr. and Mrs. Paton are settled at Port Resolution, and Mr. and Mrs. Matheson at Unairareker, on the south side of Tana. Mr. Copeland remains in the

mean time with Mr. Paton; but as Mr. Matheson's health continues still delicate Mr. Copeland will go between the two stations till the hurricane months are over, and lend his assistance at whichever place his presence may be most beneficial. Before the arrival of Messrs. Paton and Copeland, Mr. Geddie and I agreed that we should open these two stations first."

In connection with the sending forth of laborers and their subsequent location in a foreign field, the wide departure, in some instances, from the example set by Christ cannot fail to strike even an ordinary observer. We hold that in everything it is always safe to follow the Lord Jesus; and were he followed in this matter, in no instance would missionaries be sent forth in single file to contend against the powers of darkness. We know not why the example of the Chief Missionary should ever be deemed of such small moment as to be set aside, when human wisdom sees the *expediency* of pursuing a different course.

"But," it is argued in extenuation, "though the principle of sending them forth two and two is sound, and though it has not always been adopted, still it has not been overlooked." To this a reply may be given in Christ's own words: "That servant who knew his Lord's will, and prepared not, neither did according to his will, shall be beaten with many stripes."

"It is not good for man to be alone." Even looking at the subject from a common-sense point of view we see that the Lord's arrangement was in accordance with the felt necessities of humanity. But especially is it required in order to promote the advancement of Messiah's kingdom. Each has his wants and infirmities. Every one has his own proper gift; and it was so arranged by Christ that the deficiency of one dis-

ciple might in some measure be supplied by the abundance of another's gifts. Hence we see associated Peter—bold and impetuous—with John—retiring and gentle; Luther—intrepid and lion-like—with Melancthon—timid and dove-like.

“Let everything be done decently and in order,” Paul enjoins, embodying in a precept what Christ exemplified in practice.—“And he called the twelve, and began to send them forth by two and two.—Mark vi. 7. “After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place whether he himself would come.”—Luke x. 1. It is remarkable, too, that even in the naming of the Apostles they are grouped in pairs—Simon and Andrew; James and John; Philip and Bartholomew; Thomas and Matthew; James and Lebbeus; Simon and Judas; and afterward we read of Paul and Barnabas. The sequel will show whether it prospered with the Presbyterian Church of the Lower Provinces of British North America in departing from the principle and practice of the Lord Jesus Christ.

March 16th, Mr. Gordon wrote thus to the Secretary of the Board:—

“Eromanga has again been stained with foreign blood. A foreigner and I a few days ago counted nearly thirty persons who were killed while landing on this island; and now seven more are added, besides others of whom we have no knowledge. Three Europeans and four Polynesians were killed at Cook's Bay, a few days ago, a place about three miles from one of our new mission stations, and their bodies, of course, cooked and eaten. Some of the number escaped to the water, and others to the mountains, but they were

pursued by the horrible savages, and not one spared who fell into their hands. The following is Maua's account of this sad occurrence :— ' A man of Eromanga stole away a native woman from the premises of the foreigners, on account of which they became enraged, and having gathered together all their party, for revenge, spoiled the plantations of the natives, and killed their pigs. The Eromangans thus injured sent for their allies of the southern settlements and resolved to take vengeance on the foreigners. Some of the more merciful among them sent word to the foreigners, telling them to clear out, or evil would surely overtake them next morning. They took not warning. On the following morning while some were carrying water and others preparing for breakfast a host of enraged cannibals rushed upon them killing all but one or two who escaped badly wounded.'

" I have not yet heard the foreigners' report, as Captain Edwards, taking his wife, has left hurriedly for New Caledonia, along with some wounded natives. A dark cloud seems now to be passing over this island. Satan's reign seems almost triumphant. Even now while writing the chiefs all around me are consulting about war. I fear they will be emboldened to do much more wickedly since their late success; and if they should rise against us to-morrow, I do not know six natives who would cleave to us. Nothing but the restraining grace of God hinders them from doing more wickedly, for they have real Sepoy hearts.— Some foreign traders and missionaries regard natives of this island as English officers did the Indian regiments of Sepoys previous to the rebellion. But I have told the former that they were quite ignorant of their character—that none of them are yet Christians, though a few attend on Christian instruction—that they are full of deceit, guile, and wickedness, being only restrained from theft and open wickedness through fear of foreigners. 'No,' replied one a few days previous to the late occurrence, 'you expect too much from them; life is now perfectly safe over all the island. Where will you find such natives as the Ero-

mangans?' I remarked that if he made such statements to the young men with me, they would say he did not know them.

"Satan is in them, and there is but one remedy for them — regeneration. I am happy to state that a few seem to begin to understand this truth. A considerable number of interesting women now attend on the means of grace, and seem to think there is a special blessing in the Gospel for *them*. But we have much difficulty in getting females inside the school-room, because for coming there some have been cruelly treated by wicked men. I have but little hope of the few natives at Dillon's Bay, but more of those of Potina Bay.

"The last few months have been sickly. Mrs. Gordon suffered much, having been ill six weeks. Yesterday we moved into the fifth house since coming to Eromanga; and I am sure I need not tell you the difficulties with which we had to contend when such changes were needed in less than two years. What thanks can we render to God for strength so graciously given to enable us to 'endure hardness' on this island. The best house which we have had is now in a healthy situation, and in the centre of the native villages of those who begin to take some interest in our work. Mrs. G. is getting quite strong again. I intend to make this place the permanent mission premises of Dillon's Bay. It is about 1,000 feet high; and good pasturage and water are near."

On the 23rd he wrote: —

"Great excitement continues. The natives are rushing to war from all quarters; and I fear that ere the sun sets women and children will be placed on oven-stones. Is this to be the last struggle of Satan for universal dominion on Eromanga? God can cause it to be so. Mrs. G. counted sixty at one time yesterday, all going to fight; and I met another party with their faces painted red and black — horrid looking wretches. I overtook a war party yesterday, and seeing among them those whom on the Sabbath days I had warned of the danger of living in sin, spoke to



them. Some ran off. On being asked by others why they were running away they replied, 'O, Missi has spoken to us.' Some go to war now with a conscience not quite so clear as formerly. The chief who took part in Mr. Williams' murder is now beside me and promises to resist the request of those who urge him to fight."

Again on April 4th he wrote:—

"Never before has it been my painful lot to record so many calamities as during the past few weeks. Oh! my heart is smitten with unutterable grief, while writing the sad tidings of the death of Mrs. Paton, and her child, at Port Resolution. We have just heard of their death, but none of the particulars. It is quite impossible to describe our feelings this morning since the receipt of these sad tidings. The circumstances are of a character so painful, none but those living among heathen can realize them. What disturbed nights they had there recently, as the heathen were threatening their lives! and the depressing influence of the climate, too, where the atmosphere is pent up as in Dillon's Bay, and immortal souls perishing around them—all pressing so heavily upon our brethren, too heavily for human endurance without the aid of our never-dying friend! Who but the unfailing Friend can comfort those cast down, as our dear brother now is in sorrow that must be overwhelming his soul?

"Some of the foreigners have just killed an Eromangan and taken his wife in revenge for those recently massacred. I fear a general rising of the natives for they are now threatening *all* foreigners. We are truly living in the midst of perils. An old woman, too much crippled to run for her life has just been killed; and those seeking the lives of their fellows are walking about our place to-day, armed. Four foreign natives were massacred with the three Europeans. Two others died, but were not killed in so far as I can learn."

The death of Mrs. Paton occurred on the 3rd of March, and that of her child — born on the 12th of February — on the 20th. The first was an event as sudden as it was unexpected, a circumstance which increased the severity of the stroke. Loved and respected while living, her decease was a source of great grief to her more immediate friends, called forth many expressions of regret, and evoked for her bereaved husband the sympathies of multitudes who had never beheld his face. With his own hands he was obliged to prepare for his wife and child a final resting place, and then lay them in the tomb. These mournful funereal obsequies over, he found himself alone without an earth-born one with whom to share his few joys or divide his numerous sorrows — with nought around to ease his smart or mitigate his woes. In sad solitude — a stranger in a savage land — he sank down to fulfil the days of his mourning for his youthful wife and tender infant — the former being in her twentieth year and the latter surviving his mother scarce that number of days.

#### SECOND ANNUAL REPORT.

“ Another year of the mission on this dark island has just ended — a year of hard trials, dangers, and bitter sorrows, and such as we never before experienced. As regards health, Mrs. Gordon has suffered from the climate much more than I have. In July she had an attack of fever, and again in February and March, was in a low state for six weeks, but at present has prospects of enjoying excellent health. Hitherto the Lord has helped us; and in the retrospect of another year we have much — very much reason to call to grateful remembrance merciful deliverances from sickness, death, and numerous evils by which we have been surrounded.

“The change of residence to the mountain south of Williams’ river cost us no little labor and toil among ungrateful heathen, who in their awful darkness can have no sympathy whatever with us in such labors. Having at an early period seen the absolute necessity for making this change, I wrote to our constant friend, Mr. S. Thompson of Sydney, for a thousand feet of boards grooved and tongued, and some scantling with which to make a house fit to inhabit. I would not receive as a gift the crooked, unworkable scantling furnished by these islands, unless it could not be obtained elsewhere. The next missionary coming here should attend to this matter before leaving Sydney. Our mission premises are half a mile from the harbor, and the church, in course of erection, about one mile, each commanding a fine view of the Bay. We shall endeavor to send sketches of them by the return of the John Williams. A small house has been erected at Potina Bay, and there are materials there for a better one. Such have been some of our mechanical labors during the last year. — But what is the chaff to the wheat? — What the mechanical to the spiritual?

“I could only state last year that some of the first principles of the Gospel had been communicated; but can now say that the truth is so preached to the understandings of the natives as to affect their consciences. And never again shall I lift up my hand to baptize an individual unless I have some evidence that the Spirit has *convinced of sin*. I think I asked every missionary whom I met in Eastern and Western Polynesia important questions on this subject, but seldom received satisfactory answers. Oh! that you would not cease day or night to beseech God to send His Holy Spirit among us to convince this dead dark world of sin. We may all do much, very much good among the heathen without any becoming really converted. I believe that God has given me some power to preach to the consciences of this people; but I feel that the real power of preaching to conversion rests not so much in this as in that precious gift which Isaiah had of exhibiting Jesus Christ in the bowels of compassion.

as the propitiatory sacrifice for sin. Herein lies the power of that wisdom given to those who are wise in winning souls to Christ; and in this I am especially deficient. Oh! pray for its supply.

“On questioning the heathen about their horrid practices they do not manifest any signs of shame, but simply reply: *Sunku kam menumpi*—thus we do. I wish you could have been here when, a few days ago, I lectured on Deut. xxvii. 14–26, and witnessed the power of the truth in the exceeding shame which caused many heads to bow. I cannot venture to lift the veil to give you a glimpse of their abominations without insulting modesty. Fathers dying, the eldest sons take their wives—yea, their own avowed mothers. The heathen require much instruction out of the Old as well as the New Testament. They are much affected by my addresses on cannibalism, for some of them afterwards go out and say—‘Would that we could vomit up all the human flesh we have ever eaten!’

“Idolatry, in its various forms, enmity, and war, still abound. Even at our door we hear prayers offered to the deceased. We frequently see large numbers going to fight. A woman dying near us a few days ago, was buried by a woman. Several have been cruelly beaten this year for attending on our instructions. Some who have beaten them are becoming ashamed of their conduct; and several women say that the days of wife-beating will soon pass away. Little girls wish very much to come with us but are not allowed. In pride, lying, and deceit, the image of Satan is deeply enstamped on the souls of these heathen. Among themselves they are very dishonest: and from us they have stolen much both this year and last. For a benefit conferred, they have no sense of gratitude beyond the time of receiving it. Several would be very sorry for a short season, were we to leave them. Our constant friends, Mr. Rout and Mrs. Rout, of Hobart Town, have clothed the first congregation which we succeeded in collecting on Eromanga. The native women made for themselves fifty garments.

I cannot report any benefit whatever derived from the *John Knox*. Mr. Turner's remarks on this subject are perfectly correct.

"During this year I found two of those who had struck with their clubs, and pierced with their arrows, Williams and Harris. These are Koweyou and Ovealou. With difficulty I got the man to show me the oven. While proceeding to the spot, he used to sit down occasionally, so that I was obliged to urge him on. Wokosu, the son of the man who obtained his head, and got some of his clothes, showed me the spot where the skull was deposited under a cocoanut tree. He succeeded too in getting me a piece of sealing-wax which was in Mr. Williams' pocket. Two other young men pointed out the place where the body of Mr. Harris was carried. In so far as I can learn the most of their bones are here and in all probability will remain here till the resurrection morning. The following is their explanation of the tragedy:—Koweyou took the lead that day, and was not revenging the death of a son, for he had not had any killed. They were solicitous about the protection of their property. It was a feast day, or a day of preparation for a feast, when the mission ship arrived with the *Ornate-mas nisebau*—white devils—on board, as some foreigners are called. They thought if these new comers were allowed to delay about the river, they would soon find their way to the feasting-ground and rob them of their food, as other foreigners had previously done, and kill some of them, as five Eromangans had lost their lives at this place before the arrival of the mission ship. They, therefore, made signs to them to go away. When some advised to kill them others opposed the measure. When one gave the water to Mr. Williams, the usual signs were made for them to quit the place without delay, and that it was not until they began to walk up the river they resolved to kill them. One day Koweyou acted the scene over again, showing me how he slipped into the bush, rushed out again suddenly, and struck Williams a stunning blow on the forehead. He made my heart very sad, for he seemed not the least penitent.

“Since acquiring their language I endeavored to ascertain the facts connected with that tragic occurrence; and have come to the conclusion\* that Messrs. Williams and Harris were not in the path of duty when they attempted to walk up the river against the manifested ill-will of the natives; and while we venerate the names of these men of God, we should not fail to learn the lesson of admonition which their death teaches us.

“I think the statistics of these islands indicate that most of the crimes of the natives, committed against foreigners, are in strict accordance with their own notions of justice. One foreigner, e. g., residing on this island has taken ten wives from different parties; and he, according to their laws, is worthy of death. In no other island have they so much intercourse with foreigners. Traders affirm that more sandalwood is procured here than on all the other islands collectively; consequently the amount of crime, which is very great, is about proportionate between the natives and the foreigners. Every beach accessible by boats has been stained by foreign blood; so Eromanga may in truth be styled a ‘blood-stained island.’

“In general they hate foreigners of every name and color; and have killed and eaten ten or twelve of these since we landed. Recently they have been receiving muskets in exchange for wood; and now the more populous districts say they will be women no longer, but men who will rid themselves of foreigners. A common practice with the latter in punishing the natives, is to destroy plantations, burn houses, etc. Ships of war also follow this practice. Measures of this kind led to a massacre at one establishment last March, and would have resulted in a still greater one at Dillon’s Bay had the tribes been able to unite for the purpose of putting to death all the foreigners.

“Captain Edwards prepared for the worst by making a wooden wall, and mounting cannon. At one time he expected to be attacked by 2000 natives. For several days the report of cannon would lead one to

\* We shall refer to this conclusion again.—AU.

suppose there were ships of war in the harbor. The following is an extract of a note sent to me, 'Do you consider yourself safe up there!' I replied by saying we felt it our duty to remain at our post till compelled to flee. Those in the fort, however, considered us in imminent peril for several weeks: we were not ignorant of our danger. During this exciting period two of their party were killed, and had their bodies cut up and sent far and near. Life is not now nearly so safe on this island as it was a year ago. The foreigners can arm 200 men, and we know not what a day may bring forth. An Eromangan has just been wounded at our door, and some houses have been burnt.—And what was the root of bitterness whence sprung the horrid massacre? I told you about one being dragged away whom Mrs. Gordon was teaching. I lifted up my voice against such wickedness, for which, on two occasions I was threatened with death by one who desired to take my life. The man who did so was afterwards sent to New Caledonia, where he was killed; and the woman, having been bandied about for a time, was in the end made an instrument for the destruction of others.

"For several weeks the natives around us continued in a state of great excitement, during which, taking Mrs. G. with me I visited some of them. This had a good effect. Koweyou and some of his men brought us presents for visiting them and using our influence with the traders on their behalf. Some of them now see that missionaries have faith in God, and submit the principles which they teach to be tested in days of trial. Much good, no doubt, will result to the mission from these calamities. Happily I have gained a better knowledge of the language on atonement and reconciliation.

"I believe the Lord has been opening up the way for the emancipation of this people for many years past. About twenty years ago a plague came, and carried off nearly all the principal chiefs and priests in many settlements. Since that time their sacrifices have been few and irregular, being chiefly confined to

the months of April and May. Previous to our arrival, and while the eastern teachers were here, there had been much sickness. These were blamed for it, but they being with the foreigners, probably in this way escaped. At the time of our arrival, though there was much sickness on Aneiteum and Tana, there was none on Eromanga, and it has been since mercifully preserved from any alarming epidemic. We, therefore, get more credit for preserving health than we deserve.

“I would like to give you an account of some of their traditions — of which a few appear rather more interesting than those of the Samoans — but this report is already too lengthy. This and the stirring scenes of the year just closed are my only apologies for withholding them. I may mention one. They have a tradition which appears to be connected with a part of Jonah’s history. A long time ago, they say, a man went upon the sea, and fell into it, upon which a *Usilefi* — whale — swallowed him, but after a time carried him to the shore and vomited him on dry land. As he was a long time in the belly of the fish he appeared very lean when he came out and walked upon the beach.”

---

## CHAPTER XVI.

### THIRD YEAR ON EROMANGA.

“What bliss is born of sorrow!  
 ’Tis never sent in vain;  
 The heavenly Surgeon malms to save,  
 He gives no useless pain.”

— WARD.

THERE were some sunny days in the history of the Mission this year, though the clouds did return after the rain. While mentioning one of these the heart’s gratitude gushed out, as appears from the following letters: —



“*Eromanga, Oct. 22, 1859.*”

“Rev. and Dear Brother,—I have just received your letter of April last, and shall be prompt in the payment of my debts as they become due. I feel thankful for so much home news, especially since I have only received one number of the *Missionary Register*. Perhaps a few more postage stamps would procure a better destiny for periodicals forwarded to us. Those from London we get regularly. Double postage on papers from Nova Scotia will be necessary—put of course to our account. Mr. Geddie says he does not get his either.

“The *John Williams* arrived about a week ago, having on board three missionaries. Of these two have gone to Lifu. They spent with us three days of imperishable interest to this mission—days of hallowed associations—blissful, refreshing days—an oasis in our desert. When cast down, thus the Lord is pleased to raise us up again, that we may acknowledge his goodness.

“In a letter addressed to Mr. McGregor a few days ago I stated that there had been a rising against the Gospel, brought about by the chiefs, on hearing of evil tidings from Tana and Aneiteum concerning persons who had died on these islands. The chiefs, who are generally opposed to the spread of Christianity, greatly exaggerated the reports as they went through the different tribes, exciting opposition. While thus employed, and unknown to us, I was giving instruction on the 2nd Psalm. The Lord appears to be speaking to some of them in his wrath, and putting others to shame. The principal instigator in the movement who went from village to village, is now prostrated. A young man came for medicine for him to-day.

“What, then, could have been more opportune than the arrival of the well known *Messenger of Peace*, which has a charm for some poor natives of these islands, especially when she had the right man on board—Mr. Turner—who first taught them to distinguish between a Mission vessel and a Sandalwood trader! Mr. Turner, when he visited this island about

fifteen years ago, first gave the Eromangans some knowledge of the Gospel. On Sabbath, in an admirable address, he described his first interview with them, and read the names of some whom he met on that occasion. He was listened to by men, women, and children, with the deepest interest, especially by the young men who have been to Samoa, and who regard him as their father. At this meeting the chiefs were not present. They held back, but could not keep the people back. The natives had spoken to me about the strange thoughts produced in their minds by this visit of a mission ship, but could never comprehend the object of her visit till the young men returned from Samoa. Mr. Turner made all plain to them. They gazed at him as the wonderful stranger who had acted so strangely, i. e., contrasted with most other white men, when among them fifteen years before. Mr. McFarlane also gave an address full of sympathy and love for such poor souls. On Monday the whole party, with Capt. Williams, visited the scene of the martyrdom of Williams and Harris. Mr. Turner planted a date on the spot where the latter was first struck; and measured the marks made by the natives who took the dimensions of Mr. Williams' body. The only two survivors of the deed were present, and one of them presented Mrs. McFarlane with some stones taken off the beach where Williams was killed.

“After the sad events of that day, the deep expression of anguish manifested by some in the boat that brought them to land, filled the murderers with a momentary awe; and leaving the bodies for a little, they exclaimed, ‘What have we done? Have we killed Nobu?’ But seeing the boat did not come back then, after having gone away some distance, they returned, and taking the body of Mr. Williams gave it to a tribe that had not taken any part in the matter. This tribe carried it to a village three miles distant on the table-land. On the way thither they set it against a tree while they rested, and called women and children to see their prize. On arriving at the village, they put the body in an upright position, then allowed it to fall.

“When the *John Williams* was about to sail we went on board, and persuaded Koweyou to accompany us. On seeing the portrait of Mr. Williams he immediately recognized him as being the man who had been killed on the sea shore.

“Having dined with our beloved friends on board, we bade them an affectionate farewell, hoping soon to hear from our lovely and loveable brethren and sisters who had gone to Lifu. I may state that it was after their departure I enquired more particularly into the circumstances connected with the martyrdom of the missionaries in 1839. I spent two days in seeking the survivors of the tribe that got Mr. Williams' body. Mr. Turner gave me the key to the whole case by informing me that Mr. Harris was the taller of the two.

“Shortly after the Mission barque left, another dark cloud passed over the island. War broke out in Dillon's Bay. While returning from the search just mentioned, I saw a village in flames on the south side of the harbor. Though I told our dear brethren that those who surrounded us on the Sabbath and on Monday in a manner so friendly, were still heathen in heart, yet I feel sure none of them thought that nearly all present on these occasions would so soon be engaged in war. Some of them talk of burning down our own house, but who can take thought for the safety of houses or property when immortal souls are thus hurrying down to perdition! I have reason to believe that many engaged in this war are painfully conscious of their sin. Three of the killed have been buried. ‘The Lord reigneth.’

“It is truly gratifying to hear of brethren dwelling together in unity, and seeking to be more closely united to the Head, and to each other. I pray most sincerely that the young men in the ministry, and the students, may not carry any party feelings into the contemplated union. May it be by the love of Christ imparted by the Holy Ghost. Would that I could enjoy the presence of God with you, as I have no doubt you will enjoy it on the day of union, if it be such an one as I

hope and pray it may be. Mrs. Gordon is well, and writes in kind love to Mrs. Bayne and to yourself.

“I remain, dear brother, yours in Jesus,

“Rev. Jas. Bayne. GEO. N. GORDON.”

The preceding letter first appeared in the *Record*, and we now give an extract from an unpublished one addressed to the Rev. P. G. McGregor, Dec. 13, 1859 :

“Recently I took a tour round the island to Traitor’s Head. I was out two nights on the way thither. At one place we went on shore to spend the night, and made a tent of the boat’s sail. We had but little intercourse with the natives, as they were nearly all at an idolatrous feast. At another place our visit was very interesting.

“While engaged in writing, I learn that a foreign native has been killed by the Eromangans quite near to us. I fear a season of much trouble is before us. The power and working of Satan in various ways is now manifest on this side the island. But God rules the nations. Glorious truth! Oh! that Christ would take to himself his great power and reign! The sins and exceeding wickedness of the natives of Tana and Eromanga seem to equal those of Sodom and Gomorrah. The inhabitants, like the sea, are sometimes in a deceitful calm; but presently clouds gather, and a storm comes which stirs up hateful passions to their lowest depths. Pray, pray without ceasing for the convincing and converting power of the Holy Spirit to come and operate upon their dark hearts.

“Our Schools on the east and west sides are progressing favorably. Two or three young men are doing well. I am at present waiting for type expected from a friend, to enable me to print the book of Jonah, and some Scripture extracts. We are giving away our own clothing to the natives, but expect a supply shortly from Geelong.”

Additional information concerning the mission is contained in the third annual report, which is now given,

excepting two sections, one of which were inserted in a previous chapter ; —

“ *Eromanga, June, 1860.*

“ To the Board of Foreign Missions of the Presbyterian Church of Nova Scotia.

“ Rev. and Dear Brethren, —

“ At the expiration of another year in the Master's work on this island — a year during which we have been so graciously preserved — you will expect fuller accounts than those which I have heretofore given. I, however, feel that it is much easier to speak of our work negatively, than positively. The latter we cannot do until we have indubitable evidence that the Gospel is preached among the heathen, with the Holy Ghost sent down from on high ; and till such time as we may be furnished with facts resulting from His convincing and quickening power, we can only report matters of secondary importance, viz : what *we* have done. What we accomplish through Providence is by energy, prudence, and the means at our command ; so we cannot write much on such matters without ‘ blowing our own trumpet,’ and, may be, procuring more honor for ourselves than for the Great Master whom we serve, who is a jealous God.

“ CONVERSION.

“ The horizon of heathenism is a peculiar one — dark, very dark and cloudy — in which it is exceedingly difficult to recognize the first indications of spiritual light ; but when the Sun of Righteousness shall arise we shall not be ignorant of the fact. The heathen can appreciate some advantages derived from peaceable foreigners residing among them, especially missionaries, who are only objectionable on account of the doctrines which they preach. They have mourned the death of some foreigners even when ready to kill others. But little worldly wisdom is sufficient to enable one to acquire worldly influence among them.

But since we seek a higher object, they regard us as disturbers of their false peace who 'turn the world upside down.' Amid such a state of matters then, we can but strive to imitate our Great Master, who went about doing good. Thus we make way for the entrance of the Word, which, through the spirit enlightens and makes free. We now witness several instances of reformation, but no case, I fear, of real conversion. Pray, oh, pray that another year may not pass away without hearing of converts to Christ on Eromanga.

"THE SOVEREIGNTY OF JEHOVAH RECOGNIZED.

"The devil and his angels could not but exult over the state of affairs here of late. But God vindicates the honor of his great name, and causes his enemies to acknowledge his power and majesty. I may notice a few instances in point. One tribe, for example, that forsook the house of God to fight, lost its chief in the course of a few days, by a sudden attack of illness. He was carried toward the mission premises, and a messenger came running for me; but he died before I could afford him any relief. I was instrumental, however, in saving the life of his brother. A fine young man was shot dead, and many are suffering from their wounds because they will not submit to an operation for the abstraction of pieces of broken arrows. These Eromangans are 'mild and docile' when sleeping or smoking tobacco, but certainly not so when fighting, which is not often. If they ever become 'docile,' our Master Jesus must have the honor of making them so. This tribe is afflicted in other ways. They think the hand of God is upon them for forsaking his worship.

"Some, again, who openly profaned the Sabbath and despised the authority of Jesus, died in dreadful agony. One poor young man requested to be shot. The head chief of Dillon's Bay made his annual feast on the Sabbath, but the chief for whom it was prepared died on the day appointed for the feast. This induced another to hold his on a Monday.

"A few weeks ago a party near to us who forsook

the worship of God through the influence of the chiefs, went to a heathen feast at Roviliou, Potina Bay. While away they spoke lightly of the ordinances of God, if not of the Lord himself, and profaned the Sabbath. They returned on a Saturday evening, bringing back two god-images of the moon. They had but two children, one especially much beloved, and these two died early on Sabbath morning, and Dilon's Bay for a long time was made to re-echo with the loud lamentations of the mourners. One of the party who cruelly murdered a man from the Sandwich Island last year, and ate him, is now dying, I am informed, in a dreadful state. Great fear has seized many. Some shun us. I need not say what others would do were it not for the restraining grace of God. 'God is known by the judgment which he executes.' We had about fifty at meeting last Lord's day, from both sides of the island. They appeared to be more attentive than usual, as if the Lord was at work while I was addressing them on my favorite theme—the Great Supper. I do not think all the chiefs on Tana could now persuade some tribes on the west side of this island, that men die who worship Jehovah, for some of them openly declare it is the reverse—that while they worshipped Jehovah it was well with them.

“IDOLATRY AS IT WAS AND AS IT IS.

“Idolatry had a strong hold on this people twenty-five years ago, when their priests were numerous and influential, and their propitiatory and free-will offerings abundant. At that time an epidemic swept off a large proportion of the population, among whom were many of their sacred men, who left no successors. The chiefs present their first ripe fruits to their deified ancestors. Young men when obliged by the chiefs, present food to the gods, and in some instances participate in this idolatrous practice even when they have some knowledge of its sinfulness.

“Their forefathers appear to have worshipped the sun and moon. Images of the latter are their guardian

deities. They say Nobu, or their ancestors, gave these to them, and they are preserved as a precious legacy. I think it is the last species of idolatry that will be renounced. A few days ago I saw an image placed beside some bananas, thus acknowledging the supposed source of the blessed fruit. I believe a few old men pray to the sun in time of drought.

“STATE OF SCHOOLS.

“It is obvious that schools cannot prosper in any country unless they be supplied with good teachers. Every island, then, in this group, if not every missionary, must have a normal school, ere the natives can be raised above a very low state. Ours, among a people so ignorant, may properly be designated—Infant Schools.

“When we came hither we expected that the young men who had been at Samoan and New Zealand normal schools would come to receive further instruction; and with this expectation I proposed opening a school for their benefit; but we were quite disappointed in this respect in all save *one*. Out of twenty, ten, last year, made some progress in reading, etc.; and of these I think one or two will make efficient teachers. Among them all I could find, I dare say, half-a-dozen incapable, whom I might now send to teach others, but who would, no doubt, do some good and much injury to the mission cause. Our first grand object must be the general preaching of the Gospel in and out of schools, for without this our work will drive like Pharoah's chariot wheels.

“Mrs. Gordon has been very much tried in her department of the work. Just as she was beginning to succeed with a few pupils two years ago, a chief of Dillon's Bay coming, broke up her class, and took the women away. Again she succeeded in forming one on the south side of the river, but the destruction of fruit trees, etc., by foreigners, and other circumstances, scattered this one also. Subsequently she was successful in getting a number to come to her several



days in the week, till a war broke out in October last, and other species of opposition to the Gospel arose. Only five are now with her daily; but the number will soon increase if they are not again persecuted and compelled to leave.

“Mana’s school at Potina Bay was progressing favorably till a chief opposed it. He was one of the principal chiefs, and would have killed Mana ere this had the others not opposed so rash a step. The Tanese are now exciting them to more open acts of opposition than formerly; but I hope the diffusion of light will soften down the asperity of their darkened souls. I fear the presence of another missionary here now would excite some opposition. It would not have been so eighteen months ago. I purpose removing hence one or two promising young men to my school as I have from other settlements. We, however, find great difficulty in providing food for them; for war and foreign occupation of lands have left this part of the island in great destitution. I got a ton of rice and some flour and biscuit through friends in Sydney which have helped our school for two years. We give them food once a day and get them to school twice a day. Some of these are becoming industrious and will soon provide for themselves. Had we a larger supply of food, or the means of obtaining it from tribes that have it to spare, we could turn some of their evils into blessings by bringing them within the reach of the Gospel.

## “TRANSLATION.

“I have translated the book of Jonah, and a catechism during the last year, and am well on with the Gospel by Luke, which, with the Acts of the Apostles, I hope to have printed a year hence. The Gospel is now being read in school from Mrs. Gordon’s autograph: and this plan we trust will save many pounds for premature printing. We expect to get the printing done in Auckland. The Bishop of New Zealand has some knowledge of this language and will, no

doubt, if he can, take the superintendence of the printing. Unless another missionary come and take my place, I cannot well leave for three months to come, though I need scarcely state how important it is that the translator of any portion of the Word of God should superintend it while passing through the press."

---

## CHAPTER XVI.

### FOURTH AND LAST YEAR ON EROMANGA.

"A few more storms shall beat  
On this wild rocky shore,  
And we shall be where tempests cease,  
And surges swell no more.

"A few more struggles here,  
A few more partings o'er,  
A few more toils, a few more tears,  
And we shall weep no more."

—BONAR.

On the 25th of June, 1860, the missionaries in the New Hebrides had the pleasure of welcoming two additional laborers, viz: Mr. and Mrs. Johnston.

July 17th a Conference meeting was held at Anciteum, and the following resolutions passed:—

"Met this day the members of the New Hebrides Mission. Present Messrs. Geddie, Gordon, Matheson, Copeland, Johnston and Paton—and Mrs. Geddie, Mrs. Matheson and Mrs. Johnston.

"Mr. Geddie was appointed to the chair, and opened the meeting with praise, reading of the Scripture, and prayer.

"Mr. Johnston read his instructions from the Board of Foreign Missions in Nova Scotia, after which it was unanimously resolved:—

"1. That this meeting record their deep sense of gratitude to our gracious God for the prosperous

voyage, and safe arrival of Mr. and Mrs. Johnston, and cordially welcome them as fellow laborers in the Lord's work on these islands.

“ 2. That having heard a statement of the claims of the several islands, and ascertained the minds of Mr. and Mrs. Johnston — they should be located on Tanna, after having made some necessary arrangements on Aneiteum, and that the members of this mission render them all the assistance in their power.

“ 3. That as Mr. Gordon is alone on Eromanga, this meeting deeply sympathize with him, and as Aneiteum and Tanna have received missionaries from both our churches, a missionary from the Reformed Presbyterian Church of Scotland be placed with him as soon as possible.

“ 4. That Mr. Geddie be appointed to write a letter to the Board of Foreign Missions of the church in Nova Scotia, and that Mr. Copeland be appointed to write a letter to the Foreign Mission Committee of his Church in Scotland, regarding a united Presbytery or Presbyteries being formed in this mission, and especially request information as to what ought to be done in this matter.

“ 5. That in conducting mission work on these islands native agency cannot be dispensed with, and that the natives of each island are the best and most persevering agents for that island ; but till such can be prepared pioneers to go among the heathen and aid the missionary in commencing his work, must be got from Christian islands.

“ 6. That Messrs. Johnston and Paton be appointed a committee to provide for the supplies of teachers on islands of this group where no missionary is located.

“ 7. That the visits of the *John Knox* have been of great advantage to the mission, and as they are more beneficial when made by a missionary than a layman, a missionary accompany her in future, and keep an account of her voyages, so as to gratify and secure the continued interest of her friends and supporters, and that this meeting feel grateful to the brethren on Aneiteum for the continued interest in our mission

vessel, and appoint Messrs. Geddie, Copeland and Johnston a committee to superintend her sailing until the next annual meeting.

“8. That our next annual meeting be held (D. V.) at Eromanga, in July, 1861.

“9. That this meeting cannot close without expressing their gratitude to God for the harmony and brotherly love that have characterized the proceedings, for they return to their respective spheres of labor anew endeared to each other, and refreshed for the Lord's work.

“JOHN GEDDIE, *Chairman.*

“JOHN G. PATON, *Clerk.*”

Expression is given to the feelings and sentiments of the subject of this memoir, on the same subject, in the annexed private letter, addressed to the Rev. P. G. McGregor:—

“*Anciteum, July, 18, 1860.*

“Rev. and Dear Brother, —

“You will rejoice to learn that in the good providence of our gracious God we are all here assembled, with the exception of Mrs. Gordon, and for the last two days have been taking sweet counsel together about the Lord's work. For the lack of harmony, which ought always to exist, there could be but one remedy, viz.: union in love, — and we, having obtained this, find it more than sufficient for our case. A spirit of love, brotherly kindness, and self-abasement, seems to characterize our meetings; and for such undeserved favors we are all filled with adoring gratitude to God. This appears to be in answer to our, or your prayers, or to both united. ‘To God be all the glory,’ seems to be on each of our lips.

“Mr. Paton sent me word to say that if I would go he would; but he thought I could not leave very well. After serious consideration about our circumstances in relation to foreign and other enemies, I felt great hesi-

tation about leaving ; but Mrs. Gordon decided that I should go by all means.

“ I am not going to pass any eulogiums on Mr. Johnston, for it sometimes happens that those who are forward to do so are frequently hasty in doing the opposite. I merely state that he has not in anything disappointed our expectations. He goes to Tana, as you will see by the resolutions passed at our last meeting.

“ Mr. Paton says he has derived considerable benefit from the *John Knox*, though the Tanese have not yet embraced the Gospel ; and unless the contemplated arrangement for the sailing of the *John Williams* come into operation there will be no opposition to the *John Knox* on account of the expense of keeping the vessel in repair. This is one benefit derived from union. The contemplated arrangement for the sailing of the *Knox* will give more general satisfaction. \*

\* \* \* Alas ! how far short in all things we come of the perfect example of our blessed Master. Oh ! to be like Christ !

“ We have to return our sincere thanks to the friends of missions in your congregation for the articles sent us. Our plan for disposing of such things is this : to give them to the natives in exchange for food, and then estimate the value of what we receive in return, and give an account of it to the Board that it may be deducted from our salary. But whatever is received for our school is placed in the estimates of school expenses. I am sorry to say that we lost £14 last year by parties connected with vessels ; and £10 this year by not having an agent in Sydney.

“ While travelling over Eromanga in December, I nearly fainted from fatigue. Finding that I could purchase a horse for £25 I felt justified in buying one. Since that time I rode out several times to settlements, and preached the Gospel, which I could not have done so frequently without a horse. As Mr. Copeland has furnished me with a saddle, if spared to return, I shall be enabled to travel with more ease and comfort than formerly. In respect to roads there are few islands like Eromanga.

“Type, printing materials, medicine, etc., are all freely supplied by our constant friends in the Australian Colonies. I purpose putting up a new printing office when I return, for which I recently received a supply of large type. I purpose having all printing done on Eromanga for years to come, excepting the Gospel by Luke, and the Acts of the Apostles. I am well on with the former, at which I labor four days in the week.

“We expect to get away to-morrow. It is a great sacrifice to be absent from our stations at this season. Thoughts— anxious thoughts— take sleep from our eyes. Oh! how thankful to God I shall be, if, when I return, God willing, I shall find all things well at my station. Mrs. G. must deeply feel her trials at this time. I left her in the midst of the enemies of God, with but one solitary native Christian there, and he residing a long distance off. We know not the value of brethren, wives, and friends till they are tried. With kind regards to Mrs. McGregor and yourself, in which, were Mrs. Gordon present, I feel sure she would unite, believe me, dear brother,

“Yours in the best Lord,

“GEO. N. GORDON.

“Rev. P. G. McGregor.”

One particular mentioned in the preceding letter is worthy of observation. The fact of a woman, alone, unprotected, and surrounded by savages and other enemies of God, volunteering to remain a week under such circumstances, may, it is presumed, be justly advanced as an instance of genuine, christian, female heroism. \*

The only letter of Mrs. Gordon ever published was the following, and it was not written with a view to publicity:—

\* As regards the judiciousness of leaving one under such circumstances we venture not an opinion. — AU.

*“Eromanga, Sept. 29th, 1860.*

“Rev. and Dear Sir, —

“It affords me much pleasure to write you in reply to your highly esteemed favor of November, 1859, and to express my warmest thanks for your many expressions of kindness and sympathy with us in the trials and difficulties to which we have been exposed among the heathen. Truly they have been neither few nor small; but from them all the Lord hath shielded us. Many times have we been led to exclaim — ‘Who is sufficient for these things?’ But the grace of God has been our stay; and his promises, which are all ‘yea and amen in Christ Jesus,’ our consolation in the darkest hours. We have realized our Saviour’s precious promise — ‘Lo! I am with you always.’ His manifestations of goodness to us in this dark, dark land, call loudly for our most heartfelt thankfulness.

“I felt very grateful to you for your considerate care and attention in reference to the mission goods which I am glad to say arrived safely and in good condition, by the care of the Rev. Mr. Johnston. It may be gratifying to the liberal contributors to know that the articles are exceedingly suitable for the wants of the mission. The homespun cloth is of special service at this season of the year. Much of it has already been appropriated; and the young females on the premises are still busily engaged in making it into garments. May our kind friends experience the satisfaction which arises from doing good, and still abound in fruits of charity to the glory of God.

“I would also avail myself of this opportunity to tender my best thanks to the following ladies from whom I have received so many unexpected tokens of Christian regard, and which I accept as a testimony of their interest in me as a fellow-worker in the service of Christ; viz: to Mrs. Anthony McLeod and Mrs. Clark, West River; to the ladies of Rev. J. I. Baxter’s congregation, Onslow; to the ladies of Truro Ladies’ Society; and to the ladies of West River, in connection with Central Church. To each and all of these ladies I beg to convey through this medium my Christian love and

best thanks ; and though it may be that we shall never meet face to face till we arrive at our Father's house above, yet I wish to assure them I cordially reciprocate these expressions of their regard, and will ever bear them before a throne of grace, that as they are extending theirs to us, greater blessings may descend upon themselves.

“Our hearts are especially cheered, and spirits revived, by being assured that we and our work are so frequently made the subject of prayer among you. We repose much confidence in the prayers of God's people : for the effectual earnest prayer of the righteous availeth much. May not our deliverance from past dangers have been in answer to your prayers? Eternity alone can disclose to us all the happy results. Cease not then, dear friends, to pray for us, that the Lord may still continue his goodness ; and that in due time the great work may prosper here as it does in your highly favored land, until the whole earth shall be filled with the knowledge and glory of the Lord as the waters cover the sea.

“With many kind regards to Mrs. McGregor and family, in which Mr. Gordon unites,

“I am, my dear sir, yours, with much esteem,

“Rev. P. G. McGregor.                      E. C. GORDON.”

The following incident, with the accompanying appropriate remarks, is from the Journal of Rev. Mr. Johnston — date July 23, 1860 :—

“In the evening we took a walk of about a mile, to visit a man whose wife had died during the past week. We found the man with the poor little orphans, seated near by, sad and disconsolate. The missionary spoke to him of the joys beyond the grave, which come through Christ Jesus. When we left, the poor man seemed affected, and gave indication that he was grateful for our visit, and that the word of life had not fallen from the lips of God's servant without effect. How sad to mourn without *hope!*

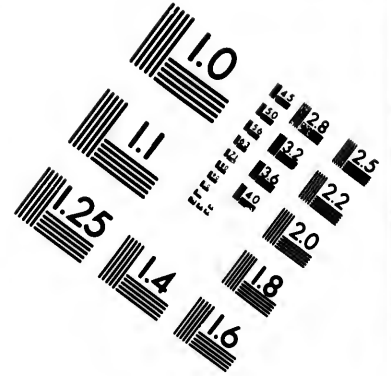
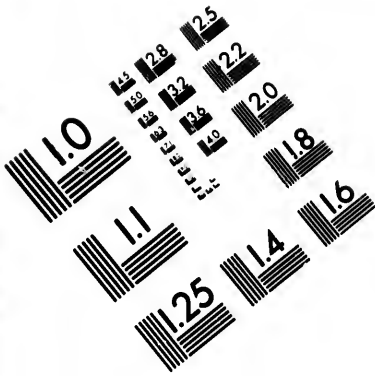


“All that this poor heathen loved in this world is *gone*, and he cannot look forward to a happy meeting in the world to come. There is nothing upon which he can rest his hopes. To him the future is dreary, gloomy darkness and uncertainty — a great unfathomable mystery. It is a fact worthy of notice, that on last Sabbath this woman, for the *first* time, came to church; and, in the absence of the missionary, heard the joyous message from the lips of his devoted wife; and she promised to attend in future. This incident has its solemn and instructive lessons. She came to hear the Gospel for the first time, promised to continue, and before the next sun had sunk in the west, her *soul* had passed from time and entered upon the unseen realities of the eternal world. \* \* Friends of Missions, observe that through your agency, Christ and the resurrection were spoken of to this woman, ere she entered the eternal world; and it may be that through this word she is now in glory among those redeemed out of every kindred, and tongue, and people and nation.”

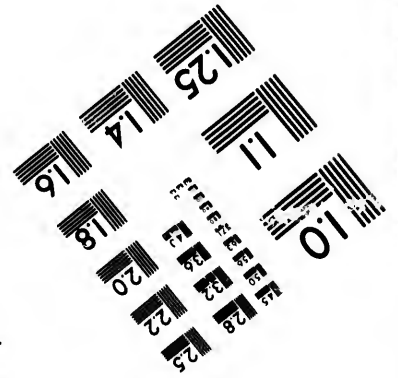
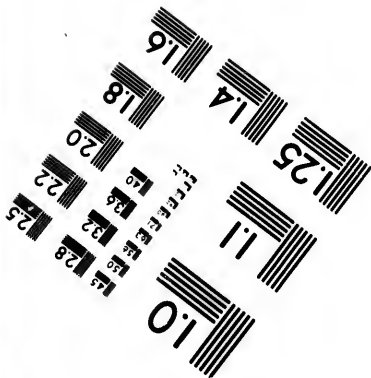
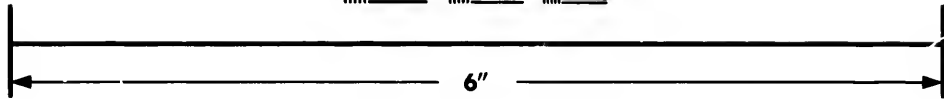
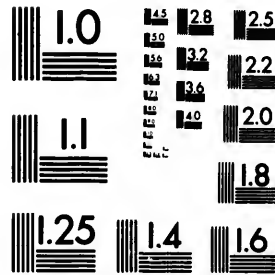
The closing months of 1860, and the first in 1861, are memorable in the history of the New Hebrides mission. On the 15th of February, 1861, Rev. Mr. Paton wrote: —

“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 subsequent effects of the disease. 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 in the house. Heathen are truly without natural affection, and take but little care of their health. The disease is cutting off hundreds inland, and the people





**IMAGE EVALUATION  
TEST TARGET (MT-3)**



**Photographic  
Sciences  
Corporation**

23 WEST MAIN STREET  
WEBSTER, N.Y. 14580  
(716) 872-4503



are for killing us and burning all that belongs to us, because they say we are foreigners, and foreigners brought the disease which is killing them all."

On the 10th of September Mr. and Mrs. Johnston commenced their missionary labors on Tana. At these they wrought faithfully and with much success for a few months. On the 1st of January, however, a vigorous attempt was made to take the life, first of Mr. Johnston, and next of Mr. Paton. We give the account in the words of the latter:—

"On the 1st of January, when 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, etc. I went and asked what they wanted, when one answered, 'medicine for a sick 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 evil. As Mr. Johnston was leaving I said they must all leave as I was going to sleep; but if they would come 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. warded off, and the ground received. He drew a second blow, which my dogs observing, they sprang between them, and so saved Mr. J.'s life. 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 blow, again my dogs sprang between us. One club struck one of the dogs, and the other the ground, and I was saved, and in a short time the dogs had them running away from us as fast as possible. As they fled down the path I reproved them for their sinful conduct, and entreated them to give up hating Jehovah, his worship, and his people.—

Though a large body of armed men were concealed 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 fled. 'The Lord is our refuge.'

Mr. Johnston's death occurred on the 21st of January, 1861. Rev. Mr. Paton wrote of him thus: "I found Mr. Johnston a very agreeable companion, full of missionary zeal, and always ready to try and do good to the poor heathen."

On the 15th of March a hurricane swept over the islands with desolating fury. It was preceded by two others, one of which occurred on the 3rd and the other on the 10th of January. The damage sustained by mission premises and other places was very considerable. Trees were torn up, houses blown down, and much food destroyed.

Eromanga was not exempt from the desolating scourges of the neighboring islands. Under date April 3rd the missionary there thus wrote to the Secretary of the Board:—

"The chiefs are nearly all dead. Of young men and children—about one hundred persons—who submitted to my treatment, only two have died. One of these was otherwise diseased. Of twenty who did not abandon the house of God, and five or six at Roviliou, not one, to my knowledge, is dead. The hand of God has been so marked in shielding these that a profound impression seems to have been made on the minds of many, even of those still living in sin.

"Mana has taken refuge with us during the last three months. I am obliged to keep watch at night, not constantly, but while the natives are assembled for the purpose of taking our lives. Six lads keep by us in time of imminent danger. Two months ago I just

escaped being shot at one place, and consequently was obliged to discontinue my visits, which was a loss to the inhabitants in that locality — poor blinded souls!

“One young man in whom we placed confidence died before the measles began to spread. I would have baptized him ere now had he survived. We believe he died in the Lord. Glory to God the Father, the Son, and Holy Ghost! We rejoice to know that in our afflictions 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 in our sufferings!”

His last published letter, dated April 6th, appeared in the London *Evangelical Christendom*. He wrote as follows:—

“We are passing through a season of imminent peril on this island, which has been occasioned by the introduction of the measles—*Rubeola maligna*—a disease that has destroyed two-thirds of the population in several villages. The natives in general regard us as the cause of this scourge; and, maddened with enmity, have risen up to destroy *all* foreigners. A few days ago they nearly succeeded in killing all the Europeans; and have since made another bold attack on a sandalwood establishment, and succeeded in burning one house and in setting fire to some others. They held a council before our door about killing us, but were divided: the fear of God appears to be upon them. It is truly awful to live among a people so savage, at a time like the present. But ‘the name of the Lord is a strong tower.’

“The wickedness of this people has been very great during the last two years. Crimes, such as the burning of villages, and the killing of helpless women and children, were increasing. In warning them of their danger but one week before the measles came I taught the doctrine of a retributive Providence with unusual earnestness. That day will not soon be forgotten, for the chiefs are now nearly all dead. Many now exclaim that the Word of God is certainly true; still they hate

as being the chief cause of bringing their sin to remembrance in the light of this new doctrine. Idolatry has received a death-blow. Some of them feared Jehovah so much as to remove their images out of the villages where the sick were lying; and I hope they will soon destroy them. They are now sorely wounded and seem to require nothing but the balm of Gilead, after which they are beginning to inquire.

“But few of the juveniles have died, and I entertain the hope that they may become like the generation of the Israelites that entered the promised land. This interesting portion of the people is daily coming more under our influence. Their fathers were nearly as strongly opposed to the Gospel as were the Jews in their worst days. The causes, too, are similar: the new teaching interfering with the time-honored traditions of the old. I may state that women on Eromanga are shut out of the camp *seven days* of every month, and cannot be received in again till after their purification. Other traditions of this kind are extant. Above all things it is hateful to them that the salvation by Jesus embraces women—as it does the lords of the earth.

“It is exceedingly painful to see a people upon whom you have set your heart to bring them to a knowledge of the truth, fading away in unbelief. When we lie down at night and rise up in the morning we hear the long, loud, and bitter cry of those who mourn without hope. None died of the measles on our premises, and but two of those in all who had come properly under our treatment. Cases of phrenitis and meningitis were very troublesome, and were ascribed to the influence of evil spirits. I found our most powerful astringents ineffectual in cases of chronic diarrhæa.

“The man regarded as *the* murderer of Mr. Harris is dead—I cannot say ‘in the Lord;’ and the only survivor of Mr. Williams’ murderers is in a very humble state. After oppressing widows and orphans by robbing them, he lost his teeth in a singular manner: they became soft like sponge and fell out. He says



Jehovah took them out—a very unusual confession.

“The hurricane which visited this island in January must have been moving at the rate of 100 miles an hour. It left desolation and famine in its track, and greatly increased the severity of the measles. Every thing was blasted. This disease has prevailed in at least eight islands.

“We had a catechuman who died five months ago, we believe in the Lord. He was the first and only one whom we have reason to believe was a Christian. Being delirious for a few days he could not recognize his friends; but when asked—‘Do you know then who Jesus is?’—he would answer—‘O! yes! He is our dear Savior.’ That name that is above every name is a divine charm for the soul whose ears are unstopped.

“I have just finished the translation of the Gospel by Luke. I have translated Dr. Campbell’s Catechism and ‘Principles of Saving Knowledge,’ omitting of the Catechism the Scripture names, and some of the hymns in the first edition. The capacity of this people for receiving scriptural knowledge is not greater than that of European children five years old. I therefore doubt the propriety of translating the Scriptures in full until a work of so great importance can be done with something approaching thorough accuracy.—I have recently published another tract of twenty-four pages, which contains the history of Joseph, an account of the ten plagues of Egypt, and of the glorious Exodus. A synopsis of the four Gospels will follow, God willing, containing some of our Lord’s most striking parables and sayings; such, e. g., as children would readily apprehend, and which shall be the most suitable for young and old.

“While writing the foregoing a young man from the south side of the island, called to enquire for the Word of God. He said the Bishop of New Zealand—whom he calls his father—took him thence several years ago and taught him about Jehovah, but that, on his return, he followed his old ways, thinking little of the Word of God till he became sick with the measles.

Thus that noble missionary is found doing good even in places quite unexpected."

The last letter written by the subject of this memoir was addressed to his brother Robert. It bears date April 9th, 1861. In it he says:—"The pillars of Satan's temple have fallen with a terrible crash: The sound thereof has gone up to heaven. Oh! the cry, the loud bitter cry of those who have no hope! Oh! come spirit of the Lord and rear up the new temple on the ruins of the old!"

The closing scene was not far distant. Death received a commission to hasten away two more laborers from this dark island. It was executed with relentless speed. The fourth missionary year was an awful one, — a year during which deep called unto deep, and arrows from the Lord's quiver flew thick and fast, leaving the "tents of Cushan in affliction," and causing "the curtains of the land of Midian to tremble," — a year during which "Jehovah marched through the land in indignation and thrashed the heathen in his anger." But his servants encouraged themselves in the Lord, like David at Ziklag, where "the people lifted up their voices and wept until they had no more power to weep; and the people spake of stoning him, because the soul of all the people was grieved, every man for his sons, and for his daughters." — Yet amid all the clouds and thick darkness his servants clung to the promises, — "Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: His truth shall be thy shield and buckler. Ye shall not be afraid of the terror by night, nor for the arrow flying by day, nor for the pes-

tilence walking in darkness, nor for the destruction wasting at noon-day." A 'thousand fell at their side, but it came not nigh them. But with their eyes they beheld the reward of the wicked. Because they made the Lord their refuge, and the Most High their habitation, no evil befell them, nor plague came nigh their dwelling.'"

On the morning of the Twentieth of May, 1861, the subject of this memoir and his wife worshipped together for the last time on earth. The psalm sung, chapter read, and prayer offered, are unknown, but all was done in an humble dwelling, on the summit of a hill called by some Mount Zion. Before the rising sun had gained too great an elevation, the missionary, with a little band of youthful disciples, leaving that lowly abode in the keeping of his devoted helpmeet, descended the hill to resume his work at a winter residence farther down the slope. At that house he was engaged till noon. The lads were at a distance gathering grass to cover the roof of the new dwelling. A band of savages, nine in all, with murderous intent, drew nigh. They came from Bunkil, a place distant seven or eight miles. In a small thicket, situated between the abode on the hill and the new one in course of erection, eight lay in ambush, while the ninth—Narubulect—proceeded to the spot where the object of his deadly designs was at work and accosted him thus: "I want some calico for myself and some men waiting at the mission house."

Taking up a piece of board the missionary wrote on it with a piece of charcoal—"Give these men a yard of cotton each"—then handing it Narubulect, said, "Take this to Mrs. Gordon, and she will give you what you want." "Lova wishes to see you to get

some medicine for a sick man ; you had better come yourself," replied the savage. "See, I have not eaten yet ; but never mind I can do so as well at the house," said the unsuspecting missionary, pointing at the same time to a plate on which his wife had sent him some food.

Wrapping the plate in a handkerchief he started for the house, followed by the savage. The ambush reached, Narubuleet plunged a tomahawk into his unsuspecting victim's spine, and he fell, uttering a loud cry. The others immediately rushed upon him and all was soon over. Thus fell the Third Martyr of Eromanga.

The breeze speedily wafted his expiring cry, mingled with savage yells and fiendish shouts, to the ear of his partner. One victim secured, the assassins, save one, remained to hack the body. That one ran to the house to seek the other object on whom their vengeance must be wreaked. Alarmed by the noise she hastened to an out-house, and standing there, listened with a fluttering heart. The murderer approaching with tomahawk concealed she inquired : "Ouben, what is the matter? what is all that noise about?" "Nothing : it's only the boys playing," Ouben replies.

Awful moment for her trembling spirit! "Where are the boys?" she asks, and in her agitation and anxiety turned round to look, when the murderer, seizing the opportunity, struck his tomahawk into her shoulder blade. She fell on a heap of grass, and one more blow nearly severed her head from the body. Thus fell Ellen Catherine Gordon, the Fourth Martyr of Eromanga — and most a martyr of the four.

The tragic scenes enacted the clock struck one — the first toll of their funeral bell ; at least to us as such

that stroke has since appeared, whether heard at the beginning of day's decline or after the midnight hour. "They were lovely and pleasant in their lives and in their death they were not divided."

---

## CHAPTER XVIII.

### ASSIGNED CAUSES OF THE MARTYRDOM: AN EXAMINATION OF TWO OF THESE.

"Charity rejoiceth in the truth."

THE greater number of the particulars concerning the sad events recorded in the preceding chapter were communicated by Mr. Milne—a young man connected with a sandalwood establishment at Dillon's Bay—to the Rev. Wm. Cuthbertson, Sydney. Mr. Milne's letter, dated Eromanga June 7th, 1861, was published anonymously, by request, in the *Sydney Morning Herald*. The subjoined are extracts:—

"The cause of the murder, I am informed, and from my own experience I am certain to be the case, is as follows:—Several months ago the measles, which had previously raged in Sydney, made its appearance in New Caledonia, and there, notwithstanding the exertions of the Governor and the other officials, it rapidly made progress, and a serious mortality was the result. The infection was thence carried by the various trading vessels calling there to all the surrounding islands, and fearful were the ravages of the distemper among the natives. At Lefou, Mare, Aneiteum, Tara, Sandwich, and Eromanga, thousands and thousands died—in fact some of these places have nearly been depopulated. Strange to say, a similar disease has never

before made its appearance among the natives, and they at once attributed it to their connection with the white men and called it 'the white man's curse.' The consequence of this idea, especially among the more savage tribes, was naturally a bitter hostility against foreigners, and singularly enough, against the only class who had nothing to do with the introduction of the disease, but, on the contrary, who had tried all means in their power to avert the calamity — I mean the missionaries.

• Here the malady being so virulent as to threaten the extermination of the natives, and their characters being so savagely ferocious, the greatest animosity existed towards the whites; and notwithstanding that Mr. Gordon went daily from morning to night amongst the people, administering medicine, and endeavoring to alleviate, as far as lay in his power, their misery, he became the object of their extreme hatred. Nuivan a chief, having been prostrated by the disease, when almost dying, sent for Mr. Gordon, who gave him some medicine. Nuivan died next day; the tribe said that the missionary had poisoned him, and it was resolved to kill all the whites. A plan was laid, and so ingeniously artful was the scheme that had it not been divulged by a friendly native, about ten minutes before the time appointed for its execution, we would almost certainly have all perished. Of course when the party came to carry their intentions into effect we were prepared, and they went off disappointed. To add to their feelings of enmity towards Mr. Gordon, there was yet another reason, and to illustrate this I copy the following entry in his diary. Speaking of this singular disease, which is strange and alarming to all, he writes: 'It was preceded by nearly an universal opposition to the Gospel, and much murder and idolatry. I felt sure that God would visit them in judgment, and warned them most solemnly but a few days before they were attacked. The chiefs, who maintain that to give up their idols is the cessation of their rule, can hardly now persuade their people that this is not the finger of Jehovah. I warned them to flee from the

wrath to come, but they took not warning till too late.' From the disease following close on these warnings, the natives believed that the missionary had prayed to God to send it on them; and this belief readily accorded with the fixed ideas of witchcraft which obtains universally in this island. About two weeks ago, he writes: — 'It seems that I was nearly shot about two Sabbaths ago, at Bunkhill, as I was getting on my horse. Some circumstance prevented — perhaps the torrents of rain that fell, while I was engaged like Paul and Silas by the Macedonian river-side. It is almost impossible for a missionary to fall into greater perils among such a people, for their belief in witchcraft is universal, and they look upon me as their destroyer.' About a fortnight before his death he preached at Bunkhill, rebuking his hearers sharply for their idolatry and wickedness. This offended the tribe; they resolved on his murder; and how well they succeeded in their devilish designs the event has shown."

August 26th, 1861, Rev. J. Geddie wrote thus to the Secretary of the Board: —

“CAUSES OF THE MASSACRE.

“But what led to the massacre of our dear friends? You are aware that measles and dysentery were brought to those islands at the close of last year. Their ravages were fearful, and for a time they seemed to threaten the depopulation of the islands. The disease was taken to Dillon's Bay by the *Blue Bell*, Capt. Bruce, and soon spread over the whole island. About two-thirds of the population of Eromanga died, according to Mr. Gordon's estimate. The natives as we may suppose, were thrown into a state of excitement by so fearful a visitation. As the belief in disease-making is universal on Eromanga, in common with other islands, suspicion fell on Mr. Gordon. The grounds on which he was charged as being the cause of the strange and alarming malady that made its

appearance are two-fold: in the first place he is said to have foretold divine judgments on the people, in the shape of temporal punishments for their idolatrous and wicked practices. This appears to be confirmed by an extract from his own journal, which I read in a Sydney paper, and which has called forth editorial remarks. The journal came into my possession a few days ago, and I find in it the statement alluded to. Speaking of the disease he writes: 'It was preceded by nearly an universal opposition to the Gospel, and much murder and idolatry. I felt sure that God would visit them in judgment, and warned them most solemnly but a few days before they were prostrated.' As the warning was so soon followed by the disease, the natives not unreasonably concluded that he had some agency in bringing it on them. Much as we may admire the faithfulness and plain dealing of Mr. Gordon with the heathen, yet the propriety of denouncing temporal judgment is questionable. The prophets of old did so, but they had a special commission from heaven. The Gospel is a message of mercy and love, and should be addressed to the heathen in its most attractive form. The first missionary to the heathen said, 'I determined not to know anything among you, save Jesus Christ, and him crucified.'

But in the next place some of the traders told the Eromangans that Mr. Gordon was the cause of the disease which proved so fatal to them. In a letter to myself written in January he says: 'The *Blue Bell* carried the measles to Dillon's Bay in November, and the results have been fearful and continue to be so. The natives are for the most part like mad tigers, having been *stirred up* to believe that we are the cause of their alarming distress.' In looking over his journal I find the following statement, written about the same time: 'Many of them believe really or feignedly that I am the cause of this singular disease which is strange and alarming to all. They have been confirmed in this belief by *some foreigners*'. There is no allusion to this important fact in the account sent to the Sydney papers. Among those who endeavored



to stir up the natives against Mr. Gordon was a man named Range, a native of India, and a British subject, I believe. He lived on this island formerly, and went to Erromanga about eight or ten years ago. He is a Mahometan and has several wives. He is well acquainted with the language, and has acquired much influence on the island. If report be true he has killed some Erromangans. When *Niwan* the chief of Dillon's Bay died, who was one of the most influential men on the island, the said Range professed great anger against Mr. Gordon on account of his death. He told the natives that some medicine which Mr. Gordon gave him had killed him, also that there was no sickness on the island until they received missionaries, and that the present disease was owing to Mr. Gordon's living among them. The words of Range accorded so well with the superstitions of the natives, that they were readily believed, and the report that the missionary was the cause of the awful mortality soon spread over the island. If the testimony of the natives whom I have examined is correct, the words of Range and of men of whiter skins had more to do with the massacre of our friends than the unhappy denunciation of Divine anger alluded to. They all say that if *Niwan* had not died, Mr. and Mrs. Gordon would not have been injured. You will be surprised to hear that it is the practice of some of the traders sailing among these islands to warn the natives against missionaries, as being the cause of disease and death."

The reasons assigned for the martyrdom may be summed up as follows. First, those given by Mr. Milne: 1. The ravages of the measles. 2. The death of *Niwan*. 3. The warnings of the missionary addressed to the natives. 4. Universal belief in witchcraft.

Additional reasons assigned by Mr. Geddie: 1. Denunciations of temporal judgment. 2. The effects of traders in making the natives believe the missionary

was the cause of the disease. 3. The influence of Range.

Of the preceding causes, No. 1 on the second list — to use the words of the Rev. George Patterson as contained in an article that appeared in the *Record* — was the one “ first published, and which has been chiefly taken up by the public.”

Before examining that reason it may not be unnecessary to make one or two remarks on an observation occurring in the preceding extract ; and

1. In reference to Paul's style of preaching. Who, one may ask, anticipates a period when the preachers of the Gospel will agree to take any single individual as a paragon? As it is now, so no doubt, it ever shall be, one will be for Paul, another for Apollas, and another for Cephas. The great Apostle of the Gentiles himself asserts that “ every man has his own proper gift.” From the lips of a John the message of redeeming mercy may drop on hard hearts in melting accents of love, while the pointed and cutting reproofs of a Peter may prick others to the heart. “ Wisdom is profitable to direct.”

The Rev. Mr. Patterson, in the article referred to, remarks : —

“ We do feel that one error has been committed in the management of the mission. *That error was the occupation of Eromanga by a single missionary.* Humanly speaking had there been another missionary at the other side of the island, and he blessed with equal success, this catastrophe would not have happened. We know, too, that as our Lord saw meet to send forth the self-confident Peter and the loving John in company, so there are still deficiencies in one servant that require to be supplimented by the deficiencies of another.”

Whatever may have been the general character of Mr. Gordon's preaching, one thing is evident, it not unfrequently reached the consciences of those to whom it was addressed, and who will affirm that such preaching is ever in vain or imprudent? or assert that the conscience is not the right place at which to begin when dealing with obstinate sinners? Why not call Stephen's address injudicious and imprudent, seeing it cost him his life? Had it been more conciliatory probably his days might have been prolonged.

2. It appears that Mr. Cuthbertson's correspondent while writing for a Colonial paper went to the missionary's diary seeking causes to account for the martyrdom, but quoted just so much as suited a purpose. Brief, however, and incomplete as the quotation from his diary was, it furnished a Sydney editor with a theme on which to animadvert. Perhaps it would have been better had that journalist reserved his strictures, and suspended his judgment on the case, till he had the whole entry before him.

The following circumstances connected with the sad events of May 20th afford clear indications that No. 1 of the second list of causes assigned for the martyrdom, had but little, if anything at all, to do with the fact.

1. Mr. Milne states that on the death of *Niwan* the tribe of which he was chief attempted to destroy *all the whites*; but about ten minutes previous to the time appointed for the execution of their "ingeniously artful" plot, it was divulged, and the white population escaped. Now, why, Haman-like, did that tribe scorn to lay hands on one poor Mordecai alone? For the space of nearly four years both natives and foreigners received the benefits of the little medical skill which

the missionary possessed ; and both reposed confidence in his treatment of their diseases. But, although unsuccessful in effecting cures in every instance, yet suspicion never rested upon him of having poisoned any of his patients. In reference to the plot Mr. Milne remarks : "Of course when the party came to carry their intentions into effect we were prepared, and they went away disappointed." But who are included in the "we"? certainly not the mission family. They never made bulwarks mounted with ordnance around their premises, nor armed themselves in self defence, as the sandalwood traders were wont to do. When, however, the latter were within their battlements, expecting every hour to be attacked, the following laconic notes addressed to Mr. Gordon indicate what their respective writers thought about an immediate exchange of worlds :—

"Dear Sir, — One of my Tanna men was killed and eaten yesterday by some of the people of the river, without any reason that I can learn. I am really at a loss to know what to do."

"Dear Sir, — Yesterday I was nearly shot by an Erromangan, and in the night time the premises were set on fire, but fortunately extinguished with little damage done. I fear this is only the prelude to other attacks."

"Mr. Gordon, — Please let me know if you have heard about the natives going to attack us to-day or to-morrow. One of the natives that is trading for us told me this morning they were going to kill all the whites on the island on account of the ships bringing this disease. I believe they are going to commence to-day."

"Dear Sir, — Do you think yourself safe up there?"

It is obvious these natives do not care who they are revenged on."\*

Unbarricadoed and unarmed, but enabled to use this sublime declaration of the Inspired Word — "The name of the Lord is a strong tower; the righteous runneth into it and is safe" — the missionary replied: "We feel it to be our duty to remain at our post till compelled to flee."

The "*we*" who were prepared for the reception of the party of natives who came with murderous intent, must have been the traders. The natives had savage cunning enough to endeavor to take the forts first. Had these been taken, the unarmed missionaries could have been quite easily despatched at any time.

Since, then, the native enmity was not in this instance concentrated on one individual alone, but extended to the whole white population, — and since they made no attempt on his life after being frustrated in their grand aim, we may fairly conclude that very little weight is to be attached to the *Niwan* poisoning story.

2. In Mr. Geddie's annual Report of the same date, — Aug. 26, 1861 — a circumstance is mentioned, which though painful to relate, appears to corroborate the view taken of the point under consideration: — "You will be sorry to hear," he writes, "that a white man and a New Caledonian woman who lived with him, were killed on Erromanga since the massacre of our friends. I mention the fact here as the one event seems to have arisen out of the other. They lived at

\* The preceding notes were found among the letters of the missionary's correspondents." — Au.

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

3. In the same report, referring to the flight of some of the Eromangans the writer states :—

"The death of Mr. and Mrs. Gordon was not sufficient to appease the anger of Range, and he has since sought the destruction of the natives who lived at the mission and others favorable to Christianity. He threatened to kill Mana himself, the only Erromangan who had been baptized, and told the natives to kill the others. Fourteen males and females have fled to this island for safety and are at present with us. Others favorable to Christianity have been ordered to burn their books and destroy their clothing, and have complied in most cases. It is said that a few have concealed their books in the bush, and sometimes steal away to read them."

4. If it were on account of the denunciatory character of his preaching at Bunkil that they resolved to take his life, what was there under the circumstances to prevent the natives of that locality from carrying out their intention then and there? Why allow a fortnight to elapse, and then walk a distance of six or seven miles to execute their purpose? The second last time he was at Bunkil, about six weeks before, an

attempt had been made to shoot him as he was mounting his horse; on the last occasion he was, we presume, unprotected, and far from his friends, what better opportunity could they have expected by waiting a fortnight?

5. They killed Mrs. Gordon with equal barbarity. Poor Lamb! represented by Dr. Turner as "quiet, amiable, intelligent, and possessing a heart *full* of love to the heathen," what had she done to incur their resentment or savage ferocity? Her name, too, must have been on the death-list previous to the starting of the murderers for Dillon's Bay.

But even apart from the preceding considerations, what is there in the extract itself to lead an unbiassed mind to draw inferences from it prejudicial to the memory of the writer? He wrote, "I felt sure that God would visit them in judgment." In this clause he states his impression; then added, "and warned them most solemnly but a few days before they were attacked." But what was the nature of this warning? What is there in the words or structure of the sentence to justify any one in characterising his notes of admonition as "denouncing temporal judgment" on the people? As to the kind of warning he himself affords the necessary information in a succeeding sentence (quoted only by Mr. Milne), "I warned them to flee from the wrath to come." This is Scripture phraseology, and in whatever sense the phrase—"wrath to come"—was understood by the auditors of John the Baptist, it is now generally regarded as having reference to future punishment. The writer then added:—"But they took not warning till too late." Did he wish to convey the idea by this remark, that a due

attention to his solemn admonition would have secured for his hearers an exemption from disease? It may have been so, and may be accepted as such by any who think it reasonable. Would it not be more reasonable to conclude from the scope and import of his remarks that he urged upon the natives an immediate renunciation of their evil practices, and an acceptance of the proffered salvation, but that they repented not, and consequently perished in their sins? Notwithstanding the Lord may have left his erring servant so far to himself as to become emboldened to invade the province of the prophets, and afterward reap the bitter fruit of his temerity. Would it not have been more in accordance with the spirit of the most excellent of the three christian graces to have put a more favorable construction on the language (when it admits of it) of one who can now no more raise his voice in self-vindication?

Eight months after the martyrdom the Rev. George Patterson expressed his judgment of the case in these words:—

“All that has been adduced does not convince us that he had gone farther than every preacher of righteousness is warranted in warning sinners of what God may do. Besides it does not become us to judge of his conduct in circumstances of which we can have but a slight conception.”

It is indeed somewhat sad to think that men wearing the badge of christianity, should, with so much apparent facility, become oblivious of the ever-pressing claims of that charity that “thinketh no evil but rejoiceth in the truth.”\*

\* We purposed inserting the entire entry in Mr. Gordon's Diary, but up to this date—more than two years after his death—it is not forthcoming.—Au.



We would now very willingly dismiss this subject, were it not for the fact that it is kept before the public with untiring assiduity; but what good object is thus to be attained, it is difficult to conjecture. We are obliged, then, to solicit the reader's kind forbearance while directing attention to another phase which the subject has more recently assumed. And we first insert an extract of a letter of the Rev. J. Geddie, dated, Sept. 11th, 1861:—

“It was with painful emotions that we entered Dillon's Bay this morning. The day was fine, and the island never appeared more lovely. It was hard to think that so interesting a spot of God's creation should have been desecrated with the deeds of darkness that have been perpetrated on it. A death-like stillness prevailed around the bay and very few natives could be seen. The fatal disease which swept over the island, has fearfully reduced the population, and the survivors, whether friends or foes, were ashamed or afraid when they saw the ship.

“A boat was soon lowered and sent on shore under the charge of *Joe*, one of the Erromangan natives of Aneiteum, whom we brought as an interpreter. The boat soon returned bringing several friendly natives, and among them *Kauiani* the man who killed Mr. Williams and *Harris*, the son and successor of *Niwan*, the late high chief. Our interview with these poor Erromangans was an affecting one. It was some time before they spoke, and they shed many tears. They gave us full information about the massacre of Mr. and Mrs. Gordon. The account we received of the sad event is substantially the same as I have already forwarded to you, with some additional particulars. A full statement of the whole affair has been carefully written out by Mr. Murray, from information collected on the spot, and will probably appear in the *Missionary Chronicle* of the London Missionary Society.

“It ought perhaps to be mentioned that Mr. Gordon

was not ignorant of his danger. He did not live at the bay where the native settlement is, but on a high hill, about two miles distant, and very inaccessible. This locality appears to have been chosen for health. In this secluded place he was in a measure beyond the reach of his friends, and much in the power of evil-disposed persons. The only natives near him were those on his own premises. As soon as the natives at the bay heard that the heathen intended to kill the mission family they sent word to Mr. Gordon of their intentions, and urged him to remove to the old mission premises, where he would be in the midst of his friends, who would protect him. These warnings were repeated three days in succession, on the last of which the massacre took place. We do not know the reason why these warnings were not attended to, probably Mr. Gordon thought the natives were not sincere in their threatenings. There is no probability that any injury would have befallen the mission family had they been at the bay."

Had the mission family remained at the Bay, it is more than probable that Mrs. Gordon would ere that period have been beyond the sound of alarm.

But why endorse native stories with so much readiness? If Mr. Gordon really received three emphatic warnings on the days mentioned, how did his mind come to be so entirely free from suspicion, as it appears to have been, at the time, and subsequent to Narubuleet's parley with him on the day he was killed? What satisfactory explanation can be given of that circumstance, if native stories noted down from the lips of an interpreter five months after the event, be endorsed?

The subjoined extract is from the "statement" of the Rev. A. W. Murray, which first appeared in the *Missionary Magazine and Chronicle* of the London Missionary Society, April, 1862:

“But to return to our conference with the chiefs. They and the people present declared it to be their conviction that if Mr. and Mrs. Gordon had remained in the Bay, instead of removing to a place two miles distant, and living alone, they would have been safe, notwithstanding the misrepresentations of Rangi, and the consequent anger of the people at a distance. In that case they would have been among their friends, who would have stood by them and made common cause with them. That Mr. G. took the step referred to, is matter of universal regret among all his friends and the friends of the mission. His reason for doing so was a conviction that it was necessary to the health of Mrs. Gordon.”

No one, surely, blessed with a double baptism of the Holy Spirit would have ventured to disturb on grounds so slender the slumbers of the sleeping dead.

November 3rd, 1860, the Rev. Mr. Copeland wrote as follows to the Rev. J. Kay:—

“I was particularly struck on my late visit to these two Islands [Tana and Eromanga] with one point of difference between the mission stations. At Eromanga you see very few natives and there is no stir; on Tana, you meet them everywhere, and find them in corners and places where you do not at all times wish to see them. Eromanga is very thinly populated, at least about Dillon’s Bay.”

Shall we conclude, then, that the “native settlement” at Dillon’s Bay has only a recent historical existence?

Shortly after the Rev. A. W. Murray’s communication to the *Magazine and Chronicle* was published, the Rev. Robert Murray, of Halifax, Nova Scotia, was in Britain; and, having an interview with Dr. Turner, the latter called his attention to the extract just quoted,

and remarked that it was fitted to make an unjust impression in reference to the death of the late missionaries of Eromanga. The doctor had reason for thinking as he did, for a remark with which the editor of the *Magazine* introduced Mr. A. W. Murray's letter was: "Mr. G. had obviously cherished a misplaced confidence in his own security, and removed his residence a considerable distance from the people among whom he had previously lived and by whom he was venerated and loved."

The Rev. R. Murray, writing from London for the *Record*, of which he is Editor, made the following observations:—

"Dr. Turner is decidedly of opinion that Mr. Gordon was not only justified in removing his house to the mountain and away from the Bay, but that he could not have done otherwise without either leaving the Mission or seeing his wife die before his eyes in less than three months. The Bay, Dr. Turner assured me, would have proved fatal to Mrs. Gordon in a very short time, so unhealthful is it. On the mountain, she enjoyed robust health. And that mountain home built with so much toil by poor Gordon, was the means of saving Mr. Matheson's life—for it was there that he recovered from a disease that threatened to cut him down very speedily. Nor was there anything like a village in the Bay, anything of a permanent population that 'would have stood by' Mr. Gordon. The natives are migratory, passing frequently from place to place, unsettled on account of ceaseless wars, and as easily accessible on the mountain as on the plain. These facts show that Mr. Gordon took the only course that was open to him, except going off to New Zealand—and *he* was not the man to forsake his post!

"It is easy to be very wise after the event,—to tell how things might or should have been mended: but it is poor generosity, poor justice, poor wisdom, that

would reflect on the silent dead, who have lost their lives nobly in the noblest of enterprises! Dr. Turner spoke of the Gordons with the most cordial affection. He evidently appreciated them rightly."

Had there been no other cause for removing from the Bay to a more healthful locality, the preservation of the life of a member of the Mission family would, in the view of most persons, have been deemed sufficient. In the annexed extract we have the views of Williams on this point: —

"But, while rejoicing in the work which he had now resumed, and cheered by the harmony and energy of the people, disease again assailed his beloved partner. In a short time the intolerable *feefee* had reduced her so low, that the necessity of speedily removing from Raiatea, was once more forced upon his attention. Mrs. Williams, indeed, was too generous and self-denying to urge this course upon her devoted husband. She knew that he had promised to re-visit Samoa, and that prior to their embarkation for England, it was most important that the Rarotongan Testament should be prepared for the press; and she was most unwilling to depart until these designs had been completed. But, on the other hand, he sympathized too deeply in her sufferings, and felt too great a dread of the consequences to allow any public claim to supercede the prior duty which he owed to the beloved and laborious partner of his days. He had, therefore, resolved to depart. 'Should Mrs. Williams continue so unwell,' he writes, 'it will be impossible for me to re-visit Rarotonga and Samoa. My full determination is to impose upon her no longer. Perhaps I might effect as much by going to England immediately, as by waiting ten or twelve months; though I could not do it with so much satisfaction to my own mind. I believe I am blamed by many and thought unkind in having remained so long. They consider that the strength of her constitution is gone. Most earnestly do I wish

that there was some one on the spot to take Raiatea. It would be a great relief to my mind."

---

In the Lord's providential dispensations events are observable which may be regarded as instances of retribution. Such, e. g., are found in the history of Jacob. The birthright was obtained by hard dealing, and the blessing by a course of deception that admits not of extenuation. But in a subsequent part of Jacob's life, he was not unfrequently obliged to submit to the grossest acts of injustice and the most mortifying duplicity. Many a time did Laban cross his path, and finally the son of the Syrian stood in it for seven years twice told, and that, too, between him and the dearest object he knew on earth. It would, however, be foreign to our design to cite other instances in point; we shall merely mention a circumstance connected with the history of the object of this memoir.

In the second annual report of the late missionary of Eromanga, he gave the native explanation of the causes which led to the martyrdom of Williams and Harris. On referring to that report the reader will find the following remark: "Since acquiring their language I endeavored to ascertain the facts connected with that tragic occurrence, and have come to the conclusion that Messrs. Williams and Harris were not in the path of duty when they attempted to walk up the river against the manifested ill-will of the natives; and while we venerate the names of these men of God we should not fail to learn the lesson of admonition which their death teaches us." We, too, would say that the men of God referred to, wandered far from the path of duty if they attempted to advance against the manifested ill-will of the natives; but the question is—

Did they do so? We believe they did not, and for the following reasons:—

1. The late missionary obtained his information from the guilty tribe, and of that tribe, a part at least of the account was given by the only two surviving parties immediately implicated.

2. Under these circumstances, and considering the lapse of time since Nov. 20th, 1839; and farther, knowing what the general character of the heathen is, their account cannot be relied upon or received with any degree of confidence.

3. Mr. Williams' biographer remarks "that it was one of Mrs. Williams' latest and most earnest entreaties that he would not land at Eromanga," and Williams knew how to appreciate the counsels and admonitions of his wife: though he did land, yet no doubt they tended greatly to induce the circumspection which he manifested just before and after landing.

4. On that day his mind was "not free from a gloomy tinge," and the previous night had been to him a "sleepless night," caused by a deep sense of the danger of his enterprise, and by a consideration of the magnitude of the work which he had undertaken.

5. The accounts of the scene given by Captain Morgan and Mr. Cunningham are, we presume, alone entitled to confidence, and in them is nothing to show that Williams did anything against the manifested ill will of the natives. On the contrary, the reverse is apparent.

We regret, then, that he arrived at such a conclusion, on such grounds — we regret it for his own sake. It is but a specimen, however, of what well-disposed men occasionally do in their unguarded moments. The noble "Martyr of Eromanga" won a most splen-

did reputation, and we feel assured that the humble subject of this memoir would not consciously have written anything having a tendency in the slightest degree to dim the resplendent halo which encircles the memory of his living years and dying hour.

But what of the coincidence? It is obvious. We add no more. May posterity do justice to the living, and mete out the same to those reposing in the land of silence.

---

## CHAPTER XIX.

### INTIMATIONS OF THE MARTYRDOM RECEIVED AT HOME AND BY THE CHURCH.

“Death hath made no breach  
In love and sympathy, in hope and trust;  
No outward sign or sound our ears can reach,  
But there's an inward, spiritual speech,  
That greets us still, though mortal tongues be dust.

“It bids us do the work that they laid down,  
Take up the song where they broke off the strain,  
So journeying till they reach the heavenly town  
Where are laid up our treasures and our crown,  
And our lost loved ones will be found again.”  
—ELLIOTT.

It was a cold, stormy day in October, 1861, when a letter was received from Mr. William Powell, brother of one of the deceased, bearing sad intelligence. It was freighted with heavy tidings, and written by one whose heart was weighed down with grief. Without, the rain was pattering on the roof, and trickling down the window panes, and anon a briny shower falls within. A mother cries — “My son! my son!” and, like Rachel, for her missing children wept. Her sightless eyes could never more behold that son; and now



that the fountain is again unsealed what could impede the flowing tide? "Weep ye not for the dead, neither bemoan him; but weep sore for him' that goeth away: for he shall return no more, nor see his native country." — *Jer.* xxii. 10. The one part of the prophet's exhortation she did, the other left undone.

On the 23rd of the same month, the Board of Foreign Missions, having met at New Glasgow, Nova Scotia, recorded the following minute: —

"The Board of Foreign Missions, in receiving the sad intelligence of the death of Mr. and Mrs. Gordon, would embrace the opportunity of recording on their Minutes the high sense they entertain of the personal character and self-denying labors of those eminent servants of Christ. From the time of Mr. Gordon's connexion with the mission he manifested a zeal and devotedness to his work amounting even to enthusiasm — a diligence in labor that never wearied — a boldness that was not appalled in the hour of greatest peril — a faith in God which bore him through the severest trials — a perseverance which never yielded to the greatest discouragements — and an earnestness and constancy in prayer which sanctified all his efforts. Of Mrs. Gordon the Board knew nothing by personal intercourse, but from the uniform testimony of those who met her, and from what they have known of her labors since her connexion with the mission, they feel it not only their duty to record the high sense of her personal excellencies, her devoted zeal in the cause of missions, her self-denying, arduous and persevering labors on behalf of the heathen, and the exalted Christian heroism which she displayed in scenes of the greatest peril. Reviewing the past labors and suffering of both these eminent servants of Christ, they would express their conviction that they deserve an honorable record in the annals of Christian heroism, and to occupy no mean place in the glorious army of the martyrs, and the Board would also express their

admiration of that divine grace, which enabled them to be faithful unto death, and through which they have both, we doubt not, obtained a crown of life.

“They would also express their deepest sympathy with the bereaved relatives of both in the present severe trial, and tender to them the expression of their earnest hope and prayer that the God of all comfort may impart to them largely of the influences of his Spirit, that as their sufferings in Christ have abounded, so their consolations also may abound by Christ.

“Looking at God’s dealing with our Mission, in thus ‘breaking us with breach upon breach,’ and in visiting us with so severe a stroke so closely upon our former heavy trials, the Board would feel that there is a loud call upon the whole Church to deep humiliation before God. ‘Humble thyself under the mighty hand of the Lord that he may exalt thee in due time.’ They would adore the inscrutable wisdom of the dispensations of Him whose “way is in the sea, and his path in the mighty waters, and whose footsteps are not known;” and they would stand in awe as they contemplate the sovereignty of Him ‘who taketh away and none can hinder him; none can say unto him, what doest thou?’ Yet knowing the righteousness of all His procedure, they would seek to be able to bow submissively to His will, saying, ‘Thy will be done!’ And they would now call upon the Church to unite with them in earnest prayer before the throne of Almighty power, on behalf of the Church at home, that she may profit by this painful dispensation of his hand,— On behalf of the guilty murderers of our beloved friends, saying in the spirit of Him whom we serve, ‘Father, forgive them, they know not what they do;’ and on behalf of the poor heathen at large, that God would pour out his Spirit from on high, that he would make his word as the fire and the hammer that breaketh the rock in pieces, and that the wilderness be counted for a fruitful field, and the fruitful field be counted for a forest. And especially that the good seed sown by his servants with so much toil and self-denial, and watered not only with their tears and

prayers, but even by their blood, may yet spring up and bring forth an abundant harvest to the praise and glory of God."

In due time sister and kindred Churches, with much Christian sympathy, gave expression to their feelings and sentiments. The following is from the Foreign Mission Committee of the Reformed Presbyterian Church of Scotland:—

"Glasgow, Sept. 27th, 1861.

"Met the Committee on Missions, Rev. Dr. Symington in the Chair. *Inter alia*. The Secretary reported that intelligence had been received in this country, through Rev. William Cutlibertson of Sydney, of the murder of Mr. and Mrs. Gordon on Eromanga, on the 20th May last.

"The Foreign Mission Committee hear with profound regret of the trials which, during the last few months, have fallen upon the New Hebrides Mission. It has pleased God to try in a remarkable manner the faith of the brethren by disease, wide-spread and attended by extensively fatal results to the natives of Eromanga, Tana, and Anciteum. On the two last mentioned islands a fearful hurricane destroyed not only the fruits of the earth, thereby threatening famine, but has also to a great extent injured the mission property. On Tana, the Rev. S. F. Johnston, who had not long since left Nova Scotia to labor as a Missionary in the New Hebrides, died suddenly when only entering on his work. Brief as the months were during which he labored, they were amply sufficient, not only to test his zeal, but also to show the ability of this young soldier of the Cross, who has thus early entered upon his rest. One trial has rapidly followed another, rising in magnitude and terror, till at last the Committee are called upon to mourn over the murder of Mr. and Mrs. Gordon on Eromanga. This deplorable event took place on the 20th of May last. The heavy cloud which thus rests upon the New Hebrides

Mission at the present moment fills the Committee with trembling of heart. They desire nevertheless, following the example of the disciples of John who took up the mangled body of their master, to lay their sorrows at the feet of Jesus, and tell him who has all power given to him in heaven and in earth, and gave the commission to his servants to go into all the world. They would call up even amidst their heaviness of heart, the past goodness of God to the Mission, and the confirmation which its history has given to the words — ‘the gospel is the power of God unto salvation.’ With spirits chastened by the Divine dealings, they desire to be ‘still, and know that the Lord is God,’ feeling that it has not been written in vain that ‘he will be exalted among the heathen, that he will be exalted on the earth.’ They would sympathize with the Missionaries who are laboring on Tana, and Aneiteum, and send to them words of comfort and hope; the sympathy of their hearts go towards Mrs. Johnston, whom God has so soon smitten a widow in Israel, and to relatives, both in Nova Scotia and England, of those who on the 20th May, won on Eromanga the crown of Martyrdom. They record also their deep sympathy with the Church in Nova Scotia, on whom wave after wave of affliction has come in connection with their Mission. The bond of union, formed by the common hopes and joys which have arisen out of the on-carrying of the Mission on the New Hebrides, renders it no figure of speech to say ‘that they weep with them that weep.’

“The Committee would earnestly point out to the Church, the necessity of continued and importunate prayer on behalf of the brethren who are still laboring on the high places of the field. They cannot conceal from themselves, nor would they conceal from the Church, that the Missionaries on Tana are placed in circumstances of very considerable danger, the hostile feeling of the natives having been much excited by the recent ravages of disease. They urge the Church, then, to cry unitedly to Him who hath the hearts of all men in his hands, that he would turn away from

his servants the fury of the heathen, and hide them under the shadow of his wings until these sad calamities be wholly overpast. Meanwhile, they desire to see in the trials, only an incentive to fresh effort. The war must not be given up. It is Christ against the prince of the power of the air. The issue is not doubtful.

“In the name of the Foreign Mission Committee of the Reformed Presbyterian Church of Scotland.

JOHN KAY, *Secretary.*

“Rev. James Bayne, Secretary to the Board of Foreign Missions of the Lower Provinces of British North America.”

From the Minutes of Synod — Fourth Sederunt — June 26th, 1862, the following extract is taken : —

“The Rev. James Bayne then read the Report of the Board of Foreign Missions, giving full details of a succession of calamities which, during the past year, have befallen the islands of the New Hebrides, from hurricanes and infectious diseases, and of the exasperating effects of these on the native mind, leading to the death of Mr. Johnston, on Tana, and to the barbarous murder of Mr. and Mrs. Gordon by the savages of Eromanga, and to the expulsion of Messrs. Paton and Matheson from the island of Tana. The Report, being read with feelings of deep sorrow, was received, and the diligence of the Committee approved.

“At the request of the Synod the Rev. Professor King offered special prayer, acknowledging the hand of God in the recent trials which have befallen the Mission, with confession of sin, acknowledgment of past mercies, and earnest prayer for further direction and blessing.”

“The effectual fervent prayer of a righteous man availeth *much.*”

The Rev. Messrs. McCurdy, Bayne, and G. Patterson were then appointed a Committee “to prepare a suitable statement respecting these trials to be entered

on the Minutes ;” and the following was submitted :—

“The Committee appointed to prepare a statement to be entered on the Minutes of Synod relative to the trying condition of the Foreign Mission during the past year, and the duty of the Church in view of them, beg to submit the following, —

“That, in the ravages of disease, by which so many of the natives, both Christian and heathen, have been cut down, in the removal by death of Mr. Johnston, in the cruel and barbarous murder of Mr. and Mrs. Gordon, and in the appalling circumstances which compelled Mr. Paton and Mr. and Mrs. Matheson to abandon their stations, the Synod recognizes a series of trials which call for deep searchings of heart, and for humility and contrition on account of our manifold short comings.

“That the Synod while recording its high sense of the zeal, fortitude, and self-denial of the fallen missionaries, would express its deep sympathies with the widow in a strange land, and the surviving relatives of the deceased missionaries, with the missionaries who have had to flee for their lives, and with the whole mission band, over whom wave after wave has thus been made to pass.

“That while called on to contemplate judgments, the Synod would hail with gratitude, and as incentives to a renewal of trust in God, various evidences of the success of missionary labor on both Tana and Eromanga, seen only since the laborers have fallen, or have been compelled to abandon their posts.

“That the Synod recommends to the pastors of all our congregations to make special reference to these mysterious dispensations on the third Sabbath of August, that the people may have an opportunity of uniting in exercises of humility and penitence, and of wrestling together in prayer to him who hath said— ‘In a little wrath I took my face from thee, but with everlasting mercies will I gather thee ;’ and ‘all the kingdoms of this world shall become the kingdoms of our Lord and his Christ.’

“ ‘That the Clerk of Synod be directed to transmit a copy of these resolutions to the surviving missionaries.

“ ‘JOHN McCURDY, *Convener.*’ ”

The reference to the Lord's dealings with the Mission in the New Hebrides, made on the third Sabbath of August, merged into the ordinary services of the Lord's day.

When the Rev. H. Martyn sailed for India in 1805, his flock at Cambridge devoted the day of his departure to prayer and fasting. He sailed on a *Tuesday*. — At the last meeting of the General Assembly of the Free Church of Scotland, held at Edinburgh, May 22nd, 1862, it was resolved that a week — commencing June 22nd — be set apart for daily congregational prayer throughout the Church.

During the course of two years the calamities which befel the New Hebrides' Mission were almost without a parallel in the history of modern Missions. Mrs. Paton was first called away. Then followed in quick succession — her child, Mr. Johnston, the missionaries of Eromanga, Mr. Matheson's child, Mrs. Matheson, and on October 14th, 1862, Mr. Matheson.

The Rev. Stephen M. Creagh, of Nengone, Mare, with whom Mr. Matheson was residing at the time of his death, makes this kind remark about his deceased Brother — a remark, we presume, as just as it is generous : —

“ I consider that you have lost a most devoted and pious missionary. Had he enjoyed his health and possessed a vigorous frame I think he would have been equalled by few and surpassed by none.”

Leading organs of various religious denominations expressed deep sympathy with the Presbyterian Church

in relation to the calamitous reverses which she met in the New Hebrides. The following very cordial resolution of sympathy was passed at the Wesleyan Preachers' Meeting, Halifax: —

“At our Weekly Preachers' Meeting held in the Vestry of Argyle Street Church, the following resolution was passed, —

“*Resolved*, — That having heard with deep emotion of the martyrdom of the lamented Gordon and his beloved wife by the natives of Eromanga, this meeting expresses its unfeigned sorrow, and tenders its sincere Christian sympathy to the Committee and friends of the Nova Scotia Mission.’

“I remain, affectionately Yours,

“JOHN BREWSTER, *Secretary*.

“Rev. P. G. McGregor.”

Such manifestations of Christian fellow-feeling are pleasing evidences of the oneness of the body of Christ — of the union subsisting between the members of which it is composed — a union so intimate that if one member suffer all the others sympathize. — “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.” John xvii: 21.

LETTER OF CONDOLENCE FROM THE PRESBYTERY OF PRINCE EDWARD ISLAND, DATED BEDEQUE, NOV. 7, 1861.

“Dear Christian Friends, — The Presbytery at its first meeting after the news of your distressing bereavement had reached it, takes the opportunity of expressing its sympathy with you in your deep affliction. It has pleased God that we should stand connected with each other in a variety of relations, such



as of husband and wife, parent and child, brother and sister. Out of these relations, and the pleasure springing from them, much of our happiness arises. In proportion, however, to the pleasure resulting from them is the distress experienced when they are torn asunder. Of this you have had painful experience. You have been deprived of those connected with you by very tender ties. The circumstances, too, attending your bereavement have been peculiarly afflictive. Your relatives did not depart peacefully upon their beds. It has not been your privilege to watch over them in their dying moments, to give them the parting embrace, or close their eyes when they expired. They have fallen in a foreign land, far distant from relatives and friends, by the fury of savage men for whom their hearts were full of love, and for whose salvation they parted with home, friends, and the sweets of civilized society. We deeply sympathize with you in your sad bereavement. We trust that He who has promised: 'As thy day is so shall thy strength be,' may afford you effectual support. Cast your burden upon Him and He will sustain you. He will not suffer you to be tempted above that you are able to bear. He will make His grace sufficient for you.

"The dispensation that has removed your relatives is indeed mysterious. Why, after so much preparatory training for their work, they should be removed, just when they were, as we would think, commencing it, we cannot tell. It is not for us short-sighted creatures to scan the divine procedure. God's ways are past finding out. Still, we are sure He doeth all things well. In his method of procedure there is no false step. If we be not brought to see this in the present world, we shall in the world where mysteries are unveiled and perplexities made plain. Let us then bow in submission to the Lord's dispensations, painful though they be, and humbly acquiesce in them, fathom them though we cannot. Let us say: 'It is the Lord; let Him do what seemeth Him good.' 'The Lord gave, and the Lord taketh away, blessed be the name of the Lord.'

“ We rejoice to think that you need not sorrow as those who have no hope. You have the best evidence — that of deep devotion to the service of their Master — that they die in the Lord. Nay, as the martyrs’ death was theirs, so they wear the martyrs’ crown. With the cup of your affliction, your Heavenly Father has mingled mercy. While you have cause of sorrow, you have also reason for rejoicing. You have ground for thankfulness that God has given you relatives such as you have lost. Others in similar circumstances have drawn comfort from this consideration. The widowed mother of Lyman who was a missionary in a foreign field, on receiving intelligence that her son was murdered by the cannibal Battas, replied: ‘ I bless God who gave me such a son to go to the heathen, and I never felt so strongly as I do at this moment, the desire that some other of my sons may become missionaries also, and may go to preach salvation to those savages who have drunk the blood of my son.’

“ Another widowed mother, when a son, to whom she and her seven children were beginning to look for support, was about to go to the heathen, remarked: ‘ Let him go; God will provide for me and my babes; and who am I that I should be thus honored to have a son a missionary to the heathen:’ and when her son had labored successfully in India, and died there, she could say of a second who aspired to walk in the footsteps of his brother: ‘ Let William follow Joseph, though it should be to India and an early grave.’

“ Dear Christian friends, your relatives sleep in Jesus. They have bid an eternal farewell to the toils and troubles of this vale of tears. They have gone to be with that Saviour whom they loved unto the death. No doubt they were greeted with the cheering words: ‘ Well done, good and faithful servants, enter ye into the joy of your Lord.’ They have anticipated us in their arrival at the land of bliss. Let us, whose lot it is to be left behind a little longer, copy after them. Let us imitate their deep devotion, yearning for the salvation of immortal souls, self-denials, and unwearied activity in the cause of Christ. Thus when our ap-

pointed time on earth comes to a close, we may all meet in that land where no sorrow enters the heart, no tear bedews the eye, and no want is felt.

“This world is not our home. It pleases our heavenly father to deepen the impression of this truth upon the hearts of his dear children as they approach the termination of their earthly career. For this purpose he sunders those ties that have a tendency to attach us to this world. This, though painful to them in the mean time, is done in love, and through His blessing is made to issue in their spiritual benefit. Instead, therefore, of murmuring at His dispensations, as unwise, unkind, or unjust, they ought to be thankful to Him who thus makes them increasingly meet for the inheritance of the saints in light. When they arrive at their Father’s House, and look back upon His dealings with them, they will see that He has led them forth by a right way that they might go to a city of habitation.

“Dear Christian friends, our heart’s desire and prayer to God for you is, that you may be fully supported under your severe trial; that, through God’s blessing, it may eminently promote your growth in grace; and that, as your trials are great, so the consolations of God may not be small with you.

“Yours in the bonds of Christian love,

“ROBERT S. PATTERSON,

“ROBERT LAIRD.

“On behalf of the Presbytery of P. E. Island  
in connection with the Presbyterian Church  
of the Lower Provinces.

“To Mr. and Mrs. Gordon and family.”

## CHAPTER XX.

## REMINISCENCES.

"The broken ties of happier days,  
 How often do they seem  
 To come before our mental gaze  
 Like a remembered dream!  
 Around us each dissevered chain  
 In sparkling ruin lies,  
 And earthly hand can ne'er again  
 Untie those broken ties."

— MONTGOMERY.

THE following paper, dated, London, Oct. 1, 1862,  
 is from the pen of the Rev. Robert Murray:—

"Starting from the Bank, near the heart of London, the traveller passes eastward through three miles of streets,—crowded, smoky, squalid streets, and then reaches the confines of Victoria Park. Here the streets widen; the houses are villas surrounded with gardens, and frequently overshadowed by trees. You breathe fresh country air; and you only hear the din of the city and see its smoke to sweeten the contrast. Twice have I with pilgrim feet and under friendly guidance gone over the scenes which are associated with the memory of my lamented friend. This is the cottage in which he spent more than six weeks of his time. It verges on Victoria Park. The ivy clusters abundantly upon the walls; honey-suckles, sweet brier, the lilac, many a flower bursting into blossom, delight the eye and perfume the air. The paths and avenues of the Park, its fountains and mimic lakes and streams are visible from the cottage window. Close by the garden is an elegant Episcopal Church, surrounded on three sides by a populous grave-yard. Here, close to the cottage, and sheltered by a luxuriant yew, rests the remains of Mrs. Gordon's mother; and here, had she died in London, would Mrs. Gordon's ashes also rest. Sweet spot, secluded yet not too lonely; quiet but not

sad; peaceful as becomes the restful home of the weary body, yet scarcely beyond the sweep of the great currents that rush through the world's capital.

"It was on a quiet autumnal evening that Mr. Gordon, for the first time, saw this cottage. Its retired and beautiful situation pleased him exceedingly, and he resolved to secure lodgings here if possible. \* \*

"Beside this window, open now to the soft evening breeze, was Mr. Gordon's favorite seat. These blossoming trees bloomed for him five summers ago; and he rejoiced as I do now in the fragrance of this honeysuckle. In front of the house is his favorite promenade, where, book in hand, he often drank in the air of early morning. In London, as elsewhere, he was an early riser. Often did he 'prevent the dawning' with his prayers, and profit in his studies by the earliest gleams of sunshine.

"Wandering through Victoria Park we mark the spots where he was wont to preach in the open air on almost every Lord's day. On sunny Sabbath afternoons many thousands congregate here to enjoy the fresh air and the sight of green fields and the smell of flowers. Careless of everything but physical enjoyment they come and go like the grasshopper, or the gaudy butterfly. Mr. Gordon was most constant and energetic in his attempts to warn and save the multitude. However harrassing his week-day toils — however long his missionary rounds in the city on the Lord's day, here he takes his stand in the afternoon; and having addressed a crowd in one place for a short time he proceeds to another point where a fresh audience soon clusters around him; and thus he prosecutes his Master's work, regardless of toil — regardless too of the finger of scorn and the cold scoffer's sneer. Supported by a small band of faithful friends he continued thus to labor during the whole of the time that he spent in London. The mellow chimes of the city bells float on the perfumed air of the Park; but their invitation is scorned by the thousands who throng these walks and avenues. 'God is not in all their thoughts.' To all practical purposes they are infidels.

—they are heathen. But see how they crowd around that tall, strong man — how eagerly they press within sound of his earnest voice. They listen unmoved till the service closes, when many retire with an aspect of unwonted gravity.

“Here in the heart of Hackney, is the Presbyterian Church which he most frequently attended; and its pastor was his constant friend, his confidential adviser, in every way kind and brotherly. He used to preach occasionally in this pulpit, and always with acceptance; and when the tidings of his death came tears not a few were shed in this Church while the pastor preached an appropriate funeral sermon.

“In the same neighborhood is the house in which he was married. Most of his wife’s friends and relatives still live in this vicinity; and as is to be expected they all cherish the fondest recollections of the departed ones. Mrs. Gordon was a young lady of good position, of superior education, of excellent talent; a devoted daughter, an affectionate sister. She was brave-hearted, unselfish, deeply pious; in every respect well qualified to be a Missionary’s wife. She proved wholly worthy of the noble sphere to which she was called. It was a consolation to her sorrowing father and her other relatives when I assured him and them of their interest in the affection and in the unceasing prayers of the Church whose Missionary she became. We cherish her name as if she were (what she indeed became) our sister; and we love and remember them for her sake.

“Those who like myself knew Mr. Gordon intimately and followed his career with an eye of brotherly affection, will, if opportunity offer, wander as I did over the scenes of his labours in London among the outcast and the poor — from the Hospital to the Ragged School; from the wretched lanes of Bethnal Green and Shore-ditch to the nestling retreat beside Victoria Park, and to those portions of the Park where he was wont to spend his Sabbath afternoons. They will then learn to admire the courage of the man who, himself a stranger, plunged boldly into the desolating sea of iniquity if by

any means he might save some. The full results of his labors here are known only to God; but even at the time it was manifest that a peculiar blessing attended his efforts. Sinners, long hardened in a course of iniquity, were in some cases subdued and brought into the communion of the Church. Ever active, ever hopeful, he was never greedy for present evidences of success. He knew that the work was God's, and he left it joyfully in God's hand."

FROM DR. PARKER.

*"Halifax, April 6th, 1863.*

"My Dear Sir,—

"In accordance with your request I have much pleasure in communicating to you some facts and reminiscences relative to your deceased brother, my friend and former student, the Rev. G. N. Gordon.

"My acquaintance with him commenced in the Spring of 1853, when I was called upon to attend him professionally through a very serious and protracted illness. His health had been impaired by close mental application, and a daily attendance on several classes at College throughout the session. Besides which, I have reason to believe that much of the time usually taken by students for exercise and recreation, was spent in visiting the spiritually destitute of our city and its environs. From these combined causes his system was depressed, and fitted for the reception of disease, which attacked him in the form of Typhoid fever. So tenacious was its grasp of his weakened frame, that he was confined to his bed, and the house for seven weeks; and for many days his life was in imminent danger. But, finally, it pleased the Great Physician gradually to restore him to health and usefulness.

"God's dealings with those who love and serve him are frequently, to the finite mind, most marvellous.— Here was one of his faithful followers laid low, and placed on the verge of the grave; yet raised up again by His strong arm to labour for a brief period in His

vineyard, and then to die a martyr's death far from the home of his childhood, and youth, and relatives, and friends to whom he was endeared.

“He lived to originate the Halifax City Mission, and to labour, I am aware from personal knowledge, as few men know how to labour, among the poor, the distressed, and the profligate, as its first missionary. He has passed away, but this child of his affection and prayers, still lives, and is fostered and cared for by Him who has called the labourer home.

“My next meeting with Mr. Gordon after we had parted as physician and patient — if my memory serves me — was *in his closet*. Having had occasion to visit the house in which he lodged, and not being aware that he resided there, I was, by mistake, shown into the room which he occupied. He was on his knees, at mid-day, absorbed in prayer, no doubt carrying to a throne of grace the subject of Missions, and especially that one for which he was then, or very shortly afterwards, earnestly and successfully labouring.

“Having subsequently offered himself to the Presbyterian Church of this Province, as a Foreign Missionary, and been accepted, he desired to acquire some knowledge of medicine before leaving a Christian, for a heathen land; and consequently sought admission to my office as a student. He was thus occupied, when not absent from the city — if I mistake not — from the closing months of 1853 until the period of his departure from Nova Scotia. Being well aware of the advantages likely to accrue to the mission by being skilled in the healing art, he assiduously devoted his spare hours to professional study. It was evident, however, from the beginning to the end of his attendance that the salvation of *the souls of men*, was the primary object and moving principle of his life. No opportunity was lost of preaching Christ, or of giving a word of admonition to those with whom he came in contact. Being ‘instant in season and out of season,’ he thus, indirectly, by his continued faithfulness, admonished me of my own short comings in these important particulars. The title — *The Earnest man* — given to



the Burman Missionary, JUDSON, might appropriately be repeated and applied to Gordon of Eromanga. No one could have known my deceased friend without esteeming him for his many estimable qualities.

"His memory still lives fresh in the hearts of those who were familiar with his character and life, as also with many of those who profited by his spiritual advice and scriptural teachings. 'He being dead yet speaketh.'

"Ever yours truly,

"D. McN. PARKER."

REMINISCENCE BY THE REV. MR. KEEDY, OF JOHN KNOX  
CHURCH, LONDON.

"In the summer of 1856, I first had the privilege of making the acquaintance of the late Rev. G. N. Gordon. He was at the time prosecuting his medical studies at the London Hospital. I remember well the earnestness and enthusiasm which he manifested in entering into these studies, believing, as he firmly did, that the knowledge which he was acquiring, would, under the blessing of God, prove a valuable auxiliary in furthering the great missionary work on which he was so eager to enter. One of the Professors whose prelections he attended was Dr. Carpenter, the eminent Physiologist. I remember very distinctly how thoroughly Mr. Gordon agreed with him in his views in regard to the use and effects of alcohol; its consequences and injurious effects when used as an ordinary beverage. He was soon impressed with the prevailing vice of Britain; especially so as it meets the eye of the stranger entering our large towns and cities, in poverty, filth and wretchedness of the lower strata of society. Not only did he deplore the drinking customs as a grievous curse to be wept over, but by practical abstinence from strong drinks, never failed to testify against them. His convictions on this point as regards missionaries were clear and decided. I remember how calmly he spoke of this as a requisite qualification for any who would convey to heathen lands the unsearchable riches of Christ. While engaged in his medical studies he was also diligently

devoting a portion of his time to the acquisition of Polynesian languages, and mastering by persevering application the difficulties peculiar to each dialect, occasionally regretting the little assistance he could have in what would subsequently form so important a feature in his missionary life.

“What very specially struck and impressed the mind of any one whose privilege it was to become acquainted with Mr. Gordon was his earnestness and sincerity. One could not meet him without soon feeling that he was thoroughly in earnest in his calling, in his works, and devotion to missionary labors. His going to the heathen he regarded as a call from God, who in all the wise arrangements of His providence through a series of events had shut him up to the necessity of devoting himself to the great work to which he was looking forward. With this conviction deeply graven on his mind and heart he prosecuted his preparatory studies with enthusiasm, spoke of his future missionary labors with confident hope in the mercy and faithfulness of a covenant-keeping God, and went out full of zeal to sow the seed of divine truth, the fruit of which will doubtless yet appear.

“His views of divine truth were clear and definite, and his awful sense of ministerial responsibility very affecting. With him the great aim and end of living was the promotion of the divine glory in the salvation of souls. We had very striking proofs of this in the evangelical labors in which he found time to engage while in London. If not the first, he was certainly among the first, who attempted to address and gain the attention of those vast crowds which desecrate the rest of the Lord's day in our London Parks. He was never afraid or diffident in speaking for his Divine Master, whether in private or in public. On several Sabbath afternoons he proclaimed the Gospel to large audiences in the immediate vicinity of Victoria Park.

“He gave several Sabbath-School addresses in the Tower Hamlets. On four or five occasions he addressed the children attending the John Knox Schools, always, too, with a fervour and unction that were felt

both by teachers and pupils. It was on these occasions that he impressed so powerfully the youthful mind with pictures of the fearful wretchedness and degradation of the heathen world, and by his winning appeals to their youthful hearts succeeded so admirably in drawing forth their sympathies for the perishing heathen. From these Sabbath-school addresses it was easy to see how truly they reflected the workings of his own heart and soul.

“But not only in the ways mentioned did he manifest his fervor and sincerity in the promotion of God’s glory, but also in the more private conversations held with individuals concerning the one thing needful. He rarely lost an opportunity in this way of speaking a word to the careless and unconverted. In doing this, which was so needful, he was in so far as my observation extended, discreet and kind. An incident in illustration of this remark may be related here:—

“The sanctification of the Lord’s day was a subject of deep interest to our devoted missionary. As most sincere Presbyterians do, he held most firmly the divine authority and perpetual moral obligation of the Fourth Commandment. The Sabbath desecration prevalent in London was to him a source of deep regret; especially so was the trading in open shops, or half-open shops — as if ashamed of their unholy traffic — which greatly moved him. In the immediate neighborhood of my church a shop is regularly opened and business systematically carried on till early evening, when, for the sake of a walk it may be presumed, it is closed. The fact has been a continual source of annoyance to myself during my ministry in John Knox church, since I am obliged to pass by it on every occasion of public worship. One Sabbath afternoon when Mr. Gordon had been addressing the children of my Sabbath-school, and was afterward returning to my house in company with one of my elders, he halted when opposite the shop, and proposed to go in and remonstrate with the parties within. My elder remarked that he thought it would not be of any use. To this Mr. Gordon immediately replied

that with the result they had nothing to do, as consequences were God's, duty theirs. Accordingly he went in and spoke kindly, but remonstrated faithfully with the parties on the sinfulness of their conduct. He spoke of the insult which they were offering to God in dishonoring the day of rest in such a manner, of their neglect and cruelty to their own souls, and of the pernicious example they were setting to thousands around. The answer given was a very common, though most fallacious one, viz., that if they did not do so others would. 'Oh!' replied our faithful missionary, 'but you must remember that the wrong-doing of others is no excuse for your present conduct; on the contrary all the more need is there for your testimony against evil-doing, and your example in what is right.' With many similar words did he exhort and testify for the Lord Jesus.

"It is not necessary that I should attempt to give a description of Mr. Gordon's preaching, which is better known to those who had more frequent opportunities of hearing him. He preached in John Knox Church on two different occasions. His discourses were solemn and impressive. His preaching was of that kind which induced one to believe he thoroughly realized his position as an ambassador of the Cross, while standing in the presence of the living God, seeking the conversion of souls. He spoke because he believed; and thus speaking he reached the hearts of his hearers. One of his sermons delivered in my pulpit was on these words: 'For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world.'—Titus, ii. 11, 12. I well remember the marked effect produced by his discourse on a large and attentive audience, and more especially on the minds of the young, on some of whom, in particular, his appeals made a deep and abiding impression. On another occasion he took for his text, John iii. 16: 'For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have eternal

life,' and preached a very characteristic missionary sermon. Though in regard to logical arrangement it was less formal than the former and not so elaborate and full of illustrations, yet it was a full and affecting exhibition of the love of God as manifested in the gift of His Son for the redemption of the world, and an earnest exhibition of the Church's duty to cherish a missionary spirit and spread abroad the Gospel to the ends of the earth.

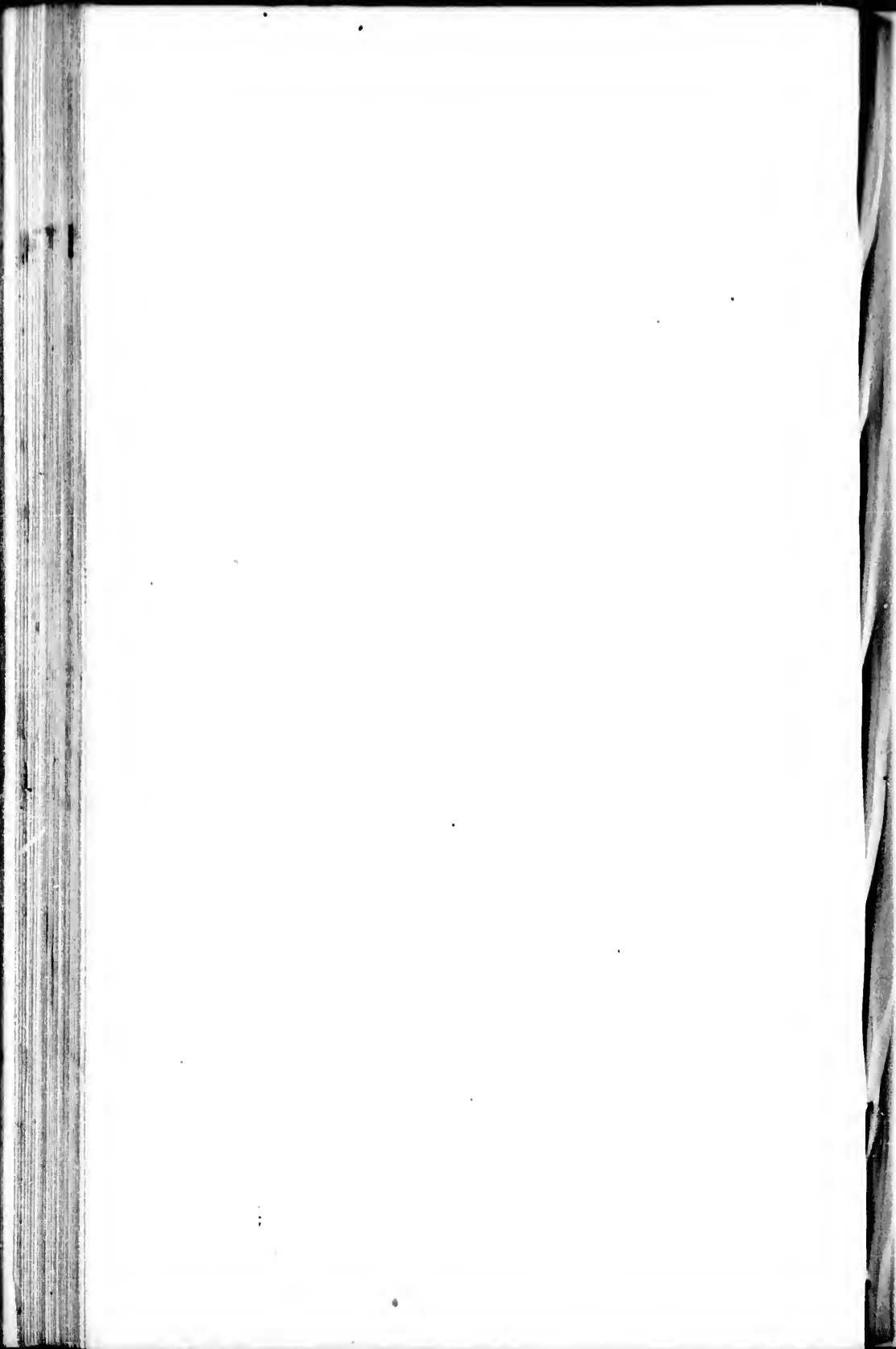
"Such are some of the reminiscences which I cherish of my pleasant intercourse with my late beloved and martyred, but now sainted brother. They leave upon my mind a distinct and vivid impression of a man of great excellence of Christian character, of good natural endowments, of considerable attainment in science and sacred literature, of unwearying perseverance, of indomitable courage and fortitude, exhibited in meeting and mastering difficulties, of ardent love for the Redeemer, and the souls of men, of a sweet and gentle disposition, and of strong faith in the promises of God concerning the universal diffusion of His Gospel. He has gone to his rest and reward—cut down in the vigor of manhood, in the morning of promising usefulness, and while girding up his loins for farther conflicts in the prosecution of his arduous work. But we know who has done it—even Him who, ruling in the heavens above and on the earth beneath, disposes of all events for the promotion of his own glory.

"In many respects Mr. Gordon resembled his great predecessor in the field on which he too fell—the illustrious WILLIAMS—the first Martyr of Eromanga. In all the high qualities of missionary zeal and fervor, compassion and burning love to the poor perishing heathen, ardent and unwearying perseverance, and endurance in the performance of his work, he was worthy of being the successor of that illustrious man. Like Williams, too, there was reserved for him a martyr's death and crown, and, as time will show, a missionary martyr's fame. From his ashes the Redeemer's cause will rise again with renewed vigor and energy. The blood of the martyrs will yet prove the

seed of the Church, and over that long benighted land of Satan the sun of righteousness will yet arise. In the future history of missions and missionaries—among the many honored and truly noble names that the universal Church will revere, I do not think I claim too much for my beloved friend when I say that his will not be the least among the thousands of the Church's illustrious standard-bearers.

“It now only remains for me to add a word about Mr. Gordon's dear young wife, whose lot and glory it was to fall by the side of her honored husband. She was a woman of great excellence of Christian character, of deep piety, and of a fervent and intense missionary spirit. She was in all respects worthy of the husband whom—forsaking father, mother, brothers and sister, and sundering the most sacred of earthly ties—she followed willingly to the scene of his future toils and subsequent missionary labors, and also accompanied in his death. She, too, will have a name and a place in the Father's house. In the future history of Christian missions her name will be honorably mentioned, and occupy a distinguished place in the hearts of thousands who love the Lord Jesus in sincerity and truth. Of both these eminent servants of Christ we now can say: ‘They rest from their labors and their works do follow them.’”

o



## PART SECOND.

---

“A BRIEF ACCOUNT OF THE FOURTH VOYAGE OF THE JOHN WILLIAMS TO THE AUSTRALIAN COLONIES AND TO MISSION STATIONS IN EASTERN AND WESTERN POLYNESIA.---1856-7.

“HAVING been requested by a minister of the Gospel in London to write a narrative of our voyage through Polynesia, in the *John Williams*, and his request being in accordance with the wishes of other esteemed friends, after due consideration, and feeling the force of some reasons urged for doing so, I feel that it is my duty to make an effort to furnish my friends with more information concerning Mission stations visited by us, than I could give in an ordinary letter: at the same time I must remark that I feel assured I have but little ability for writing anything either interesting or edifying. In writing then of persons and things as these have appeared to me, I trust I may be guided by the Spirit of truth, and that what shall be communicated may meet with acceptance. As I have previously written an account of the Voyage to Cape Town and the Australian Colonies, these places, in this paper, shall only receive a passing notice. I shall endeavor more especially to confine my observations to missionary operations in the ‘Island World,’ and as requested notice some of the features in Polynesian Missions.

“On the 23rd of July the *John Williams* left the busy Thames, and arrived at South Africa on the 1st



of October, where the ship remained for five days.— During this period I acquired much valuable information relative to the religious and political state of Cape Colony, which enjoys the advantages of British rule. The climate of this thriving Colony seems favorable to Europeans generally, though it is stated that but few of the Anglo-Saxon race there live to an advanced age. Some of the missionaries sent thither labor among Dutch farmers, while others penetrate into the interior of the country far beyond the bounds of the Colony.— The Dutch and Episcopal Churches are supported by grants from the Government, but these, in all probability, will soon be withdrawn, as there is a strong feeling rising up here, as in the Australian Colonies, against State support to any Church. The Trans Vael Boers oppress the aborigines very much since they have been permitted by the British Government to obtain fire arms; and the latter, while weeping in the bitterness of their souls, like Rachel, for their dear ones who are not, ask the white man the stern question,— ‘Why do the English help the Boers who destroy us and our children?’ When parents lie down at night they ask for their children, and in the morning ere the drops of the night are dried up reiterate the same— ‘Where are our beloved children?’ and, because there is none to answer, they weep and still enquire— ‘Why do the white men (who are bound to obey the word of God as much as the black man) help the Boers?’

“After a delightful visit, made especially so through the kindness of the Rev. Mr. Thompson and family, and the arrival from England of the *Sutlej* for India, we sailed from Table Bay on the 6th, for the Australian Colonies, and arrived at Tasmania in forty days. We encountered several gales, and were mercifully delivered from shipwreck in the Indian Ocean.

“On a peaceful Sabbath morning we entered the beautiful Derwent. A gentle breeze soon wafted our ship up to Hobart Town—now a town, but a place at one time the home of the savage and of Britain’s vile outcasts.

five days.—  
 able informa-  
 state of Cape  
 British rule.  
 s favorable to  
 that but few  
 an advanced  
 r labor among  
 o the interior  
 the Colony.—  
 supported by  
 n all probabi-  
 a strong feel-  
 ian Colonies,  
 he Trans Vael  
 eh since they  
 riment to ob-  
 eeping in the  
 or their dear  
 e stern ques-  
 coers who de-  
 ents lie down  
 n the morning  
 reiterate the  
 en?’ and, be-  
 and still en-  
 are bound to  
 ck mau) help

ully so through  
 n and family,  
 lej for India,  
 r the Austra-  
 n forty days.  
 mercifully de-  
 an.

e entered the  
 on wafted our  
 but a place at  
 Britain’s vile

“For the most part the convicts appear to have been like the Devil, unreformed and unreformable. But few of them ever gave evidence of reformation. One, banished 60 years ago to New South Wales, came under the influence of divine teaching, and for several years proved himself worthy of much confidence; and there is some reason to believe that he was beneficial to the souls of his fellow sinners, but on his return to Scotland he came under the baneful influence of some of his former companions, and was in the end executed for house-breaking. This sad circumstance teaches us an important lesson, and one which missionaries know how to improve, for they find a sad tendency in their converts from heathen practices to return to their former habits. Where the duties of the pastorate are neglected in any way, the consequences are most conspicuous even in the cases of the strong. It was, to say the least of it, a very inconsiderate act of the British Government to scatter such incarnate demons as the convicts generally are by thousands, among unoffending heathen. The inhabitants of Cape Town certainly had mercy on the heathen of South Africa, as well as upon themselves, when they refused to allow a convict ship a few years ago to land her destructive cargo; and, if the Home Government had not desisted from sending them to New South Wales, the colonists would have been excited to rebellion.

As there was a science or philosophy among the ancients—falsely so called—so there is a philanthropy among the moderns—falsely so called—a philanthropy which at the expense of justice too frequently screens the culprit from the sword of the civil magistrate whom the apostle designates the minister of God to execute vengeance on the guilty. This philanthropy which ignores the principle of capital punishment for any crime, has brought forth some of its legitimate fruits in the Australian Colonies and Polynesia, and its advocates would do well to consider this passage of Scripture, ‘He that justifies the ungodly, and he that condemneth the just, even they both are abomination to the Lord.’ The Colonists of Van Dieman’s Land

prevailed upon the Home Government to send the convicts to Norfolk. From that island they have since been removed to give place to the Pitcairn Islanders. Some, however, escaped from Norfolk — though at the expense of the lives of some mariners — and are now exerting their baleful influence in Polynesia.

“The climate of Tasmania is very salubrious. The soil is fertile even to the summit of lofty mountains, where grow trees of a prodigious size. There is a tree lying in the vicinity of Hobart Town into which, I was informed, a man can ride on horse-back. A gentleman who returned to Britain a few years ago, having on one occasion said nettles grow in these Colonies to the height of twenty feet, was told that some afterward remarked: ‘He thinks we are such fools as to believe him.’ That gentleman informed me that when he returned to these Colonies again he discovered that nettles grew to the height of fifty or sixty feet.

“Our passage to Melbourne was anything but pleasant. The country around Hobson’s Bay appeared beautiful. As we neared Melbourne and observed the large number of splendid ships lying off Williams Town, and saw the stirring population of Anglo-Saxons — steamers moving about the Bay — locomotives running on the land, and a large city amid all — we felt that God’s designs in relation to this country — which may be termed *terra paradoxa* — must surely be higher than those of gold-seekers. From observations which I obtained by the glass of the land about the Bay before we landed, I felt confident that much of it must have been submerged not many years ago. — Of this we had ample evidence when we landed. Some are of opinion that the whole country originally existed in separate islands. — That a country like Australia with such immense treasures of wealth — mineral and agricultural — also having a good climate, and situated in the Southern hemisphere amid myriads of heathen — should have been reserved till the Nineteenth century for British Protestants, drawn towards it by the attraction of the precious ore, discovered in

the providence of God in due time and for higher ends than man's ambition contemplated, is a remarkable fact, and one which illustrates the wisdom of that God who has promised to enlarge Japhet. The aggregate population of these Colonies is now not far short of 1,000,000, the nucleus no doubt of a great nation. — There were but three houses in Melbourne in 1838. — The system of letting land by auction in all the Australian colonies at too high upset prices is much inferior to that followed in the American Republic; and, as it is unfavorable to agricultural emigrants must, if not modified, retard the prosperity of these Colonies.

“Soon after landing a prayer meeting was held on behalf of the Mission cause. At the close of the meeting there was heard an alarm of fire, and many ran, who no doubt were never moved by a cry of still greater alarm from God's holy mountain. The Rev. Mr. Cooper and I proceeding to the scene of the conflagration, endeavored to save all the property in our power. I worked on the roofs of some of the houses till quite exhausted, and feared ill consequences. Some, in one hour left homeless, were much troubled by the afflictive event. Others went into perilous situations, while striving to snatch their goods from the flames. Oh! that I may profit by the lesson thus taught me by that conflagration, and strive more earnestly to rescue sinners from the unquenchable fire.\* The property lost was estimated at £50,000. We received but £70 for the cause of Him who gives men power to get wealth, and who takes it at pleasure; and some thought we did well.

“I visited the Chinese boarding houses while in Geelong, and got some young men to take copies of the Scriptures in their own tongue, from the depot of the Bible Society. There are several thousands of them in the Colonies; and still they come although obliged to pay each £10 on landing. Some of these have subscribed towards the building of a Church.

\* “The most magnanimous deed done on that occasion was performed by a young woman. One with whom she had been at enmity having been left destitute was treated humanely by her. Being in distress she spoke kindly to her, took her own bonnet and put on her enemy's head.”

We returned to Melbourne on the 30th, and concluded our meetings in that city by attending a farewell meeting held at the Mechanics' Institute, after which a steamer waited on the Missionaries, and bore them and a large number of sincere friends down the Yara to Hobson's Bay, where, on board of our barque, we were affectionately commended to the care of the God of Missions, and in a few hours were off for Sydney.

“January 6th, 1857, we arrived at Sydney. The scenery around Port Jackson pleased us much, and gave a magnificent aspect to the landscape. The Port, narrow at the entrance, gradually expands, and swells out into a capacious basin extending twenty miles inland. In this splendid Port are about one thousand coves, formed by rocky, yet wooded necks of land, and all around are narrow cliffs and woodland hills. Sydney is built of white freestone and exhibits the wealth and greatness of a first-rate English town. Its situation is the most delightful of any town in Australia.

“A few days after landing, Mr. Howe and I visited Newcastle and Maitland—the latter being distant from the former twenty miles on the banks of the Hunter, which, like the Yara, resembles a narrow canal cut through a meadow. The soil of this river is formed of an alluvial deposit many feet deep, and being irrigated by the streams which flow from the melting snows of the Australian Alps, yields two crops annually without much culture—some say—for forty years! I spent some happy hours while in Maitland with the Rev. Mr. McIntyre, who is making some self-denying and laudable efforts to promote Academic education in the colony. Newcastle is a small town, whose progress is retarded by its convict population. It has a fine harbor, and abundance of coal, which might be made a source of much wealth to the place. There is a magnificent hill above the town, from the summit of which Mr. Howe and I got a fine view of the surrounding country.

“While in Newcastle I had a strong desire to see some of the aborigines of this part of the country, and having been disappointed on the morning of the 14th by the steamer not calling in due time, I had my desire fulfilled about noon by part of a tribe coming in from Port Stephen. With these I sat down upon the grass in one of the squares, in wigwam fashion. The chief and one or two more could speak English, and I was therefore enabled to converse with them about the salvation which is through Jesus. They seemed to have much better ideas of God as the Creator than of God as the Redeemer. The tribe of this district, like those of Maitland, Sydney, and Melbourne, may now with a few individual exceptions, be numbered among the things that were. Why do they thus fade away before Europeans? is a question which has frequently been asked and to which many suppose it difficult to give an answer. I shall merely endeavor to remove some of the difficulties connected with this question, which, however, may be sufficient to show that the ‘Puritanism’ which the *Westminster Review* denounces as the cause of the destruction of the Polynesians has not injured this race. The Wesleyan Missionaries in their report make the following statement:—

“‘The condition of the aborigines becomes more deplorable as colonization advances. Their lands are rapidly passing into the hands of the settlers, their grain is driven away by the new comers, and their excellent roots destroyed by the white man’s sheep. Thus deprived of the means of subsistence, and not daring to venture into the interior lest they should be murdered as intruders by other tribes, they generally resort to begging and pilfering from the Colonists, with whom they are in consequence often brought into painful collision. Loathsome diseases still aggravate the evils under which they are wasting away.’

“‘The shooting of a native,’ says Mr. Jameson, ‘is not regarded in the jurisprudence of the bush as a murder.’ Their traffic with Europeans is almost exclusively in intoxicating liquors, which their constitutions cannot stand as well as those of Europeans; and the demoraliz-

ing influence of the convict population can hardly be estimated. The remnants of tribes found scattered about the seaport towns are poor specimens of this race in general, and these circumstances account for those erroneous views which have been entertained by some ethnologists, that they are an inferior race to whom the term Alforas has been restricted. Some tribes are much blacker and more diminutive than others, which are not inferior in personal appearance or in intellect to the New Zealanders. The former obviously belong to the black race of Polynesia. Missionary operations have been almost exclusively confined to the remnants of tribes scattered among the European settlers, which circumstance goes far to account for the failure of Missions to this ruined people. Their Polyglottism throws peculiar difficulties in the way of missionary success, but not more than the Polyglottism of the Western Polynesians.

“The Moravian Missionaries who were laboring among them in Victoria have of late returned from their work unsuccessful, and complaining of Government interference as the cause. But few now seem to care for their souls, as there is a general prejudice against them as an unimprovable race — a great mistake. Those who have been taken into schools learn readily, and some travellers speak in high terms of their aptness to learn the English language. Major Mitchell remarks: ‘I am convinced that the New Hollanders are not so debased in intellect as some writers would lead us to suppose, and by kind and good treatment it is easy to gain their lasting affection.’ My heart yearned over those with whom I conversed, and for whom I could do but little more than pray. The chief had his war club bound up in a piece of cloth, and when I found out what it was I gave him a handkerchief in exchange for it. In the evening two New Zealanders called at our hotel, one of whom was tottood, and the other had rosy cheeks like a good-looking European. They are a superior race and far advanced in the arts and sciences. Some are ship-owners and captains of vessels, and transact business

at the Banks of the Colonies. These two young men had been to the New Hebrides and knew the Missionaries on Aneiteum. The number of aborigines in Australia has been estimated at fifteen thousand, but as there has yet been only a small part of this great country explored, the population cannot yet be correctly estimated. In the evening the steamer called, and we were soon off for Sydney. Meanwhile the heavens were black with clouds and loud peals of thunder broke over our heads, which soon gave way to serene sunshine, and everything in God's temple uttered His praise. On the 28th, after fulfilling our mission to the colonies by preaching missionary sermons and addressing religious meetings, at which about £900 were collected for Foreign Missions, we sailed for Eastern Polynesia.

Sydney and Melbourne, in proportion to their population, are much better supplied with ministers of religion than some small towns and districts. A goodly number of faithful ministers and pious, intelligent church members who migrated thither, organized some of the existing thriving congregations. Among these were two or three excellent Episcopalian Bishops, among whom was Bishop Perry, whose company I enjoyed very much.

“When on the platform of the Bible Society in Melbourne, turning to the ministers around him he said: ‘It would be too little for me to say you are my brethren — you are my fellow-labourers in the Gospel of our common Lord.’ My heart's desire is that Nova Scotia may be blessed by men of a kindred spirit.

“Innovations, I am sorry to state, which modify the simplicity of the worship of God in the Sanctuary among English non-conformists, are not wanting in the Australian Colonies. Such things are too frequently the concomitants of a smooth-preaching ministry. From several numbers of the *Ecclesiastical Review* of 1856, and reports of Evangelical Alliances, it is obvious that a considerable number of ministers in England wish to be smoother preachers than were



Christ and his Apostles ; and hence they have smoothed eternal punishment out of their sermons altogether. I fear that a world-pleasing spirit too frequently finds its way into the pulpit in these Colonies as well as in Britain, to the injury of souls. I endeavoured on a certain occasion to preach a plain simple sermon to a congregation (in which I trust I succeeded), but was subsequently told by the pastor that such plain preaching would be unacceptable to many, and that from himself would injure his standing in the community. This he seemed to deplore.

“The civil governments favor Antichrist as much, if not more, than Christ, and infidels have no reason to object to the views entertained by some Christians in relation to subjects which sometimes demand the Scriptural attention of Governments. The Roman Catholics have considerable influence in all the Colonies, and if the Emigration Company send out five thousand Irish women to lessen the disparity between the sexes, as proposed, they will rapidly gain more influence. In this, however, they are opposed by the Victoria Government which is now a powerful rival of the Government of New South Wales.

“While the religious communities of these Colonies are forward in many good works, it is somewhat surprising to find how backward they are in the support of religious periodicals, several of which they have allowed to die and be buried without any obsequies, although worthy of a nobler end. The Wesleyans of the Colonies are very active in the Missionary cause, and have taken the whole responsibility of the Wesleyan Missions of the South Seas upon themselves. The Congregational Churches of Sydney have had a Foreign Mission Board for several years which of late supports Messrs. Creagh and Jones, at Mare. But it is in vain to think of obtaining sufficient missionaries from the Australian Colonies to labour in Polynesia for many years to come. We did something towards promoting union among the Independents and Presbyterians, but I am not sanguine about any important results further than an increase of contributions. The last contribu-

tions which I received for the cause of Christ were from the children of Dr. Fullerton's congregation after having preached to them from the text, 'Lovest thou me?' which I endeavoured to improve practically by answering the two following questions: Why should we love Christ? and how should we show our love to Him?

"Isaia the Rarotongan interested and amused some of our meetings very much, by relating the changes effected in the domestic state of the natives of Rarotonga by the introduction of the Gospel. He never saw an idol till he saw the idol of his forefathers in the Museum of the London Missionary Society in London. Said Isaia:

"He is a great big fellow and when I saw him I was greatly astonished and climbed up and broke off a piece of his nose to take to Rarotonga, and I asked Dr. Tidman to let me take him back to Rarotonga, to show the young people the queer thing their fathers worshipped, but he say, 'No let you do that.' The present king of the Sandwich Islands in like manner never saw an idol till a few years ago he saw that of his forefathers in a Museum in Boston. 'The idols he shall utterly abolish.'

"On the 8th of Feb. we sighted the Three Kings, small islands to the north of New Zealand, and on the 12th crossed the meridian of Greenwich; and, being at the Antipodes our barque began to look homeward. We felt much satisfaction in knowing that we could not get much further from Britain. In W. long. we were soon called to the exercise of patience by having to contend with head winds for nearly three weeks, during which time we made but little progress; for striving to get onward in the right direction, like the soul contending with opposing elements, we were obliged to beat, beat every inch of the way against wind and tides, and had consequently much reason frequently to enquire if we were making any head-way at all. Subsequently a dead calm stole upon us which hindered us more in our progress than all the contrary ele-

ments with which we had to contend, for our barque then rolled lazily on the ocean, notwithstanding all our efforts to propel her forward. Ah me! thought I, may there not also be something worse to contend with in the spiritual voyage than opposing powers of which so many complain? After some wearisome hours our eyes were at length on the 8th of March greeted with a pleasant view of Raivavai, one of those Polynesian Islands which, in the wide expanse of the ocean is like an oasis in the desert, and on which the mariner, like the weary traveller, delights to fix his eyes and desires to plant his wandering feet. Raivavai is one of the Austral Islands on which native teachers from Tahiti have laboured with some success for thirty years. — The population of the group has decreased rapidly, especially where no European Missionaries reside among the natives after they come in contact with foreigners. The London Missionary Society has no European Missionaries on this or the Marquesan group (the latter is of much greater importance than the former,) but the Tahitian missionaries have sent native teachers to each. The Sandwich Island missionaries have been directing their attention for several years to the Marquesas, and their agents are now labouring there with encouraging success in converting the debased cannibals. Strange to state, they are opposed by the agents of Rome, who in the name of France and the Pope are already hindering the Gospel very much in these seas.

“While in Britain I heard remarkable statements made relative to a great work of reformation wrought among the savages of this group by the instrumentality of an American sailor who got cast away among them. He married the daughter of a chief. She afterwards accompanied her husband to America, whither they went for the purpose of obtaining assistance in the good work, which was too readily granted them. — Now if the friends of Missions in America who supported this villain had communicated with the Missionaries at Honolulu on the subject of the runagate’s self-imposed mission, they would have saved themselves the trouble of exhibiting him and his wife at public

meetings, and the burning shame which they must have felt when they subsequently obtained a true account of his character from San Francisco.

“On the 11th inst. we sighted the peninsula of Tahiti, where Capt. Wallis first landed, and early on the following morning our barque sailed round the island to the harbor, a distance of forty miles. We had a pleasant view of the island as we sailed to Papiete. Every eye was intently fixed on the surpassingly grand scene opening up before us. It is quite impossible for those who have not visited Polynesia to form any right conception of the charming landscape of this truly beautiful island. We have not here the romantic mountains of South Africa, with their bald heads, but a country clothed with a rich garment of imperishable tints, from its fertile banks, which embrace the ocean, to the summit of its loftiest mountains. Some of these lift their majestic heads far into the clouds, which frequently rest upon them; and while the thunder peals above, the traveller is reminded of Sinai in all its hallowed and awful associations. Mount Orahena is 10,895 feet high and very beautiful, presenting from its base to its summit, on the north-west side, the appearance of a curiously wrought piece of workmanship richly embellished. Brutish must be the soul which could contemplate such a scene on the wide ocean without entertaining some of the feelings of Moses when he said, ‘I pray thee let me go over and see that good land that is beyond Jordan, that goodly mountair and Lebanun.’

“Tahiti belongs to the mountainous class of islands of the Pacific, which are in general more beautiful than the hilly or low coralline islands. The immense heights of these islands present every variety of shape — pyramid and spire — their beauty and grandeur being so blended as to awaken the most delightful emotions. The landscape is so adorned with hill and dale, lawn and woodland, gentle stream and dashing cascade, that it cannot be much surpassed in beauty even in the fairest portions of the globe. Tahiti is the country by

whose murmuring streams, spreading banyans, noble mountains, and gorgeously ornamented amphitheatres, Plato and his compeers would have delighted to revel. The banyan has a peculiar manner of extending itself, by dropping down sprigs from its lower branches to the ground, in which they soon take root, and grow up, as if independent of the parent stock, till they suddenly unite with it again and thus form one huge tree. I measured one of these trees of a recent growth, and found it twenty-seven feet in circumference. It is one of the few species which annually sheds its foliage in the tropics. Vegetation advances so rapidly in these islands that a few days before this tree parts with its old raiment the new is found prepared in neat folds, ready to take its place; and, as if impatient for an opportunity to praise the Creator, it suddenly casts off the old and exhibits the new in all its freshness and beauty.

“Through the coral reef—forming a semicircular break-water—there are two entrances to the harbor of Papiete. The white foam marks the boundary. But I must not dwell longer on the physical appearance of this paradisiac island, but endeavour to describe some of its moral features.

“Tahiti was discovered in 1767. Popish missionaries from Peru landed on it in 1774, who, leaving the heathen a wooden cross, quit the island in less than a year, the field being too difficult to work with wooden crosses. The Protestant missionaries, who arrived by the Duff, landed in 1796. The results of their labors, and those of their successors, are well known. A little before their arrival the island was visited by a dreadful earthquake which produced great fear in the minds of many of the natives. When the Duff came into the harbor they went on board, and were not a little astonished at the manners and habits of the new comers, especially at the worship of Jehovah, to them at that time ‘the unknown God.’ These men, said they to each other, must be the servants of the great God about whom the Pitcairn Islanders spoke to us,

as the men who teach all nations the knowledge of the true God, who has sent the earthquake before them to shake our island. At that time they received the missionaries with some degree of fear, but which, as subsequent events proved, had little hallowed influence on their hearts—and to this day they call the *Duff tarapu*—earthquake. A somewhat similar circumstance is related as having taken place in connection with the introduction of the gospel into the Fiji Islands about twenty years ago. It was preceded by a fearful thunder-storm which produced great terror on the minds of several natives, and influenced them in sparing the native teachers and receiving them as the servants of Jehovah, even when they were making preparations for having their bodies served up at a feast. From the early statistics of the mission it appears that the London Missionary Society sent to this field about 70 missionaries in the brief space of two or three years. Of these 38 only landed on Tahiti on account of the capture of the *Duff* on her second voyage. Some of the excellent friends of Missions about that period obviously mistook the nature of the missionary work. The 'model settlement' system turned out a complete failure, especially at the Tonga Islands where 11 mechanics were left, several of whom, too, suffered nobly in the cause of Christ till obliged to leave the place. Some of those who fled from Tahiti to New South Wales after trials multiplied upon them, suffered more on the passage, and during the first years of their residence in the Colony, where one of their number at Paramatta was cruelly murdered, than those who remained in the mission field. Some of the faithful few who left Tahiti returned from the Colony of Eimeo, where the first fruits of the Mission, after twelve years of toil, was reaped in the conversion of King Pomare. Mr. Nott was one of those faithful missionaries who subsequently translated much of the Bible into the language of the Malayo-Polynesians—a great and glorious work, for which his name should be held in lasting remembrance. Mr. Brown in his History of Missions justly observes in relation to the

South Sea Missions : 'When man made as if he would carry all before him little was effected, — when he found he could do nothing much was done.'

"Thirteen years have elapsed since the French landed on Tahiti, and after a desperate struggle with the people, in which the latter lost the most men, they obtained the victory; chiefly, however, through the treachery of a bribed native who led the enemy to the successful capture of one of their natural strongholds. They next tried to take Huahine, one of the Society Islands, where there are not two thousand of these simple natives, but were repulsed with considerable loss, and the Huahnieans are still free from the French yoke — one which the better class of Tahitians feel to be very galling. As soon as the French assumed the reigns of government they divided Tahiti into small districts, and over the congregations placed teachers chosen as school masters are usually selected. Thus by one act the civil government took the entire control of all the congregations of the island, and by stringent laws prohibited any religious teacher to teach or preach out of his circumscribed sphere of action, or to exercise discipline in his church in accordance with the Word of God. The government thus easily got the few conscientious and faithful missionaries rooted out; and two or three native pastors, who were willing to suffer banishment rather than submit to the unscriptural rule of the civil power in God's house, are now in exile. A day of trial thus came suddenly for the trying of the missionaries and their converts; and some having been tried were found faithful, while others were found shamefully wanting. Some of the foreign missionaries have sacrificed their principles in relation to Christ's headship over his Church and have become the friends of the enemies of God; while others who seemed not far from the kingdom of heaven have turned from the holy commandments delivered unto them. Mr. D. (a Presbyterian), who is still in connection with the London Missionary Society, is the only missionary who has now a pastorate of a congregation in Tahiti; and he has much reason to mourn

bitterly on account of his error in making any truce with Rome, for the Papists are now making more converts in his congregation than in any part of the island — fifty having of late been baptized by them. It is obvious that missionaries, as well as ministers who labour as pastors in Christian countries, too frequently mistake their calling. To buy, sell, and get gain, seems to be the natural calling of some. Who would believe that there are missionaries in Polynesia who have cleared £1,000 by trading! Romish missionaries, well skilled in trading from the beginning, have now entered Tahiti. These know how to throw a little dust into the eyes of Government officials and the faithful in Valparaiso, and are turning princely donations — given to help poor missionaries — into that which has drawn some out of the way and ‘pierced them through with many sorrows.’ Some good missionaries with large families, increasing wants, and but small salaries, have strong temptations to transgress in this matter. But I must now turn from this painful theme dwelling on which I feel, like the excellent Bernard when writing on the same subject, as if I could write every sentence with tears.

“We remained four days at Tahiti, and were much pleased to witness the high esteem and deep affection which the small party of faithful natives manifested towards Mr. Howe on his return. They pressed around him like children to a parent beloved. He and I while walking through the town of Papiete, were hindered considerably in our progress by men, women, and children pressing forward to get hold of his hand in order to give him a hearty welcome.

“Returning homeward we saw Queen Pomare, in company with French officers and her native retinue, going on board a steamer for Raiatea. She entered the boat before we reached the wharf. On seeing Mr. Howe she bowed her head sorrowfully, and seemed to wish for a place to weep. She has much reason to weep, and all her people with her, for they are now trodden down by strangers who devour their country in their presence and lay waste their pleasant institu-



tions. When they contrast its present moral aspect with its appearance 20 years ago they say. 'Tahiti was then a garden — it is now a wilderness.' Some of the foreign merchants are now leaving and seem to feel that a curse is resting on the place.

"It is quite impossible to obtain a correct idea of the working out of the Papacy — by observing its operations in countries where the civil government is not its mean servile in giving effect to its mandates. — The heralds of the wooden cross have tried again and again, east and west, to subdue the Polynesians under the dominion of Antichrist, and wherever they have not succeeded in getting the use of this carnal weapon — the civil government, the rod of their power — their failures have been signal. Such has been the result where the Polynesians uphold the Scriptures and maintain their independence. They tried Tahiti twice without this power and signally failed. The same remark is true of New Caledonia. In Samoa, lacking this special aid, all the diligent efforts of the Priests seem to be almost useless for the advancement of their cause. The Romish Bishop of Tahiti maintains through this instrumentality, not only an influence over the districts of the Island but also the supervision of the press — the press — Rome's dreaded foe — safe only when tethered with a Papal chain. Mr. Howe's printer a short time ago printed for some of the merchants, public notices, without his knowledge, but for that Mr. Howe was called to account. On proving his innocency he was dismissed — with a warning that if such a use of his press were made again he would be held accountable for the crime. It was a happy circumstance for the Rev. Mr. Geikie that he resided under a government free from the control of the Papacy, when he dared to answer the 'Pastoral Letter' of an Archbishop of the Romish See in Nova Scotia. Mr. Howe on one occasion merely replied to a little tract written by a Bishop of a small island, and though Mr. Howe had the authority of the former Governor in Council for what he did, yet the Bishop sought to have him signally punished.

“ His Lordship in company with a runagate missionary, examined the public Schools a few days before our arrival and awarded the prizes to the Roman Catholic children, after which some of the parents rose and said they must petition the Governor to allow French Protestant missionaries to reside among them, that justice might be done to their children. They drew up a petition for this end and it was headed by the Queen’s signature. The missionaries favor this movement, but I cannot see that any permanent good can result from it at least under the present administration. Mr. Howe, like Paul in Rome, now dwells in his own (hired) house, receiving all who come to him, for he is not permitted to preach in the fine Mission Church hard by his door. There is this difference, however, between Paul and Mr. Howe: the servant of the Lord in modern Rome seems to have less liberty than the servant of the Lord had in ancient Rome.

“ I visited the Sabbath School of Papiete and attended the native service held in the church on their Sabbath, which by Romish authority has been changed from the first to the second day of the week, and found only 20 children assembled — where in times past nearly 100 met to receive religious instruction. The congregation, Mr. Howe says, is but a wreck of what it once was. It was truly affecting to see Mr. Howe sitting in his pew — not daring to enter his pulpit — while a native teacher was addressing the congregation. There seems to be one obstacle in the way of the triumph of Popery in Tahiti, viz.: the presence of Mr. Howe. If he were removed they would have but little opposition from any other party. Of the Church in this place it may be said as of Sardis, ‘Thou has a few names even here which have not defiled their garments.’ On the evening of the 16th, we had an interesting and profitable farewell meeting at Mr. Howe’s house, at which the American Consul and other pious foreigners were present, and on the following day we sailed from the Society Islands, leaving the little romantic island of Pineo on the left.

“As the distance from Tahiti to these Islands is only about one hundred miles, and the trade winds favored us, we had a quick and pleasant passage to them. We remained in this group a week — spending the time at Huahine and Raiatea — the scene of the Rev. Mr. Williams’ early labors. The population of any one of these islands does not exceed 2,000, though they are all capable of sustaining a much larger number of people than has ever been known to exist upon them, for every foot of land, from the fruitful valleys to the summit of their highest mountains, seems like a rich, well-watered garden — blessed abundantly as Joseph’s land in regard to ‘the precious things brought forth by the sun; and the precious things put forth by moon, and for the chief things of the ancient mountains and for the precious things of the lasting hills.’ The Rev. Mr. Chisholm of Raiatea, as also Rev. C. Barff of Huahine, received us kindly. Mrs. Gordon, myself, and Mr. Chisholm (to whom we are indebted for many offices of Christian affection) started one afternoon to ascend one of the mountains of Raiatea. After wending our way through dense forests of fruit trees, which perfumed the atmosphere with their pleasant fragrance, we arrived at the top of one, whence we obtained the most magnificent view of the hilly and submarine landscapes with which I have yet been favored. We stood on the summit of a mountain from whence we saw Raiatea from east to west, with its splendid atoll-reef and fair lagoon; and Tahaa and Barbora, in all their romantic grandeur. The coral reefs of this island rise above the waves. The water varies in depth from one foot to two hundred feet. These lagoons are numerous in the Pacific. The white beach of Raiatea, surrounded as it is by an oval sheet of shallow water of a bright green color, and enclosed by a glittering ring as white as hoar frost, presents a fine contrast with the blue waters of the ocean. The swelling waves produced by the South-east trade wind are truly beautiful as they dash against this ocean-barrier in a continuous ridge of blue water, curl over the reef and fall in an unbroken cascade of foam

dazzling white. The submarine landscapes of the transparent lagoons are highly picturesque, diversified by unrivalled colors of vivid green, brown, yellow, purple, red, and blue. Some pieces of coral formed beneath the water appear as beautiful as bunches of red roses. The living insects build the tombs of past generations

‘With simplest skill and toil unweariable  
No moment and no movement unimproved,  
Laid line on line, on terrace, terrace spread.’

The tower of Babel, pyramids of Egypt, wall of China, English Docks — the mightiest works of the proud children of men, fall short of the works of these little architects of the Creator.

“The Society Islands have long been blessed with the light of the Gospel. Their inhabitants and the Tahitians have much intercourse, and cannot be distinguished by personal appearance or dialects. Capt. Cook visited Huahine and Raiatea several times, while thick darkness shrouded them in a mantle of death. He was much pleased with the flattering reception given him on his last visit, save and excepting that given by the ‘old hags,’ as he called them, to whose embraces he involuntarily submitted.

“On these occasions they lavished upon him abundance of tears and kisses, — things, by the way, which should not be valued too highly, for it is obvious from the past history of these islanders that any voyager who would treat them kindly and give them presents, though he were never to name the name of Christ among them, would have no reason to complain of a want of such attentions, nor even of still more substantial tokens of their friendship. Had Capt. Cook been a Christian missionary seeking to open up Polynesia for the diffusion of the Gospel, though he might not have been the means of converting one soul, yet he could have written more interesting reports than some missionaries who have since labored in Polynesia. In reference to the natives of Wallis Islands, who once

received Protestant teachers, Roman Catholic agents state: 'All the old chiefs came to kiss our hands and offer us cocoa-root in sign of friendship.'

"While at Raiatea we had several opportunities of meeting with Rev. Mr. Chisholm's congregation. His flock was large, but orderly, and apparently attentive to the Word of God. They held Bibles in their hands, and frequently referred to them during the sermon, of which they took notes. The most attentive hearers of the Gospel in Tahiti have also the same practice. The native men generally wear a shirt and a loose garment worn like an apron or broad girdle, and the women dress in flowing attire adapted to the climate. We visited the old residence of the Rev. John Williams, saw the pulpit in which he preached, and some of his other handiworks. The civil wars, which greatly disturbed the churches of this group two or three years ago, have subsided, and peace now seems to maintain a blissful reign. In one only — Borabora — troubles are apprehended. It is but right to state that their wars are now much less sanguinary than they were in the days of heathenism, although the natives use European weapons of warfare.

"In general the system of government in Polynesia is akin to the fudalism of the dark ages in some parts of Europe. The rival interests of different parties coming into collision, war is too frequently the result. — This is the case even with those calling themselves by the name of the Prince of Peace. A few years ago the Huahineans bravely defended their country against a French invasion; but shortly after a civil war breaking out among themselves, one of the parties invited the French to come and assist them in subduing their foes; but the French declined interfering. A great change for the worse has no doubt taken place in the morals of the natives since the French authorities removed some of the restrictions of hated Puritanism in relation to heathen dances and other things. Nevertheless, as there is much reason to believe that the Tahitian Mission was much injured by trading mission-

aries previous to the occupation of the island by the French, they should not be made scapegoats. The French Government is endeavoring to reform the natives by disallowing their heathen dances. Now they only admit of a modified style of dancing, such as is in fashion in European society, to be engaged in on Sabbath evenings, and special occasions.

“Leaving the Rev. J. Barff and family at Raiatea we sailed for the Hervey Islands on the 25th, where we arrived on the 31st inst. The islands in this group are seven in number, and lie from 500 to 600 miles west of Tahiti. The population at one period, it is supposed, was about 14,000; but is now much less. — Mangaia was first visited by us. Early on the morning of the 31st, ere the sun had arisen, our eyes were greeted with a pleasant view of Mangaia. It is a hilly island, having a barrier reef running in a direction parallel with the coast, and without a harbor. As none of the Hervey Islands have havens, the *John Williams* does not anchor at the group, and consequently not unfrequently experiences much difficulty in landing stores for missionaries. As soon as the ship's flag was descried, several canoes — in one of which was Rev. Messrs. George Gill and W. W. Gill — came off to meet us. Our welcome from the brethren was most cordial. We were soon speedily conveyed over the reef by the natives, who were very much pleased by the return of the Mission barque. Natives, standing in the water on the reef, received the canoes as they approached, and took them safely over amid the joyful and loud acclamations of the multitude. Some of the sailors who had been in the vessel to England were natives of Mangia. They were received by their friends in the usual way — by rubbing noses. To touch the hand of a friend or stranger with the nose, seems to denote much respect and attention. The English sailors suggested that their mode of salutation might account for the flatness of their noses.

“On arriving at the Mission premises, on which are some fine buildings, tastefully arranged, we found the Mission families in the enjoyment of much health and

of many comforts. The visits of the *John Williams* to some of these islands, on which Mission families are so isolated, not unfrequently draw forth tears of joy. — The periodical return of the ship appears to be almost a condition of the existence of the cause of Christ on some islands.

“On the 3rd of April Rev. Geo. Gill having kindly provided us with horses in order that we might visit a station on the opposite side of the island, we started, accompanied by Rev. W. W. Gill. But Miss Geddie, having been seated in Mrs. Gill’s palanquin, a native bore her away amid the tumultuous shouts of those who followed. On reaching the station we found her at the Mission premises in the midst of a large concourse of natives, who were kind, and seemed very much pleased with their new visitor. At that station a large church, dwelling house, and school-room were unoccupied for want of a missionary. Mr. W. W. Gill, who had been stationed there, was obliged a week before our visit to the place, to remove to the opposite side of the island to occupy Mr. Geo. Gill’s station, since the latter was going to Rarotonga to take Mr. Buzacott’s charge — Mr. B. after a long and valuable service, being under the necessity of returning to Sidney for the purpose of recruiting his health.

“One of the leading men of the district urged me very strongly to remain and occupy the vacant Mission premises. Seizing me by the arm, when he found his eloquence insufficient to gain his point, he appeared as though determined not to let me go; and, turning to Mrs. Gordon, besought her by all the terrors of the cannibals of the New Hebrides, to use her influence towards getting me to remain. But on Mrs. G. saying she was willing to share my fate whatever it might be, in seeking to make Christ known to the heathen, he appeared quite disappointed, and said: ‘We have many heathen here yet, though we have the Bible.’

“As Mangaia is not mountainous it is easily traversed. Small streams are well bridged by the natives, whose public words reflect much credit upon their architects. The valleys are beautiful; and its wall of

defence, admirable. This wall entirely surrounds the island. It is about 100 high, and 300 yards broad. — In some places its inner and outer sides are quite perpendicular. It has caverns through which, by the light of a torch, one may travel a quarter of a mile. I had not the means of examining it chemically, but thought it contained carbonate of lime and iron, on which the oxygen of the atmosphere acts powerfully. It contains a deep chasm, into which in former days the party victorious in war mercilessly cast their captives. We passed through fine fields of taro in some valleys — preserved from inundation by this wall. A field of taro presents the appearance of a flourishing field of turnips. New crops are obtained by cutting off the tops of the taro and planting them in the ground. The root is quite farinaceous, and one of the best that God has given to man. The pine apple grows here. — The bread-fruit is about 8 inches in diameter, and when cut through the middle presents the appearance of two nice cakes kneaded in pans, and prepared for the oven. New cocoa nuts may be had at all seasons; and but few of these contain each less than a pint of water, which is refreshing and preferable to the best lemonade. The old groves of cocoa-nut trees are called, heathen; and the new, christian. We were kindly presented with draughts from the cocoa-nut as we passed through the native settlements. I remarked to some of the natives that our blessed religion was like a cocoa-nut: that the hard heart must be broken by the hammer of the word before the reviving milk could be tasted; that repentance was the rough part of it, on account of which the foolish and unbelieving rejected it, like a young man, ignorant of the value of cocoa nuts, whom I knew in America. He despised them till one day, on seeing one broken, he tasted it, after which he no longer despised cocoa nuts. — Mr. Gill observed that the natives were much interested by simple illustrations of that kind.

“On Sabbath morning the ringing of the bell at 5 o'clock announced the hour for prayer; at 9, for the Sabbath School; and at 11, for the public services of



the Sanctuary. The prayer meeting was large and interesting. About 500 children were present at the Sabbath School, and they sang the praises of the Lamb very sweetly. Each class, in order, left the school room, following the teachers. Mr. George Gill preached his farewell sermon to a congregation of about 2000, his text being — ‘Finally brethren farewell, etc.’ At the announcement of it tears stole silently down some cheeks. I preached to them in the evening, Mr. Gill interpreting, from these words — ‘The Lord’s fire is in Zion, and his furnace in Jerusalem.’ Isaia spoke to them about the wonders which he saw in Britain and added seriously — ‘All this is true.’

“On the morning of the 6th Mr. Gill’s family and furniture being on board, and we all ready to set sail for Rarotonga, a circumstance occurred which delayed us for two or three hours; it was Isaia’s marriage. He married a half-caste — her father being a Frenchman, and very reluctant to part with his daughter. Isaia did not get his consent till the barque was about to sail. He said he never met with so stubborn a Frenchman. The nuptial scene was quite exciting. Many flocked to the marriage. Others assembled to bid Mr. and Mrs. Gill an affectionate farewell. Some were rejoicing, others weeping bitterly. Among the latter, especially, were Mrs. Gill’s domestics. After the marriage Mr. Gill called upon the bride’s father. He appeared much pleased with our visit. He presented his daughter with \$150, and gave her some boxes of clothing. We then bade Mr. W. W. Gill farewell, and pressing our way through the multitude got safely on board, and were soon under way for Rarotonga. When Isaia and his bride came off, Mr. Turpil, the first mate, assembling the sailors, gave them three cheers. Meanwhile the ducks, turkeys and pigs, which had been put on board, treated us to some discordant airs.

Next day we landed at Rarotonga — the largest and most important of the Hervey Islands. The sketches

of the mission premises, etc., given in the 'Gems from the Coral Islands' are very good, but they give but faint representations of the Creator's magnificent works on this island. The *John Williams* was delayed at Rarotonga till the 15th inst., till which time we had the privilege of enjoying the company of the Rev. Mr. Buzacott and Mrs. Buzacott, and family, by whom we were hospitably entertained. Mr. Buzacott has been for some time superintendent of the Normal School, and of a printing establishment, in which six printers and some book-binders are employed. We attended several very interesting missionary meetings. At one of these, five teachers with their wives, were commended to God in prayer, for His work on other islands. They seemed much attached to Mr. Buzacott and his family, and parted from them with many tears.

"On the evening of the 14th, we bade the mission family an affectionate farewell, and sailed for Aitutake, where we arrived on the 16th. Aitutake is a low, beautiful island, resembling Mangaia. Our mission party having been reduced to three in number, landed in a native boat, about sunset. On landing we met Rev. Mr. Royle—the faithful and devoted missionary at Aitutake—who received us with many marks of Christian regard. Some of the natives who took us on board were neatly dressed, and having been on board of whale ships could speak English. On first seeing the *John Williams* they said they took the vessel to be a whale ship, but on finding they were mistaken they hastened home to put on their best clothes. On nearing the shore a crowd of natives dashed into the water, and seizing the boat carried it and us all to the beach. They spoke in the highest terms of Mr. Royle.

"Previous to coming to Aitutake I had heard of the progress of the work under Mr. Royle, but the half was not and cannot be told, till the day of 'multitudes—multitudes in the valley of decision.' But I am persuaded that if the Churches desire full and correct information concerning the Lord's work on these is-

lands, they should seek it in the records of such faithful and laborious missionaries as Mr. Royle, and not from the jottings of swallow visitors, who may be more ready to write of things as they appear than as they really are. Williams said he could never content himself within the limits of a single reef, and in some respects it is well he could not; but it certainly has been for the eternal well-being of not a few souls in Polynesia that such men as Mr. Royle were willing — though much against their natural inclination — to content themselves within the limits of a single reef, and concentrate their labors on a somewhat circumscribed field of labor. Mr. Royle was preceded by several native teachers, who, with one or two exceptions did more mischief to the cause of missions than they did it good. Mr. R. says it would be well for foreign missionaries were they never preceded by some of these men. From the admirable addresses delivered by Mr. Williams to some of the teachers whom he sent to these islands, it is obvious that he well knew what their qualifications should be; at the same time it would appear that he did not consider it absolutely necessary that all of these should be members of a Christian Church; consequently nearly all the teachers sent by him to Samoa fell into the sins of the heathen. Such, at least, is the testimony of some of the Samoan brethren who have labored for nearly twenty years in that group.

“ At Aitutake we were much gratified by witnessing the excellent order which seemed to obtain in all ranks of society. Women were not seen loitering about the wharfs or markets. In one large school-room we were delighted to see an industrial exhibition of native articles. The room was lined with 200 hats — which sell for 3s. each in America — 150 bonnets, and 60 European garments, obtained from whale ships, besides 2916 yards of native cloth, laid very tastefully upon tables and benches. During the past, and a part of the present year, they have, in addition, made up in money arrowroot, etc., the sum of £312 10s. for the London Missionary Society, without mentioning large contri-

contributions of pigs and poultry to the mission ship. In all their contributions amounted to about £450! It is but just to mention that the Mangaian also, who gave £500 (?) for Bibles, were also forward to furnish supplies for the missionary ship. But we ceased to wonder at what we saw of the zeal and good works of the Aitutakeans, when Mr. Royle informed us that some of them had been recently noting down the number of benefits which they had derived through the gospel and found them to be no less than 180! I gave them a short address—Mr. Royle interpreting—on ‘faith that works by love.’ They declared that they felt it to be ‘more blessed to give than to receive.’

“On leaving, a grave looking man—who has a son a teacher—came to bid us good bye. He was the one sent at the head of a party of heathen to kill the first men who should receive the Word of God in Aitutake, and present their bodies as offerings to their gods. He showed us how his spear, when uplifted, trembled so in his hand, at the mere mention of the name of Jehovah, that he was unable to fulfil his intention. A strange feeling, he remarked, came over them, for which they could not account. Bidding our dear friends adieu, five or six boats accompanied us on board, and on the 18th we sailed for Samoa. The crews of the boats when parting, reciprocated hearty cheers with the sailors on board the John Williams. But the Mission Barque has lost one special attraction for the poor natives, viz., good Captain Morgan.

“To Samoa we had a prosperous voyage. On the 27th we cast anchor in Apia harbor, which is the only one of Upolu—the principal island of the group.—While on the way we called at Manua, where a teacher and his wife were left, and the Rev. Mr. Powell and his family taken away. Mr. Powell goes yearly, if convenient, from Tutuila, to this island to attend to the interests of the mission. Mr. Powell remarked that the work retrogrades in the long absence of European missionaries, though one excellent native teacher labors there. The islands of this group have not

scenery so romantic as some farther east. They have, however, dense forests of varied and evergreen trees, which adorn their shores; and some of the choicest fruits of tropical climates grow here: so Samoa may be called — 'The garden of the Lord.' Soon after anchoring the Rev. Mr. Murray who has labored in this field for 20 years with considerable success, came off to give us a hearty welcome. We were soon comfortably lodging under Mr. Murray's hospitable roof, as were Mr. and Mrs. Geddie when they first landed on Tutuila, where Mr. M. was then laboring. We were sorry to find Mrs. Murray in a declining state of health. But she seems quite devoted to 'the Mission work and content to live and die in the foreign field. This group contains four islands, Manua, Upolu, Tutuila and Savaii, which have a population of about 35,000, of whom 2000, have been gathered into the Christian Church by the faithful missionaries who have been laboring — some 10, others 20 — years in the group. The native Christians kept aloof from the war parties which have greatly disturbed these islands for the last few years. Peace is now enjoyed, and the missionaries are enabled to prosecute their labors with fewer obstacles, and brighter prospects. Yet the evil results of the civil wars are still experienced. Those who engage in these sanguinary fights, though partially reclaimed from heathenism, soon, for the most part, return to their lewd night dances, tattooing, and other abominable practices. Some of their worst practices are the concomitants of war. At present nearly as many are now enquiring the way to Zion as have been received into the Church; therefore, if the missionaries were to do the Lord's work negligently they might soon have a much larger membership to report.

"As May is the month during which missionary meetings are held and annual contributions received, as in Britain, I had the pleasure of attending one at Rev. Mr. Drummond's station, distant from Apia 12 miles. Mr. Powell and I were conveyed thither in a whale-boat, the speediest and safest mode of conveyance among these islands. There were 16 natives

paddling our boat; and they sang like sailors when pulling on a rope. The chorus of one of their boat songs was — *A foi a — O paddle.*\*

“In the morning an adult meeting was held, and in the evening a juvenile one. Both were well attended, and the collections amounted to £45. The people were well clad, and some of the guinea dresses of the ladies were the best specimens of native cloth that I had seen. The little boys and girls came in two distinct companies, and those in each were as uniformly and neatly dressed as a regiment of soldiers. One of them — born of native parents — was as white and fair as a European child: but this is not an unusual circumstance. The missionaries generally request the churches not to send out clothing, because unnecessary, and much difficulty has been experienced in distributing it in such a manner as not to awaken feelings of jealousy. Mr. Drummond observed that one of his teachers, becoming very careless, came to him one day and said, ‘Missi, the reason why I don’t care to teach your school now is, that the missionary at the other station gives his teachers more goods than you.’ Another missionary informed me that he lost sixteen teachers, who first became disaffected in a similar manner.

“It is worthy of remark that the missionaries sent to this group, though generally professing Independency, have glided into Presbyterianism, and a modified form of Episcopacy, in respect to Church government. At an early date they found it necessary to establish a Church Court with all the power of a Presbytery, in order to the better carrying on of missionary work. — No book is allowed in the Churches unless it has received the *imprimatur* of this Church Court — a Court which would soon have decided the ‘Rivulet’ question in England last year. The best form of Government in Israel certainly was not that which existed when

\* Mr. Williams advised the early missionaries of this group to procure a little schooner for the purpose of visiting stations on the different islands. They did so; but having tried two, found them dangerous, troublesome, and unsuitable. They now find that no kind of vessel is so suitable as a whale-boat, which the natives manage with great skill in all kinds of weather.

every man did what seemed good in his own eyes. — When invited to attend their meetings of Committee, I remarked, 'You mean Presbytery?' 'Yes' replied a brother, 'that is just it; there is no need of going round about it.' I remember hearing a gentleman observe, when in Sidney, that Captain Erskine might be excused for such a little mistake as that of calling the Samoan missionaries Presbyterians: I think so too.

"As the Polynesians, generally, show their connection with the Father of lies, they are slow in attaining any right knowledge of sin, as sin, or of virtue, as virtue. A short time before our visit to Samoa, Mr. Drummond preached on the sin of lying, and made some plain statements which stuck in the conscience of one man in particular. Coming afterward to his pastor he said — 'Missi, who told you about the mats — and — and —?' 'Ah! I see,' said Mr. Drummond, 'that when a neighbor comes to you for a mat you say you have none, though at the same time you have several stowed away.' 'And do you think,' inquired the native, 'that any Samoan does otherwise?' 'You do not mean to say that the church members do so?' replied Mr. Drummond. 'Yes, I do,' answered the native. Subsequently the deacons and elders were called to make investigations. The first persons called upon to pray stuck fast: but guilt was confessed and amendment promised. It is but just to mention, however, that they sometimes use the negative as above when they mean — 'I have none to give you.'

"But if the Samoans have some evil practices, they have also some good ones of long standing; such for example as successful fishermen dividing with the unsuccessful, and one settlement supplying visiting parties from another place with abundance of cooked food. The people of Mr. Drummond's district gave our men 200 baskets of taro and a large quantity of fish, besides several pigs. Mr. Powell and I received Benjamin's portion.

"Mr Murray has quite a congregation of Europeans, on Upolu. I preached to them on different occasions.

There is some reason to believe that Mr. M. has not preached to them in vain. There are some families at Apia occupying respectable a position in society. — Among these is a son of the distinguished missionary — Williams. In some islands many of the troubles of missionaries arise from runagate sailors and prisoners, some of whom are monsters of iniquity. The conversion of one such, magnifies the grace of God in no small degree. In their unrenewed state they are most wretched even while wandering over this fair island world. Without Christ, they have no sympathy with the beautiful or the sublime, to be seen every where in these paradisiacal islands. Were their minds at all in unison with the 'true, the beautiful, and the good,' none of them need say: —

“ With what delight could I have walked thee round,  
 If I could joy in aught, sweet interchange  
 Of hill and valley, rivers, woods and plains;  
 Now land, now sea, and shores with forest crown'd,  
 Rocks, dens, and caves. But I in none of these  
 Find place of refuge; and the more I see  
 Pleasures about me, so much more I feel  
 Torment within me, as from the hateful seige  
 Of contraries; all good to me becomes  
 Bane, and in heaven much worse would be my state.”

“DECREASE OF POPULATION. — The opinion is now too generally entertained in Britain and America, that the aborigines of countries colonized by the Anglo-Saxon race, are doomed, by some strange kind of fatality, to waste away before the new settlers; and that the aborigines of Polynesia are in like manner destined to fade away before Europeans; but such opinions are too readily endorsed. I am glad to learn that this subject is now engaging the attention of one so eminent as Dr. Norris. Decrease of population, not accountable by epidemics or endemics, is not a modern phenomenon. There was a period in the history of Britain when the decrease of population became a subject, not merely of general attention, but of legislative enactments. Even at the present day it appears there is a decided tendency in this direction, manifested in



aristocratic circles in Europe. Sir Eden, in his 'History of the State of the Poor,' states: 'From 1488, and a century and a half after that period, *depopulation* continued to be the theme of the legislature.'—The Stat. 4 Hen. VII. c. 19, asserting and lamenting the desolation of certain towns, affirms that 'where in some towns 200 persons occupied, now there are two or three herdsmen.' Again an Act of the fourth year of this reign, cap. 16, asserts a great decay of people in the Isle of Wight. In the reign of Henry VIII., nine acts of Parliament were passed for the express purpose of compelling the restoration of decayed towns and villages. And Mr. Doubleday, the author of a modern work on population, says; 'The peerage of England, instead of being old, is recent; and the baronetage, though comparatively of modern origin, equally so. In short, few if any, of the Norman nobility, and almost as few of the original baronets families of King James I. exist at this moment; and but for the perpetual creations, both orders must have been all but extinct. Of James First's creation in 1611, only *thirteen* families now remain.' The Roman, Venetian, and French nobility, have all exhibited the same decrease, and it is clear, nothing can save such families from annihilation but due attention to the laws of God.

"Mr. Doubleday in his enquiries into the laws of population, concludes from statistics collected by him in Europe and India, that 'the plethoric state is unfavorable, and the deplethoric state favorable to increase.' The effect of this general law is, 'that amongst the poorest classes of society there is a rapid increase; among the affluent there is a constant decrease; and among those who are tolerably well supplied with food, and are neither overworked nor idle, the population remains stationary.' The population of a country, he continues, is increased when a species is threatened with extinction, and decreased when the peril springs from a surplusage of food; and the transmission of disease, usually the consequence of luxury, checked and remedied. Thus, carefully, is the species

guarded from extinction by want on the one hand, and by implanted disease, and vitiated, and irregular action on the other. Now it is apparent, that during the period of general decrease in England, ease, plenty, and comfort, were predominant in the nation. Sir J. Fortescue, Chief Justice under Henry VII., in his celebrated treatise on the laws of England, asserts 'That the men of this land are rich, having abundance of gold and silver, \* \* \* and are furnished with all other things necessary for a quiet and wealthy life according to their states and degrees.' Mr. Doubleday in summing up the testimony of several authors on this subject, says, 'In short, the statutes against luxury went hand in hand, during this period of English history, with those complaining of the decay of towns and the decrease of the people.' This decay now seems to be confined almost exclusively to those families which absorb the wealth of the nation, consuming it upon their lusts, for which, in every reign, some families of the nobility have obtained an unenviable notoriety.

"But what reason can be assigned to account for the decrease of population in Polynesia during the present century? A few writers seek a solution of this question in the Mulatto constitution of some of the Polynesians, resulting, it has been supposed from an early commingling of races totally dissimilar. Some attribute the decrease to the introduction of alcoholic liquors, to their own orange rum, tobacco, etc., while the author of a virulent article that lately appeared in the *Westminster Review* seems to think he has found the solution of the whole problem in the destructive influence of *Puritanism*.

"During my visit to several of the islands of the Pacific where there has been a decrease of population, being anxious to obtain information on this important subject, I conferred with the missionaries with whom I associated, and wrote to others on the matter, besides pursuing the writings of Polynesian voyagers. Not being satisfied with the causes assigned for the decimation of the population of this fair portion of the world, after a careful investigation of the subject I came

to the conclusion that the decrease should rather be attributed to the introduction of the venereal disease. This disease has lowered the tone, impaired the general health, and injured the constitution of the inhabitants of these islands the more from the fact of their diet having been chiefly vegetable, thus leaving them more defenceless against the inroads of epidemics and endemics than they would have been in different circumstances. Probably the influence of this destructive agent has contributed more than all their other evils combined to the decrease of population. It is well known that wherever this curse of heaven upon the unclean falls upon a people situated as the Polynesians generally are, it cannot be removed in one generation, if indeed it can be wiped out in the second or third. Capt. Cook, who visited Tahiti two or three years after its discovery, thus speaks of the fearful ravages then made by this evil among the Tahitians: 'Their commerce with Europeans has already entailed upon them that dreadful curse which avenged the inhumanities committed by the Spaniards in South America—the venereal disease. As it is certain no European vessel beside our own, except the *Dolphin*, and those under Mon. Bougainville, ever visited the island, it must either have been brought by one of them or us. That it was not brought by the *Dolphin* Capt. Wallis has demonstrated, and nothing can be more certain than that when we arrived it had made most fearful ravages in the island.' Capt. Cook proceeds to state further that as it caused their nails and hair to fall off, and their flesh to rot upon their bones, they designated it by a term signifying *rotten disease*, the same as that, it has been supposed, to which Solomon refers when speaking of the flesh and body being consumed. The Tahitians asked some of the earlier missionaries who labored among them the question—'How can your God be a good God, seeing his worshippers from Britain have brought us this horrible disease?' They did not know at that time that Bougainville's vessels were from France. I need not state that their intercourse with the French since that

time has not diminished the evils under the influence of which this unfortunate people are wasting away. It is the opinion of a missionary well acquainted with the Tahitians that they will cease to have any natural increase in the course of ten years. Such has been the case with the aborigines of Tasmania.

“The missionaries who have been laboring among the aborigines of the Australian Colonies, frequently refer in their reports to a *withering disease* which some of them make the climax of the evils under which that unhappy race is withering away. And had not God in mercy to the Malayo-Polynesians sent them the Gospel by men capable of administering both to their physical and spiritual necessities, shortly after their intercourse with foreigners began, the decrease among them would doubtless have been much greater than it now is. In the Austral Islands, for example, once populous, but without European missionaries, since visited by foreigners they ‘are now supposed to contain but one thousand.’ O thou false tongue that would charge the self-denying benefactors of this race with the crime of destroying them! Dr. Paley, in speaking of the sin of uncleanness, remarks: ‘It is observable that this particular sin corrupts and depraves the mind and moral character more than any simple species of vice whatsoever. It prepares an easy admission for every other sin. In low life, it is usually the first stage in a man’s progress to the most desperate villainies; and in high life to that lamentable dissoluteness of principle which manifests itself in a contempt of the obligations of religion and moral probity.’ Another faithful servant of God remarks, that ‘when Job vindicated his character from the calumnies of his friends, and declared his innocency in relation to this sin he asks, ‘Is there not a strange punishment to the workers of iniquity?’ And is there not a strange punishment occasioned by lewdness? Is there not a loathsome, painful, disgraceful, *destructive disease*, introduced by this vice, such as marks with peculiar infamy the offending victim, clearly manifesting the anger of God against it?

“It is worthy of remark, however, that the decrease of population in Polynesia is not nearly so great as some voyagers have supposed. Tahiti, for example, never known to contain more than 18,000 inhabitants, was at one time supposed to have had 120,000. In the Samoan group, and other islands where missionaries have been laboring for more than twenty years, no decrease has yet been ascertained further than that occasioned by war, while in a few other islands the population is said to have increased.

“POLYGLOTTISM.—Judging from what information I have been enabled to obtain on the polyglottism of Polynesia I think there is much reason to believe that the aborigines of Australia and Polynesia spoke but two languages, bearing a close analogy to each other, though differing in their vocabularies and dialectic distinctions. That of Eastern Polynesia has been denominated the Malayo-Polynesian; that of Western Polynesia, Papuan. The latter appears to be spoken by the black race generally, and is distinguished from the formerly hard consonantal sounds, and dialectic variations. One of the Tana dialects has not only the exclusive and inclusive property of the Pronoun and Dual, but also a Triptial or Trial, as in the following example:—

PRESENT TENSE: Sing. v. — To make.

1. Jau-Jakimo.		Trip. inc. 1. Katahar-samaro.
2. Jik-iko.		2. Kimirahar-igma-ro.
3. Jin-ramo.		3. Irahahar-hamaro.
D. ex. 1. Kamrau-irao.		Pl. ex. 1. Kamaha-iahamo.
D. inc. 1. Kararau-karao.		Pl. inc. 1. Ketaha-samo.
2. Kimarau-irao.		2. Aimiaha-iamo.
3. Irau-karao.		3. Haha-hamo, &c.
Trip. ex. 1. Kamrahahar-ihaniaro		

“There appears to be a deficiency of verbal particles in this dialect. The only thing, remarks Mr. Turner, which we found in the shape of a substantive verb was SE RA. The Tanese count by their fingers; hence to make up the number 24, they say ‘*Sina nie minanu aremama rite Kefu*’ — *None left of one man*

*and four of another.* Mr. Nisbet remarked that they readily learned English, and spoke sentences correctly before they understood their meaning. On one occasion while Mr. Nisbet was teaching one of them something which he did not understand, the native looked up and said, 'You gooc.'

"MYTHOLOGY. — Their religious rites and ceremonies seem to be but a corruption of the Jewish Ritual, as their refuges, altars, sacrifices, and rite of circumcision, clearly show. In the Western Islands they do not worship idols made by their own hands, but attach a superstitious importance to charm stones, and some living creatures. The Tanese wash their bodies in water after touching a dead body.

"NATIVE AGENCY. — No one acquainted with missionary operations in heathen lands, where there is such a dearth of laborers, can doubt the importance of native agents in furthering the mission work. But among these agents some have been much more efficient than others. The following address delivered by a Tahitian teacher at a prayer meeting some time ago, illustrates the truthfulness of this remark: 'We know who saith thus: it is Jesus. He saith it to us: Watch, for ye know neither the day nor the hour when the Son of man cometh. We are to watch lest we be tripped by sin and fall; we are to watch lest death overtake us unprepared. We should have our lamps burning, that we may see every danger. You have heard of the death of the Prince of Tairapu. It was war time, and his canoe rode upon the water near the shore, and he and his attendant warriors watched; but at length sleep stole upon them. At the approach of cock-crowing, the cry of the curlew came and the watchman awoke his prince and said, 'The cry of the curlew breaks upon my ears — an enemy is near — awake my prince.' The Prince replied, 'The morn approaches, the curlew will cry, and the cock will crow; wherefore do you disturb me? let me alone.' Again the cry of the curlew came to the watchman's ear, and he awoke

his prince, and said, 'The curlew cries again! an enemy is near—awake my prince!' The Prince raised himself and said, 'The morning glimmers, the curlew will cry, and the cock will crow; leave me to my sleep.' Once more the curlew's cry was heard—then the tramp of the warrior, a blow of the enemy's club—and the Prince was dead. It is the voice of Jesus that here awakens us; his language comes to our ears—'Watch, for ye know not the day nor the hour when the Son of Man cometh.' Let us not die the death of the Prince of Tiarapu; let us not, as we are awaked again and again, sleep on in sin, lest our death be as sudden and terrible as was his.'

"From all I can learn I think the legitimate sphere of a native agency in Polynesia is one similar to that assigned to worthy teachers, trained in Normal Institutions, by the Church Missionary Society. Pious, efficient School-teachers are required more than native preachers. Some missionaries in the Eastern islands say it is easier to find ten preachers, than one efficient School-teacher. Every island of any importance in Western Polynesia especially requires at least two or three missionaries, and a Normal School. Native converts generally make valuable assistants; but left to themselves, in too many instances—Reuben-like—they can not excel. Missionaries state that they cannot find any among them qualified to take the entire charge of a congregation. Many sad proofs of this statement could be cited, all corroborating the testimony of Rev. Mr. Buzacott—for several years an instructor of young men in the Rarotongan Seminary. Mr. Buzacott states: 'The most efficient teachers soon become inefficient when left to themselves.' It follows then, that it is a mere assumption to say there are fields in Polynesia efficiently worked by native teachers and pastors.'

"STATE OF THE MISSION IN EASTERN POLYNESIA.—The state of the mission in Eastern Polynesia is exceedingly critical at the present period—much more so than the Churches of Britain and America seem willing

to believe. Peril arises from three sources in particular: 1. The number of Protestant missionaries is decreasing; 2. The number of Roman Catholic agents is fast increasing; and, 3. The French are extending their influence, in opposition to Scriptural missions, east and west. About twelve years ago there were forty-five missionaries of the London Missionary Society engaged in Polynesia; at present there are only sixteen efficient missionaries of that Society in this extensive field. Some of the original number have entered into their rest; others have returned to Britain and the Australian Colonies: and still they go. Those remaining are the following, and are thus apportioned over this vast field:—

“Rev. Messrs. Howe, Barff, jr., and Chisholm—Tahiti and Society Islands. Rev. Messrs. Royle, G. Gill, and W. W. Gill—Hervey Islands. Rev. Messrs. Turner, Murray, Nisbet, Pratt, Harbutt, Powell, Stalworthy, and Drummond—Samoa,—the latter being in number one less than the Popish agents in this group. Rev. Messrs. Creagh and Jones—Loyalty Islands. The Rev. C. Barff, who has been in the field forty years, is about retiring to one of the Colonies. The Rev. Mr. Buzacott, is also obliged to leave the field, after a long and valuable service. Mr. Ella, too, the Printer in the employ of the Society, expects to retire in a short time.

“The Roman Catholic agents claim the Polynesian Mission Field, on the ground of its having been given to the Society of Maryists by the Pope. They are now diligently endeavoring to supplant Protestant missionaries. They have succeeded in wresting Wallis Islands and Rotuma out of the hands of the Wesleyans, and are striving to take Tahiti and some other islands from the London Missionary Society. Concerning the Samoans they write thus: ‘Can we forget that they are our own children since they belong to the Mission of Maryists; and already the fruits of salvation wrought by the intercession of Mary, Our Lady of Victories, are very great. Many of the Chiefs of Upolu join their entreaties to those of our christians in order to



obtain missionaries.' One of the chiefs remarked that he would receive missionaries from the Devil if they brought him property. The first idol which the Upoluans ever saw was brought among them by the Roman Catholic priests. It was introduced to their notice under the following novel circumstances: A vessel called the *Saint Mary* got wrecked some time previous at Upolu, and a native got the figure head, though in a maimed state, and disposed of it to the priests. The priests having put new arms on it, set it up as an object of worship in their holy place. The natives, however, generally regard it as a mere idol. The priests on Samoa expect to receive the assistance of the French Government in evangelizing the Samoans. There were rumors of a French invasion of Upolu while we were at that island.

"I am sorry to state here that some of the senior missionaries of the Wesleyan Society at the Tonga Islands, who withdrew their agents from Samoa to suit the arrangements made by the Directors of the London Missionary Society, made with the Directors of the Wesleyan Society, about the respective portions of the Polynesian Mission field which each should occupy, have of late shown a disposition to disregard these arrangements, and have sent agents to Samoa, who are setting up opposition *lotus* where the agents of the London Missionary Society are laboring, than which it is difficult to conceive of anything more detrimental to the cause of Missions. I was informed that the excellent Wesleyan brethren of the Fijis disapprove of the conduct of one offender in their connection at Tonga, in reference to this matter.

"Rev. Mr. Turner and Rev. J. Williams were originally much interested in the conversion of the Samoans. Mr. Williams was especially instrumental in diffusing some knowledge of the Gospel among 50,000 of the Eastern Polynesians. His successors in this field have gathered into the Church of Christ of these about 6,000. *Eighty thousand* is the entire number of Church-members reported by all the Societies. It is somewhat surprising that the talented Author of 'The Martyr of

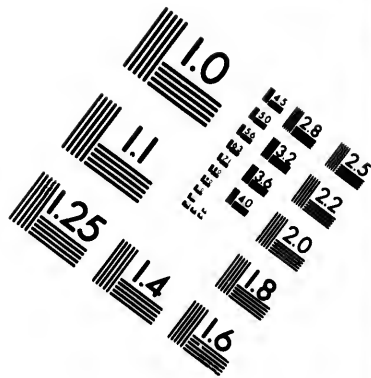
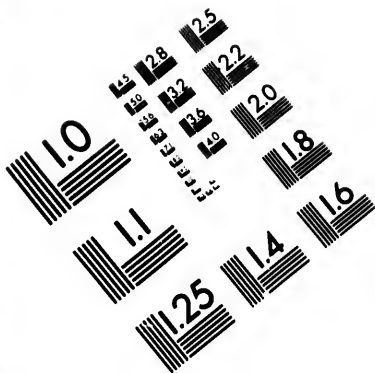
Eromanga,' in his admiration of the Martyr Missionary, should have made, apparently without reflection, such extravagant statements concerning the success of the gospel in Polynesia about the time of Mr. Williams' death. When British Christians began to idolize Williams, God removed him, and has since carried on His work in Polynesia by men of less note; and when unwarranted statements respecting the piety of the Tahitians were being reiterated at Missionary meetings, the Lord sent a sifting time which resulted in teaching some salutary lessons in relation to God as a jealous God."

The concluding part of the preceding narrative was given in a previous portion of this Memoir. In the following lines are the two first verses of the Hymn commencing — "There is a happy land," — in the Eromangan language: —

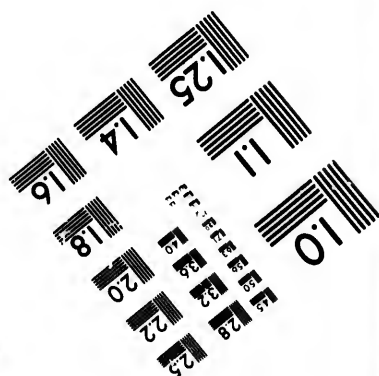
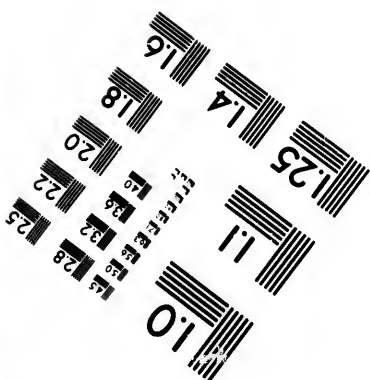
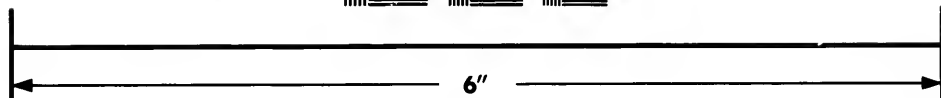
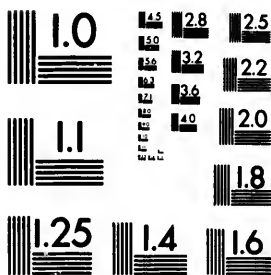
"Nuru navos savos,  
Isu't 'tunga,  
Yu' oveteni vis,  
Ra nimitara.  
Ipe! irora yui  
Wompi unna-sore-vis  
Nisikon Iesu  
Unnari vis.

Kos kos kimle numpi  
Narufo vis,  
Numplin Iesu yui,  
Iesu vis.  
Ipe! Iesu yui,  
Kos kimle navos-uwi,  
Kos kle nilitungi  
Iesu yui."





**IMAGE EVALUATION  
TEST TARGET (MT-3)**



**Photographic  
Sciences  
Corporation**

23 WEST MAIN STREET  
WEBSTER, N.Y. 14580  
(716) 872-4503

1.4  
1.6  
1.8  
2.0  
2.2  
2.5  
2.8  
3.2  
3.6  
4.0  
4.5

5.0  
5.6  
6.3  
7.1  
8.0  
9.0  
10.0

“THOUGHTS ON THE PAST, PRESENT, AND FUTURE OF  
THE JEWS.

A letter addressed to the Editor of the *Presbyterian Witness*, dated, London, Dec. 20th, 1855 :—

“Several years ago my attention was directed to the *special* claims of the Jews on the Christian Church by my excellent friends Commander Orlebar, and Lieutenant Hancock. But on coming to Halifax my mind was so much occupied by other subjects that the one concerning Israel's restoration did not engage so much of my attention as its importance merited. Since coming to London, however, I have been brought into more immediate connection with Israel, and Israel's helpers. This circumstance excited my compassion, drew forth my sympathy, and quickened my prayer on their behalf; and I am now induced to bring their cause before the readers of the *Witness*, in doing which, though imperfectly, I feel that I am doing something well-pleasing to the Lord.

“In relation to Israel's past history the prophet Hosea speaks thus : ‘The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim.’ But we are also assured by the oracles of truth that the mournful days of their rejection and deplorable condition are hastening to a close, that ‘all Israel shall be saved,’ and that their reception into the Christian Church will be ‘life from the dead.’ In the Word of God, the relation of the Jews to all other nations, either for blessings or for curses, is prominently set forth. Concerning that people, the Lord hath said, ‘in thee shall all the nations of the earth be blessed.’ And again : ‘Cursed is he that curseth thee, and blessed is he that blesseth thee.’ Now the histories of the past, both inspired and uninspired, bear ample testimony to the fulfilment of these predictions in relation to the friends and the foes of Israel. Thus an infidel monarch of the last century

was led to remark: 'I have observed that no government has ever touched that people without smarting for it' — thus bearing testimony with Haman's friends, to God's special care of His people, even while suffering them to be afflicted by their enemies. The Jews have been elected by God, to be the medium through whom peculiar blessings should come to other nations, and such they have been during all their wanderings as exiles among the heathen. By scattering some rays of divine truth among the heathen, they opened up a way for the spread of the Gospel among the Gentiles; and, therefore, 'Blessed shall he be that blesseth them, but cursed is he that curseth them.'

"From the Jews have flowed to other nations blessings of a social, religious, and civil character. For Gentiles that nation existed. For us their warriors fought, their prophets prophesied, poets sang, and priests offered sacrifices. To us has been preached that salvation which is of the Jews; and we are assured that they are yet to become means by whom God will confer still greater blessings upon the Church and the world. For, as the great apostle of the Gentiles shows, if, in the inscrutable wisdom of God, they were made a blessing to the Gentiles in their fall, how much more so will they be such in their restoration, when they shall be made alive from the dead! Gratitude then to the Jews — love to Jesus of whom he is, and to whom, as believers, we have the honor and privilege of being related, should constrain us to seek the peace of *Jerusalem* by sending them His Gospel. The great commission still binds us in preaching the Gospel to 'begin at Jerusalem,' by which we are to understand the nation of Israel, of whose religious rights and observances Jerusalem was the centre. The practice of the early heralds of the Cross in *first* preaching the Gospel to the Jews wherever they went, teaches us clearly what the primitive Christians understood by 'beginning at Jerusalem.' This important question is now asked by some missionaries, and not without reason, 'May not the want of greater success of modern missions be attributed to the exception made of

the Jews in fulfilling the great commission?' The Church in her present missionary enterprises has reversed the order in the Lord's commission, in preaching the Gospel to Jew and Gentile, by beginning with the latter instead of with the former; this cannot be well-pleasing to God. It is worthy of notice that missionaries who labored in Polynesia—and who *could not begin at Jerusalem*—have been the most successful. And I would ask—May not the special blessings vouchsafed to the Free Church of Scotland have some connection with the early care manifested by that Church towards God's ancient people—a people still beloved 'for the fathers' sake.' 'Blessed is he that blesseth thee.'

“The present state of the Jews is one of much interest, and demands the special attention of the Church. Their number is said to be seven [five] millions, and of these only about seven thousand have been added to the Christian Church. The influence and elevation of this people at the present day in some governments, under which formerly they were persecuted and down-trodden, are rapidly on the increase. In England and Germany, especially, they occupy exalted positions in society. Christianity to them in these countries, at least, is no longer a thing of blood and abhorrent idolatry. This happy change has led not a few of their number to discriminate between Apostolical Christianity and that of the Roman and Greek Churches. A Jew viewing Christianity as presented to him and his fellow-countrymen in England, said, in a lecture delivered to them at Manchester a short time ago: 'A religion that has produced so many comforts for humanity as the Christian religion, cannot, in justice, be counted a false religion.' In Germany several Jews stand very high in the *libri*; and in London, three are distinguished Professors in Universities. The fact, too, of a Jew being the Chief Magistrate of the greatest city in the world shows how rapidly they are growing in favor with the nations among whom they are wanderers. A spirit of inquiry is now manifested among them, so that many are seek-



ing the truth as it is in Jesus; and others casting off the Talmud and Rabbinical authority, are establishing free synagogues, of which there are several in London. By some governments, however, they are still persecuted. Of these Russia is the most intolerant and cruel. A horrid system, a system as cruel as death, obtains there, viz: snatching children from their mother's bosom. Of late some Jewish mothers have preferred perishing as Siberian exiles rather than submit to the ruthless tyranny inflicted by the hand of the Russian.

"A few Sabbaths ago I met a Jew with whom I had a conversation about the Lord's day. To a Jewess I read some Hebrew, with which she seemed much pleased. When parting I gave her the 53rd chapter of Isaiah to read. After leaving these two persons, solemn thoughts about Jesus as an all-sufficient Saviour, filled my soul in a degree, previously, seldom experienced. Oh! thought I, ye do not believe in Jesus! and yet he is all my salvation, and all my desire; on his finished work I can, with confidences, take my eternal salvation. I think I can truly say that if ever I felt my soul cleaving to Jesus as my all-sufficient Saviour, it was while these thoughts were passing through my mind, and suggested by my short interview with this Jew and Jewess, of whose nation and people Christ came, who is 'God over all blessed for ever.'

"Much sympathy has been recently awakened here on behalf of this people, which has issued in the formation of several societies for the propagation of the Gospel among them. One is the British Society — truly Catholic — founded on principles similar to those which govern the Mic Mac Society of Nova Scotia. — The office of this society — of which Mr. George Yonge is secretary — is at No. 1 Crescent Place, Blackfriars, in the vicinity of the spot where Jews in the Sixteenth century suffered wrongs at the hands of British Christians. The memorial of one of their chief Rabbis was buried beneath the ruins of the place. But blessed results have succeeded the revolution of thought and feeling in relation to the persecuted Israelites, whose tears on British soil are now well nigh dried up.

“ May I now take the liberty of asking especially the congregation of Rev. Mr. McC., Truro, and that of Rev. Mr. McG., Halifax, to remember the Jews when dividing their contributions on behalf of the kingdom of Christ; and while sending a portion to the tried Christians of France, also to present an offering to this Society, or any other having the same object in view. Miss W. of the Bible and Tract Depository, Halifax, would gladly receive the contributions of the friends of Israel in that City, who have not as yet contributed to this blessed and Christ-honoring cause.

“ ‘ Oh! Christians why look with an eye of despair,  
 On the torn Hebrew branches, scathed, withered, and bare,  
 As though ye believed that a curse for all time  
 Had severed these boughs from the life-giving vine?  
 Oh! list to the strains of the prophets of old;  
 Behold the glad scenes the apostles unfold;  
 Hear the voice of Jehovah declaring to thee —  
 ‘ I will graft them again — I’ll unite them to me.’  
 Lo! that season draws nigh, for already we see  
 Some buddings of hope; there is life in the tree,  
 Derived from Messiah, the heavenly root,  
 And ‘ Israel shall soon fill the kingdom with fruit.’  
 Oh! long-wished-for day! then the desert shall bloom,  
 And the ‘ glory of Lebanon’ earth shall assume,  
 While the rich fruits of righteousness, ripened in time,  
 Shall glow with fresh lustre in Glory’s fair clime,  
 May the New Year replete with the blessings of grace  
 Shower down its best gifts, on Israel’s loved race.  
 And oh! may the records of heaven unfold  
 A glorious in-gathering from earth’s sterile wold.’ ”

LETTER FROM MRS. GORDON TO MISS MARTHA CAMP-  
BELL, TATAMAGOUCHE, NOVA SCOTIA.\*

“*Eromanga*, Sept. 29, 1860.

“My Dear Friend, — In acknowledging the receipt of your kind and welcome letter of September last, allow me to express my warmest feelings of gratitude for the interest you have manifested on my behalf, and your desire for my welfare, which I appreciate the more highly on account of being an entire stranger to you. Though I cannot claim kindred or personal acquaintance with you or any of my kind friends in Nova Scotia, yet I rejoice that it is my happiness, through grace, to be accounted one of your number in that great family in which neither distance nor nation makes any distinction, — in that family whose blessedness it is to address God with the endearing appellation Abba, Father. In that family not any of its members are of more distant relation than that of children. Then, though unknown to each other, we are not strangers but *sisters* in the kingdom of Christ.

“Hitherto the links in my chain of correspondence have not extended beyond the shores of dear old England. Yet I can assure you that my heart has been linked with yours in bonds of Christian love, on the other side of the Atlantic. From my first connection with you through Mr. Gordon, I have cherished a warm affection for you all as the early associates and esteemed friends of my dear husband, and feel it to be a blessing to have such dear friends.

“I am glad to inform you that the mission goods accompanying your letter came safely, and are quite suitable for this mission. There are, however, two articles of little or no service, viz: *dress combs and worsted yarn*. The natives having short, wooly hair, the females among them cannot, of course, make any use of *dress combs*.

\* Now Mrs. Laird -- Rev. R. Laird, Malpec.

“In reply to your question respecting the social condition of the females of Eromanga, I fear I can give but little information farther than what you have already derived from other sources. In the wide domain of heathenism the story of woman’s degradation is but one, and that one has often been well and truthfully told. I shall, however, at your request, tell it again as it regards Eromanga, hoping it may prove interesting, and awaken still more your sympathy. Woman is here treated as a slave, and beast of burden, being beaten and abused by vile men at their pleasure. Betrothed in childhood, and oftentimes as early dragged to the abode of her future husband, she soon feels the weight of the tyrant’s rod, and has no other prospect before her but that of spending a life of unmitigated servitude, till death releases her from the hand of the cruel oppressor. Rescued from his grasp she goes — Where? But some choose to be self-destroyers rather than drag out a life of wretchedness. They commit suicide by blind-folding their eyes, ascending some high tree, or going to the brink of a precipice, and then dashing themselves down, like Judas, hurry away into the unseen. Alas! what an awful condition is theirs, both for this world and for that which is to come!

Thus we see that in every region of the world not favored with the knowledge of salvation through Jesus Christ, the curse of the first transgression still rests heavily upon the *daughters* of Eve. Truly it is to Christianity alone woman is indebted for the high and happy position which she occupies in society. Oh! how highly should *we* prize the privileges which we enjoy, and strive to be the means, under God, of bringing these depraved and unhappy creatures to the enjoyment of the same blessings. You in a Christian land can form no adequate conception of what heathenism really is. Go to the first chapter of Paul’s Epistle to the Romans and there you will find a description of the character of the people among whom we live and labor most truthfully delineated. Their practices — even among the females — are most re-

volting; and their manner and conversations most unseemly. It is a shame to speak of things done by them even in the *light of day*. It has long been our desire to get a few of them to reside with us that thus they might be brought under regular instruction; but the men are strongly opposed to such a movement and have frequently beaten their wives and children for coming to our 'School.' At present we have but *one* with us — a young girl about ten years of age, and she is both an orphan and a *widow!* She is very gentle in her manners, and of an affectionate and mild disposition, unusual characteristics, at least in so far as my observation has extended. She is beginning to sew nicely, and can almost read. May the Lord make her His own! During the first year or two, they occasionally visited us through the week, as well as on the Sabbath: but recently they have forsaken us and now run from us as from an enemy. A very few still attend on Sabbath, but alas! even they manifest little or no desire to receive the glad tidings which we bring them. Temporal advantages are all which they as yet desire, and even expect such as payment for the favor conferred upon us by attending the worship of God. How happy would I be if I could add that even one female had been brought as a penitent to the Saviour's feet. But this I cannot state, nor that it yet appears any have a feeling of their own depravity or need of a Mediator. Oh! how much that Spirit is needed who gives life and power to *his* word! 'Not by might nor by power, but by my spirit saith the Lord.' Paul may plant and Apollas water but God gives the increase.' Cease not then, dear friend, to pray for the poor *Eromangans*, that the spirit of grace may operate upon their stony hearts, that they may be speedily brought to a sense of their guilt and danger, and induced to flee for refuge to the only hope set before them in the Gospel. Pray also for *us*. We need the prayers of God's people. When surrounded by trials and discouragements, it will console us to know that in a distant land fervent prayers are ascending on our behalf, as well as for our brothers and sis-

ters in the neighboring islands. Your assurance of this cheers us not a little. As to our future prospects, dear friends, read the concluding verses of the 126th Psalm.

“In relation to Missionary trials you wish to know which we feel to be the greatest. I think we can say from experience that none is greater than that of being deprived of the advantages of Christian society, and the privileges of the Sanctuary. But so soon as we have a few christian friends to worship with us, this trial will be so far mitigated as to be turned into joy. To what missionary trial can we be subjected which our blessed Saviour has not endured for us? If we are made instruments in bringing but one soul to Christ it will more than compensate for a life of even greater trials and sorrows.

“And now, dear friend, I must close, earnestly desiring, that, should we never meet in the valley below, we may at last meet you all in the mansions above, where we shall be *one* — united in our Lord and Saviour Jesus Christ.

“Mr. Gordon joins me in affectionate regards.

“Believe me, Yours, very sincerely,

“ELLEN C. GORDON.”

---

Having been kindly furnished with a portion of a correspondence between Mr. Gordon and the Rev. A. Buzacott, of Rarotonga, we shall insert some letters nearly entire, and others in a condensed form. These extracts are particularly interesting in so far as they refer to the embarrassments and trials with which the native teachers from Samoa and Rarotonga were obliged to contend on Eromanga. The earliest letter addressed to Mr. Buzacott, in our possession, bears date Dec. 3rd, 1858. In it he says :—

“ With much gratitude I acknowledge the receipt of articles kindly furnished through some friends of Missions in Sidney. I have to request that you will give these my sincere thanks for their free-will offerings, and pray that I may have wisdom granted me to use them as shall best subserve the interests of the Redeemer’s kingdom in Eromanga. I may state that I hope you have done what you proposed to do in relation to lodging a few pounds in the hands of Dr. Ross for the support of a teacher or teachers on this island. Ten pounds at least might be well expended in the way you propose. The principal support teachers need here for the first year or two is a supply of food. When the *John Williams* called in July, your teachers and the Samoan teacher left—the health of the latter being in a declining state. Of your teachers the only one who seemed suited to this island was Mairiki; but he was here only a few weeks when he signified that it was his sincere desire to go away and be married. On our arrival we found it necessary to advise Tuka to remove with his family to a settlement on the high land, or to go to Mare when the sickly season came round. He preferred taking the latter course, fearing privation on Eromanga. Till within the last few months there were not sufficient stores of food here to support the foreigners engaged in the Sandal wood trade, and I was informed by some of themselves that they suffered in consequence. I only know of one settlement—Bunkil—where a teacher could subsist independently of foreign aid. I am sorry to say that Taivon was under the necessity of leaving there on account of the ill health of his wife.

“ For several years this island has been in the hands of foreigners. In many of the sea-coast settlements the natives have almost entirely neglected the cultivation of their lands. \* \* \* Cannibalism and other horrid practices are rife. Bodies are exhumed by night and carried off for food. Women frequently commit suicide. One interesting woman attending Mrs. Gordan’s school attempted to take her own life a few days ago; but she is likely to recover. Death—an

awful death — is frequently the result of these suicidal attempts.

“ We have lately heard from Rev. Mr. and Mrs. Creagh, and their fellow laborers in the Gospel. All are well excepting Mr. Jones. The brethren on Ancientenn are all well. Mrs. G. unites in kind regards to Mrs. Buzacott.

*Eromanga, Feb. 21, 1859.*

“ My dear Brother: — \* \* \* I suppose the *John Williams* is now at Rarotonga, and may be expected here in July. Mrs. Gordon suffered much recently from sickness, just as your teachers did. Had I not removed with her from the valley at the Bay, where your teachers are located, I think she would ere now have been in her grave. Tuka was very ill before I got him to remove from that unhealthy locality. — Several foreign natives have died there this season. A few years ago 12 natives of New Caledonia died there at one time. The foreigners have gone up on the table land.

“ I am happy to inform you that a young man who resides with Maireki is learning to read and write. — Maireki persuaded him to live with him some years ago. He and two or three others have just taken a stand against heathen abominations. \* \* \* It is my opinion that if your teachers had been supported independently of foreigners, and had received proper directions as to selecting localities for residences, they would have been able to have remained sufficiently long to have acquired the language and to have effected much good. Their education certainly reflects high honor on you as a missionary.

*Eromanga, Aug. 31, 1859.*

“ My very dear Brother: — I am in receipt of your letter of March last, written just previous to the taking of your domestic missionary tour, and we now express our warmest thanks for your care of us, and interest in our mission. It occurred to me last year as I was about to visit Potina Bay in company with Maireki and



Elia the Samoan — Taivon and his wife being sick at the Bay — to write a few lines informing you of the circumstances of your teachers, but then I scarcely contemplated any other result than a few hundred pounds of rice.

The wants of this mission were greater at that period than they are just now. I felt, too, that the responsibility of a missionary would be greatly increased by enlarged contributions given for the advancement of the Redeemer's kingdom; and that I could not reasonably expect more ample provision for the teachers than that already bestowed. Even when I addressed you on the subject I contemplated giving £10 of my own salary towards their support, which I could ill afford. \* \* \* Now I need hardly state that Christian teachers should be placed in circumstances in which they would be under no obligation to foreign traders; of course I do not mean that they should not have any dealing with them at all. As your teachers on this island were not in such circumstances, so, consequently, I think, they became the servants of foreigners, and thus had their influence for good made quite ineffectual. Poor fellows! we often think of them, and of the unfavorable circumstances in which they were placed. We do not, we cannot altogether justify them in the course which they adopted; but we do hear that they were in situations of almost insuperable temptation. Not one young man on Eromanga, so far as I am aware, was taught the letters of the Alphabet by them, and only one small house remains as a result of their superior mechanical skill. As yet not one has abandoned heathenism excepting Mana: I can hardly suppose that you believe statements made in the 'Gems from the Coral Islands,' in relation to converts from heathenism on this island, as they have no foundation in fact.

“ During the first year we were here offerings of first fruits, were presented to the gods generally. In the 'christian tribe' north of Dillon's Bay there have not been ten births since our settlement on Eromanga. Of the few born, four were put to death. The fourth was

tied to its mother's body and buried alive. A woman who died a short time ago was buried by women — the men being engaged in warfare. Idolatry is rife. In some instances convictions of sin are produced in their minds. Their feasts are horrid abominations.

“Some natives of Eromanga who have been to Lifu and Mare, speak in high terms of the results of the labors of your teachers on these islands, and cannot understand why similar effects were not produced here. I endeavored to explain the reasons by showing how they were reduced and straitened in their circumstances, with plantations lying waste, and by referring to the unhealthiness of Dillon's Bay — where now are to be seen the grave of their wives and children, etc. In looking upon these tombs under a spreading banana, I reflected upon their trials, privations, and prayers, which I trust are not forgotten by God.

“About six weeks after our arrival, Taivon and his wife went to Bunkil. Tuka still remained with us on account of the interest taken in his wife and children by Mrs. Gordon. But in November I saw he must get to a highland settlement or leave the island, if the lives of himself and family were to be preserved. I had then become acquainted with the nature of the climate of Dillon's Bay. While we were working at our second house Maireki generously proposed to remain with us a while to assist, ere going to a settlement near Bunkil where I proposed he should go to be near Taivon during the unhealthy season. Meanwhile Tuka took ill, and Taivon and his wife coming to see him protracted their stay so long — insensible of danger, and against our wishes — that sickness seized them also, and detained them in a helpless state for six or eight months. But that event would not in all human probability have occurred had they remained at their highland situation at Bunkil. Tuka preferred going to Mare, and Maireki chose remaining to take care of Taivon at Dillon's Bay, stating that it was their desire to go to Lifu. In relation to these men, you can see how I was situated. You or any missionary acquainted with their language, could, no doubt, have managed

with them far better than I was enabled to do. When I desired them to do what I considered for the advantage both of themselves and the mission, I at the same time gave them to understand that I did not wish them to do so implicitly — as that would have appeared very ungracious to men rendered peevish by hardships, and who had been accustomed to have the will of their loving missionary kindly explained to them under circumstances less untoward. I may say, then, that I am not sensible of having committed any error in relation to these men that admits not of a satisfactory explanation.

“The money still on hand, given for the advancement of this mission, cannot, I think, be better expended than in printing materials and medicines. When convenient please supply the following through our obliging friend Mr. Thompson:—

“Mould for a printing roller.

“Pica type — large size — with preponderance of *m* and *v*, omitting italics, with the exception of *i*, to the value of £5.

“If convenient add a few blocks of quadrupeds mentioned in the Scriptures.

#### MEDICINES.

“1 quart comp. Camphor Liniment.

½ pint Turpentine Liniment.

1 pint of the Black wash.

1 pint of the Yellow Wash.

1 “ “ “ Tr. Catechu.

1 “ “ “ Elixer.

1 “ “ “ Hydrocyanic acid.

1 lb. Sulph: Zinc.

4 oz. Bismuth.

1 pot Sulphuris Iodidum.

1 do Hydrargyri Ammonio-Chloridum.

“P. S. — I heard lately from the teachers on Fate. Two men and three women, of their number, are still alive. One man and a woman have died. Survivors anxiously look for the *John Williams*. I am about to leave for Tana by the *Maid of Australia* — the vessel in which Captain Prout was lost at Vanicolo. Our

brother Paton has had fever twelve times and is now very low. I am going to see if anything can be done for him by recommending a change of residence. He is the man who has seen affliction. Mr. Matheson is still in a weak state on Aneiteun."

*"Eromanga, Feb. 24, 1860.*

"Rev. and Dear Brother,—I have just time to drop you a note to inform you of our welfare, and endeavors to bring the degraded natives of this island to a knowledge of the truth. It seems as if the great enemy of souls were striving to overthrow all as yet accomplished here in the cause of the Redeemer; and were it not that 'the Lord reigneth' we might despair. By the ravages of war nearly everything around us is now destroyed. At a distance of three miles from our residence there is to be a feast in a few days. A man to be killed for it is at present concealed not far from our house. Several of the Fate natives have been killed and eaten near us this year. They perished through the Sandalwood trade.

"Reports of sickness and death on Tana have prejudiced the Eromangans against the Gospel. They have since that been plotting for our destruction. Makea his wife and daughters, came here two months ago from Niua. They were quite afraid to remain, and sought for opportunities to go to Lifu. But their fears are subsiding, and I hope they may remain. Please write to them on the subject, for I cannot speak with them. They now seem quite happy. We also expect the company of Makea, who was sent to Fotuna. A friend has given me £5 to expend on Bibles, to be circulated at this port. As I am not aware who Dr. Ross's successor in office is, may I ask you to be good enough to purchase them for me. Enclosed is an order and the bill for their purchase."

*"Eromanga, May 14, 1860.*

"Rev. and Dear Sir,—We again rejoice to learn that you were spared in health to plead the missionary cause in Australia, where so many care more for their

own things than for the things of Christ. May God crown your efforts with great success. Do you sometimes address Presbyterian congregations? The Free Church is eminently a Missionary Church, and so should be all her offspring that are legitimate.

“I am in the receipt of yours of Jan. 31, and also of the medicines — much required, as I have now many patients, foreign and native. I stated our wants to our mutual friend Mr. Rout, ere it was in your power to supply them. The sums forwarded from Melbourne have been expended on the teachers. Makea is now numbered with the dead. His death was caused by eating a root resembling the Indian potato, without having previously soaked it sufficiently in water. — Owing to great debility and enlargement of the sub-maxillary glands he could not take medicine, and died on the 22nd of March. The natives state that the Samoans died in a similar manner, and from the same cause. I had a house prepared for him at Potina Bay, where there is plenty of good food, but his wife was unwilling to go there: from the first she wished to go to her brother on Lifu. Makea's death is felt to be quite a stroke to this mission; especially since the chiefs have received false reports from Tana and Aneiteum about the lotu-people dying — and so make a bad use of this event. From all we can learn this island and Tana are the only two on which your teachers have failed to do good. They could not retain their position sufficiently long to acquire the languages of either island. The case was different on Aneiteum, where they held their ground for, I believe, several years before European missionaries settled there. \* \* \* Natives here state that a foreign trader on a certain occasion came to a teacher asking — ‘Where is your wood?’ and when told that he had none, the trader let him have the weight of his fist. One teacher was placed in a Sandalwood vessel as a cook, as reported at Aneiteum. Alas! that they were so identified with men who have caused God's name to be blasphemed among the heathen. Eromanga may well be called a ‘blood-stained island.’ You can have

but a faint conception of the loss of life occasioned by the Sandalwood traffic. The early history of missions to the Sandwich Islands has not furnished a parallel to that of Eromanga. \* \* \* Capt. Mair coming in collision with the natives of Dillon's Bay last year, burnt their houses and destroyed their plantations so that these are now abandoned and quite desolate for some miles up the river. Tribes southward, the most favorable to the Gospel, have been at war ever since the *John Williams* left, and have quite destroyed a fine village. They appeared like Christians when Mr. Turner was here last, but he would not recognize them now since they have thrown aside their clothing and painted their faces black, etc. Some who began to help build a church last year were afterwards visited by an old chief, who told them to desist — to make no more worship or they would die. Some proposed to burn our house, and others put poison into our well. Thus had the enemy of souls been stirring up opposition to the Gospel — opposition such as we did not experience during the first two years. Two powerful chiefs on each side of the island are about the greatest hindrances at present to the success of the Gospel on Eromanga. If spared to sow more of the good seed we may hope for much good fruit.

“You will be grieved to hear of the death of Mrs. Creagh and her child. Like poor Mr. Paton, Mr. Creagh, is greatly afflicted. May the Lord grant sustaining grace.”

“*Eromanga, July 23, 1860.*”

“Dear Mr. Buzacott, — We thankfully acknowledge the receipt of the box by you from Mr. Rout, also the mould for the roller. We feel deeply indebted to you; and while we can think and feel as Christians ought towards gracious friends, will not allow a fond remembrance of you, and gratitude for benefits conferred for the cause of Christ during its earlier struggles on this dark island, to perish in the cold region of forgetfulness. \* \* \* I, of course, would never have thought of troubling you concerning matters

connected with this mission had it not been for your teachers here whom I desired to see rise above pressing difficulties in order that they might remain. Oh! how frequently I wished I had been able to communicate to them my anxious thoughts on their behalf. I find that not more than one third of the food of Polynesians should be European.

“Your first bounties were expended in the following manner: To the young attending school regularly, an allowance of rice every evening. This was necessary, since their plantations were destroyed by foreigners. In addition I gave them some biscuit bread; and in this manner have supported our school for nearly two years by your supplies. Had it not been for these we would not have had a school kept up with any regularity at Dillon’s Bay. I sent one barrel of flour to your teachers on Sandwich, and another to the young men assisting in building a meeting-house. I may mention that two barrels of pork charged in our bill of lading were not received. On the articles forwarded, including supplies from Dr. Ross, I paid £5 of the freight and charged the remainder to the Board. I have still on hand supplies for teachers, part of which I shall reserve for those expected by the John Williams. In the meantime I am making up a box—worth £2—of our own things for teachers in other islands. I think it is obvious that the northern islands must be occupied by your teachers—if occupied at all. Some from these islands have been brought here in Sandalwood vessels, and they speak a language containing Malayo-Polynesian words. Your teachers on Eromanga complained of cold: on islands farther north they would find a warmer climate.

“We have now three missionaries on Tana, the last addition to the band on that island being Mr. and Mrs. Johnston. Tana is a hard field. May God strengthen our young brother to labor among that dark, hard-hearted people, who are now exciting the Eromangans to kill Mana, and oppose the Gospel more zealously.—Some of our young men have yielded in part to their evil proposals. Still we are gaining ground, and the

brethren on Tana have some tokens for good. Mrs. Gordon unites in love to Mrs. Buzacott and yourself."

The missionaries on Eromanga were favored with letters, more or less frequently, from different laborers in the Polynesian mission field; and Mrs. Gordon corresponded with ladies in Australia. Besides the missionaries in the New Hebrides, they corresponded with Dr. Turner of Samoa; Rev. Geo. Gill of Rarotonga; Rev. A. W. Murray, of Apia; Rev. A. Chisholm of Raiatea; Rev. Mr. Harbutt of Samoa; Rev. Mr. Baker of Mu; and Rev. H. Royle of Aitutaki. They received letters from Revs. Messrs. Creagh and Jones, of Nengone; and from Rev. Mr. McFarlane, of Lifu, Loyalty Islands; and from the Rev. Mr. Moore, of Rena; and Rev. J. S. Royle of Matai, Fiji Islands. With Rev. W. Wyatt Gill of Mangaia, South Pacific, some letters were exchanged. Mr. Gill in writing to the *Philadelphian Standard*, from "on board the *John Williams*, near Sidney, July 3, 1862," made the following allusion to the recent events that transpired on Eromanga:—

"In the next room to this are sad memorials for the friends of Mrs. Gordon of Eromanga. They consist of locks of hair, matted with her own blood; also poor Mrs. Gordon's wedding-ring, taken off the corpse, with a spot of her own blood on it. Theirs is the martyr's crown: and yet the mission is to be recommenced on our return from Sidney. All honor to the brave hearts of our brethren and our teachers who are determined to raise Eromanga—that forlorn hope of Polynesian missions—to Christ. May God prosper their endeavours!"



The following are some of the poetical tributes paid to the memory of the departed. The first is dated Charlottetown, P. E. Island, March 4th, 1862:—

“ From Eromanga’s distant isle where Williams nobly perished,  
Whose sainted name in Christian lands with martyr names is  
cherished,

Across the seas the tidings came of one his place supplying,  
Who, like the soldier at his post, left that post but in dying.

“ It was not on the crimsoned field amid the cannon’s rattle,  
Nor fighting for his country’s meed amid the din of battle,  
Nor in the service of a king whose best reward of glory  
May wither on the conqueror’s brow, and leave it wan and  
gory.

“ He died not thus; his was a higher far — a nobler mission, —  
To lead the soul from Satan’s darkness, to beams of brighter  
vision;  
His trophies were the savage hearts, bowed low in adoration  
To Him who died that they might share the blessings of salva-  
tion.

“ Gordon! with joy we think of thee, even though amid our  
weeping,  
For Eromanga’s blood-stained soil has not thy spirit’s keep-  
ing;  
Thy mangled form may calmly rest where foreign skies are  
gleaming,  
Thy soul hath soared to reach a crown with martyr glory  
beaming.

“ And what of her the loving one, who faced with thee thy  
dangers,  
Leaving her own old English home to dwell with heathen  
strangers?  
Strong in the Saviour’s love she stood, and shared each woe  
that tried thee;  
And when the death-stroke fell on thee, it laid her low beside  
thee.

"Repose ye in your gory bed — 'tis far from kindreds weep-  
 ing;  
 Let holy angels guard the spot where slaughtered saints are  
 sleeping;  
 For Christian hearts in every land shall thrill to hear the  
 story  
 Of those who by the martyr's path went up to worlds of  
 glory.

"Rest, till the Angel's trumpet sounds, to call the world from  
 slumber;  
 When Eromanga's sainted ones shall rise to swell the num-  
 ber  
 Of those, who, for their Master's sake, who on His love  
 relying,  
 Worked for his sake e'en to the last, and served His cause  
 in dying.

MAUDE."

The following poem dated Dartmouth, Oct. 8, 1861,  
 was first published in the *Presbyterian Witness*, Hali-  
 fax, Nova Scotia.

"EARTH AND HEAVEN.

"Where tropic waters lie  
 Calm o'er the coral reef—  
 Where Palm trees outline on the sky  
 Each fair and feathery leaf—  
 A sorrowing circle stood  
 Whispering with fear and woe  
 A tale of cruelty and blood  
 A little while ago.  
 Was this to be the end  
 Of perils and of toils that seemed unending  
 To those the sin-stained ones of earth befriending?  
 That the heroic man  
 Nor less devoted woman  
 Should perish 'neath the blows  
 Of beings scarcely human.  
 When they had loved them so,  
 That willing to forego

The dear surroundings of their tranquil youth,  
 They gladly went to sow,  
 Where southern breezes blow,  
 The precious seeds of Truth?  
 Could not their Saviour save  
 That they have but a grave  
 'Neath that luxuriant sod,  
 Where faith and earnest hope  
 Had fondly sought to reap,  
     As harvesting of God?

"A group of angels singing,  
 Stood near the Eternal Throne —  
 Their clear glad voices ringing  
 In rapture's varied tone;  
 Pausing for sacred smiling,  
 They told one happy story —  
 On earth 'twas spoken of as Grief,  
 In Heaven they called it Glory.

    Martyred man

    And sainted woman,

Careworn, weary — yet relying  
 On the One, who taught in dying  
 Love's great conquest over self;  
 Wide the pearly gates were flung,  
 Sweeter grew the welcome song,

    As they entered in —

And that fair Pacific isle  
 Was forgotten the meanwhile.  
 Till the fiat forth was given  
 In the accents of high heaven

    That the sod

    Their feet had trod —

Where their life-blood poured its tide —  
 Should be henceforth sanctified,  
 And by preaching of the Word  
 Bloom a garden of the Lord.

CASSIE."

The following verses were written for the *Halifax Morning Chronicle*:—

“ LINES ON READING THE DEATH OF MR. AND MRS. GORDON.

“ Eromanga! chained and fettered,  
Sheltered by the leafy palm,  
Did their dying groans not thrill you,  
Breaking on the noon-day's calm?

“ Eromanga! rock and water,  
Hill and valley, cloud and tree,  
Gazed ye on the fiendish slaughter?  
Gordon came to set you free.

“ Christian Churches watched with trembling;  
Watched for the Gospel light,  
Breaking in its pristine splendor  
Over Eromanga's night.

“ Give us faith: strong are the lowly  
And that faith alone would tell,  
Jehovah! God of Glory!  
That he doeth all things well.

“ Softly glide thou unnamed river,  
(Williams' blood bedewed thy shore,)  
'Neath the broad banana's shadows  
Rest our dead — their trials o'er.

“ Come, oh! King of earth the ruler,  
And our mental vision clear;  
In these darkest dispensations,  
Let thy Sovereign love appear.

“ God of Pentecostal blessings,  
Thanks! Thou knowest our doubts and fears;  
There the shadows dark are brooding;  
Here thy Church is bathed in tears.

"Be it thine, dark Eromanga,  
 Soon the Redeemed's song to know;  
 Praise and prayer's voice ascending  
 Whence the martyr's blood did flow!  
 E. F."

The following verses first appeared in a London journal, September, 1861:—

"Sad Eromanga! blood stained shore!  
 Again bedewed with martyr's gore—  
 With sorrowing hearts we breathe thy name,  
 And mourn thy darkness, sin and shame.

"Zion had shed her bitter tears  
 O'er thy foul deed of by-gone years;  
 But Zion's fears were chas'd away,  
 As dawn'd the glorious Gospel day.

"She saw the hand that dealt the blow  
 That laid the immortal WILLIAMS low,  
 Rais'd in devotion to the skies,  
 With stricken heart and weeping eyes.

"And gratefully did Zion smile  
 O'er hopeful Eromanga's isle;  
 When lo! the sudden news of woe—  
 Once more the martyr's blood doth flow.

"By more than mortal love inspired,  
 The Missionary's heart was fired;  
 He yearn'd those wanderers to reclaim,  
 And sign that isle with Jesu's name.

"The saint must tread the Saviour's path,  
 The Master's cup the servant hath;  
 Jesus was killed, and so must he  
 Seal with his blood his ministry.

“ In works of mercy on he press'd,  
Despised, malign'd, by man unblest;  
'The savage rais'd his axe to slay,  
And at his feet the martyr lay.

“ One piercing cry, one dying groan,  
Which scarce had echo'd in his home  
Ere the loved partner of his cares  
His last, his dying struggle shares.

“ Together in their blood-red car  
They mount, where martyrs welcom'd are;  
And as they rise they seem to say —  
'Zion avenge this solemn day.'

“ Avenge, by scattering o'er this land  
A faithful missionary band,  
Baptized for the dead, to prove  
How Christians overcome by love!

FREDERICK BROWN.”

