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

NOVEMBER, 1861.

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

NOTICES, ACKNOWLEDGEMENTS, &c.

Monies received by the Treasurer from
20th September to 20th October, 1861:

FOREIGN MISSION.

Upper Settlement, Musquodoboit	£7	12	10½
Middle Settlement, do	5	18	0½
From a Female Friend at do	1	5	0
Lot 14, P.E.I., L7 Island c'y	5	16	8
Henry Robinson, Junr., Cavendish, 10s Island c'y	8	4	
Mrs Daniel Murphy, Antigonish	10	0	
Relig. Soc'y Salem Church, G. Hill	6	10	6
2nd Congregation Maitland & Noel	6	13	4
Juvenile Miss'y Society, Maitland	3	5	0
Do do do Salmah	6	6½	
New Annan congregation	11	9	
Mrs Cunningham	2	6	

HOME MISSION.

Upper Settlement, Musquodoboit	£3	16	5
Middle do do	1	16	2½
Reid Settlement Prayer Meeting			
Missionary Box	10	6½	
Middle Settlement do do	15	7½	
Lot 14, P.E.I., L1 10s Island c'y	1	5	0
Mrs Daniel Murphy, Antigonish	5	0	
Maitland Juvenile Missionary Soc'y	15	0	

SEMINARY.

Maitland Juvenile Miss'y Society £0 17 3

FOR MR. GEDDIE'S CHILDREN.

Two Friends, Harvey congregation	£0	6	3
Miss Eliza Freizes' S. School Class	8	7½	

The following sums were collected in aid of the Building Fund of the Presbyterian Church, Annapolis. There are subscriptions still to be collected to the amount of £24 12s 6d:

Session of James' Church, N. G.	£5	0	0
" " Primitive Church, do	5	0	0
" " Upper Stewiacke	6	0	0
" " Middle Stewiacke	5	0	0
" " Session of Truro	2	0	0
Old Barns Ladies' Religious Society	2	0	0
Ladies' Rel. and B. Society, Pictou	5	0	0
Session of Salem Church, Gr. Hill	5	0	0
Ladies' Rel. and B. Society, Truro	4	0	0

NEWPORT.

W. Chambers, 20s; Rev J. McLeod, 20s; H. Smith and Brother, 20s; G. McKay, 20s; A. McKay, 10s; Mr Scott, 5s; W. Smith, 5s; T. Smith, 2s 6d; S. Armstrong, 6s 3d; J. Miller, 10s; Joseph Smith, 5s; J. W. Smith, 5s; J. Harvey, 5s; John Chambers, 20s; S. Chambers, 20s; Samuel Miller, 5s; Rebecca Miller, 1s 3d; William Miller, 5s; Mrs Miller, 2s 6d; George McKay, Junr., 20s £10 7 6

GREEN HILL.

Rev G. Patterson, 20s; H. McDonald, Esq., 20s; James McDonald, Esq., 20s; Mr Reid, 10s 7½ £3 10 7½

GREEN—REV. J. CAMERON'S CONGREGATION.

John McDougall, 10s; John McPhee, 5s; D. Grant, 2s 6d; W. Dodds, 2s 6d; J. A. Whittier, 5s; G. H. Madill, 10s; J. A. Scott, 10s; J. P. Scott, 2s 6d; A. Scott, 2s 6d; J. Scott, 5s; Mrs Killeup, 1s 3d; N. Dodds, 5s; H. McDonald, 10s; W. A. Scott, 8s 9d; G. Grant, 5s; D. McPhee, 1s 3d; D. Cameron, 10s; R. Roulston, 5s £5 1 3

HALIFAX.

Alexander James, 40s; W. Stairs, 50s; J. Stairs, 40s; Thomas Bayne, 40s; J. McLean, 20s; C. D. Hunter, 25s; J. Scott, 25s; Mr Grant, 20s; H. A. Taylor, 20s; J. Fraser, 20s; R. Fraser, 20s; Mr Fish, 10s; Mr McKislay, 10s; McEwan & Reid, 25s; T. Archibald, 5s; W. Murray, 20s; G. Alexander, 20s; W. Penney, 20s; J. S. Hutton, 20s; Captain Gulliford, 20s; Miss Stairs, 20s; Mrs McCara, 12s 6d; J. Bennett, 7s 6d; Mrs E. Tupper, 40s; J. B. Chipman, 20s; T. Davidson, 10s; W. Murdoch, 40s; Mr Crawford, 5s; J. & R. B. Seaton, 30s; Dr Avery, 20s; Miss Cogswell, 20s; A. T. Kirk, 10s; Messrs. Maxwell & Thompson, 16s 3d; G. Troup, 20s; G. McKenzie, 20s; Mr Parks, 6s 3d; Mr Bell, 11s 3d; M. G. Black, 20s; Northup and Sons, 25s; T. Harvey, 5s; Cash, 20s £42 8 9

STEWIACKE.

Thomas Fulton, 20s; Mr Woodworth, 10s; E. Dickie, 2s 6d; H. Sibley, 5s; W. Croker, 3s 1½d; D. Sutherland, 20s; K. Sutherland, 20s; S. Sutherland, 20s; Mrs Sutherland, 10s; Miss J. Sutherland, 10s; G. McLeod, 3s 1½d; S. Pollock, 5s; Donald Rogers, 5s; Alfred Cumings, 3s 1½d £6 16 9½

SUBENACADIE.

D. Moore, 7s 6d; Mrs Frame, 2s 6d; Miss Frame, 1s 3d; R. McJeffrey, 20s; A. Nelson, 20s; Mrs Nelson, 5s; Mr Woodworth, 5s; J. H. Nelson, 6s 3d; Mrs Wardrobe, 6s 3d; Ann Wardrobe, 3s 1½d; E. Wardrobe, 1s 3d; I. Wardrobe, 5s; Wm. Wardrobe, 10s; Mrs Ross, 5s; James Wardrobe, 5s; J. Wickwire, 7s 6d; Francis Parker, 40s; J. Murray, 7s 6d; J. W. Thompson, 5s; Isaac Logan, 10s; James Gass, 7s 6d; Sam. Davis, 6s 3d; Dan. Snide, 20s; H. Snide, 3s 9d; W. Nelson, 5s; J. W. N. Nelson, 5s; W. Marshall, 20s; Mr and Mrs G. Sutherland, 20s £13 0 7½

TRURO.

R. Smith, Esq., 20s; Messrs. Tupper, 10s; Messrs. Blanchard, 26s 3d; A. G. Archibald, 40s; Isaac McCurdy, 25s £6 1 3

MUSQUODOBOIT.

Rev J. Sprott, 20s; Mrs Layton, 5s; Peter Clarke, 5s; F. Layton, 3s 9d £1 13 9

PICTOU.

W. Matheson, 20s; J. Yorston, 40s; M. Archibald, 20s; J. Primrose, 40s £6 0 0
Rev J. McKinnon 7 0 0

THE HOME AND FOREIGN RECORD.

NOVEMBER, 1861.

MARTYRDOM OF MR. AND MRS. GORDON.

WHEN we issued our number for August, with its heavy burden of sorrow, we certainly thought that we knew the worst that was in store for our New Hebrides Mission. Bitter as were the ingredients of the cup which our Heavenly Father had given us to drink, we fondly believed that we had drunk its last dregs. When our last number was printed this impression seemed to be confirmed. Letters had been received from Mr. Geddie up till the 31st May, which seemed to indicate that the crisis was past—that the clouds were beginning to break, and that the sun of prosperity would soon again shine upon our work. Little did we expect that so soon the clouds should return after the rain, and that even before that number should have reached a large portion of the Church, intelligence should have arrived of an event so painful and so trying as entirely to overshadow all our former trials, and almost to cause them to come no more into remembrance. The tidings of the death of Mr. and Mrs. Gordon have already been circulated over ever part of the Church, and must have thrilled every heart in which a spark of human sympathy remains, while, even to those whose faith in that Mission was strongest, from the suddenness as well as the appalling nature of the event, the effect at first must have been absolutely stunning. Even yet we scarcely know what to look for or expect. It is with fear and trembling that we now express the hope that we have seen the worst, and it will be with painful anxiety that we shall await farther intelligence from the Mission.

We have given in another part of our present number all the details of the sad tragedy that have reached this country. We can scarcely expect any additional information regarding the last scene, though, when Mr. Gordon's journals arrive, we may expect a large amount of interesting intelligence concerning his labours toward the close of his life; and Mr. Geddie's report of the state of the island will be looked for with intense anxiety. Upon the details now given we need not dwell, nor do we at present intend to give anything like a biographical sketch of the departed. This we hope to attend to in future numbers. We are confident that we speak the opinion of all who knew Mr. Gordon, when we say, that we believe him to be as earnest, zealous, devoted, and laborious a servant of God as ever won a martyr's crown. Of Mrs. Gordon the Church here knows less, but all the testimonies we have received combine in representing her as of a kindred spirit, and we may therefore say of them, "They were lovely and pleasant in their lives, and in their death they were not divided. Our present object is to consider the event as a dis-

pensation of God's Providence, and to glance at some of the impressions which, as such, it is fitted to produce.

The long protection which our Missionaries in the South Seas have enjoyed, has perhaps rendered the Church easy concerning their safety, and left us unprepared for this event. Perhaps too we have not had a sufficient sense of the divine care so long exercised over them. At all events this has come upon us unexpectedly. And yet it is an event, the possibility of which the Church ought always to have kept in view, and for which we ought to have been prepared. Christ warned his disciples in sending them forth for the conversion of the world, that they must not only expect to encounter opposition and trial in the work, but that they should be prepared to suffer even unto death for his sake and the gospel's, "Behold I send you forth as sheep among wolves." "The brother shall deliver up the brother to death and the father the child." "Yea, the time cometh that whosoever killeth you will think that he doeth Gods service." The history of the Church in every age has shown that this *may be* the fate of the most zealous of God's servants. The preaching of the gospel had scarcely begun when a persecution arose, in which one of its most energetic champions, as well as others less known, were called to seal their testimony with their blood. And the persecution about Stephen was soon followed by a second, in which one of the very chiefest apostles, as well as others were called to receive the martyr's crown. We know that others of the twelve, and it is generally believed that most of them, ended their earthly career in a similar manner. We need not refer to the numbers that, previous to the triumph of Christianity over the Paganism of the Roman Empire, perished by sword or flame, or the still greater number, who in the struggles of revived Christianity against Popery, at the era of the Reformation in the sixteenth and seventeenth centuries, poured forth their blood like water for their faithfulness to the Saviour. In the great missionary movement of the nineteenth century, the protection extended by the governments of Christian countries to Missionaries labouring in heathen lands, has commonly preserved them from any extensive slaughter. But yet even in our own day there are instances sufficient to teach us that the heralds of the cross must jeopard their lives on the high places of the field, not only by pestilence and famine, but also by the hands of their fellow men. The massacres of the Christians in Madagascar, the martyrdom of so many missionaries during the mutiny in India, the murder of Lowrie by pirates in China, the fall of the lamented Graham in the streets of Damascus, the death of Williams and Harris on Erromanga, the slaughter of Missionaries by Indians in the far West, the hanging of faithful ministers in the Southern States, who have dared to lift up their voice on behalf of the slave, and now the massacre of our own Gordon and his wife, admonish us that Satan's enmity against the servants of God reaches even to the danger of their lives, and that God *may* permit him to accomplish his end, designing doubtless to overrule it for the divine glory.

It is unquestionably the duty of the Church and her missionaries to avail themselves of every lawful means that Providence sets before them, for their safety. It can never be our duty to rush heedlessly into danger; and the example of Christ and his apostles, shows that it may be the duty of Missionaries to provide for the safety of their lives by a change of the scene of their labours. "When they persecute you in this city, flee ye into another." And now that this *mournful catastrophe has taken place, it becomes us seriously to enquire, whether we have suffered thus, while in the way of our duty and while following the guidance of divine Providence, or whether we*

have to blame ourselves for rashness and fool hardiness in undertaking a work and encountering dangers, to which God had not called us. We have endeavoured to look at this matter with all the light that we possess, and with due calmness. We do feel that one error has been committed in the management of the Mission, to which we shall hereafter advert. But after all that has yet taken place, we have no hesitation in expressing our decided conviction, that as far as the occupation of Erromanga as a mission field is concerned, the Church and Mr. Gordon were perfectly justified in what they have done. Mr. Gordon's heart had long been set on that island as a field of labour, and he had made it the subject of many prayers. When therefore he arrived there, and found the way open for a settlement, while other fields to which the Church had looked seemed closed, scarcely any other conclusion could be adopted, than that the Great Head of the Church was pointing to that as his destined sphere of labours. And though undoubtedly dangers were to be apprehended, yet those dangers were, so far as any human eye could see, only such as the first missionaries were exposed to on other islands, where the gospel has reaped its richest harvests. We believe that when the Missionaries of the London Society landed on Tahiti—when the Wesleyans landed on the Fijis,—when Mr. Geddie landed on Aneityum, or Messrs. Paton and Copeland on Tana, their situations was to all human appearance nearly, and in some instances quite as dangerous as Mr. Gordon's, when he landed on Erromanga. That the result has been different must be ascribed to the inscrutable purpose of Him, who "doeth according to his will in the armies of heaven and among the inhabitants of the earth." The course of events since Mr. Gordon landed, amply confirms this opinion. For more than three years he laboured among the people, with no greater perils than the Missionaries on some other islands of the South Seas have encountered. Indeed we question if he did not suffer more personal violence at the hands of the Irish Romanists of Halifax, while labouring as a city missionary there, than he did during these three years from the savages of Erromanga. There was thus time amply sufficient to show, that as far as safety was concerned, the Church was entirely warranted in the step she took. And when we add that the last sad event was not the result of any thing in the ordinary or normal state of affairs there, but that the immediate occasion of it was an extraordinary dispensation of divine Providence—something entirely apart from the original state of things there, and what no human sagacity could have foreseen, viz., very remarkable ravages of disease and death among the natives, we think we have enough to show, that though the result has been so sad, we have no cause of reproach in having occupied Erromanga as a mission field. We believe after all that has happened, that the Church but followed the leadings of Divine Providence, and that now she has to accept the event as a dispensation of his hand and to seek to profit by it accordingly.

But when Mr. Gordon saw that his life was in danger in remaining longer on the island should he not have left? We know that in some instances the Apostles and modern Missionaries, when their lives were in danger, sought safety by removing to other spheres of usefulness; and that, in so doing, they but followed the directions of their Master. We doubt not that there will be many among that extremely numerous class in the world who are very wise after the event, who may be disposed to conclude that Mr. Gordon should have followed a similar course. But we are persuaded that every intelligent Christian, who examines the whole circumstances, will say, that matters were not in such a position on Erromanga that he would have been warranted in so acting. The Apostles and modern Missionaries have felt themselves called to

abandon a field once occupied only when the door seemed absolutely closed, and when at the same time God in his Providence afforded them an opportunity of making their escape. But neither of these things took place in the present instance. Up to the last moment of Mr. Gordon's life, so far as we can learn, there was no indication that the way was closed against farther labours. He had still around him the people of that side of the island where he lived among whom he was still permitted to labour—he had still a great work to do in administering medicine, by which probably some hundreds of lives were saved, and he was able to give many warnings to the living and speak many words of consolation to the dying, which, accompanied as they were by his fervent prayers, we know, from the faithfulness of Him who hath promised, shall not be in vain. And, at the last, death came in such a form that the alternative of escape was not afforded him. The blow was so sudden, so unexpected, and coming from a distant quarter, no provision could be made against it. So that, looking at the circumstances as they stand, we do not consider that Mr. Gordon's case presents a parallel to those in which Missionaries have felt themselves not only warranted, but absolutely called to seek another sphere of labour.

Nay, more, we think that the whole circumstances of the case strongly indicate that he could not, in faithfulness to his Master, have left his sphere of labours. For more than three years he had laboured there with scarcely, if any more, than the ordinary peril of a Missionary among savage tribes—he had made decided progress in his work—he had gathered around him a number, who were receiving Christian instruction, and some of them without doubt favourably disposed toward Christianity. And upon what principle could he desert his post at such a crisis, so long as any prospect remained of continuing his labours in safety. But more than this, knowing the ideas of the natives as to the connexion of Christianity with disease, what would have been the effect upon their minds, what the consequences as to the future progress of Christianity among them, if, after labouring three years among them, when disease at length came in such a fearful manner, he had left them to die without medicinal aid for their bodies, and to perish without hope for their souls? We venture to say that had he done so the Christian Church, aye, and many a worldling, who may be now ready to sneer at his enthusiasm, would have cried shame. The Soldier who deserts his post in the hour of danger is branded with infamy, and we hesitate not to say that from the facts, so far as known to us, our conviction is that had Mr. Gordon deserted his post—his honourable, his glorious post, in the very van of the Christian army—at that time and under these circumstances he would have been dishonoured as a Soldier of the Cross. Highly as we esteemed Mr. Gordon—much as we hoped from his zeal, his earnestness and his diligence—and much as we would have done to have retained his labours on the Mission field, we would not after all that has happened have had him purchase his safety by leaving his post in such a manner. The good Soldier prefers death to dishonour, and the patriot mother has chosen that her son should make his last bed on the gory battle-field, but with no stain on his name, rather than that he should have brought dishonour upon his country and his kindred in the hour of trial. And we believe that the heart of the Church will decide, nay, that Mr. Gordon's dearest friends, when the first outburst of sorrow is past, will respond that it was better, since such is the Master's will, to see him faithful unto death, though that death be a martyr's, than that, having put his hand to the plough, he should have turned back—than that there should have been any fainting in the hour of trial. "He that findeth his life shall lose it, but he that loseth his life for my sake

shall find it." He has chosen the latter alternative. He did his duty till the end; he died at his post, labouring diligently in his Master's work, and we may well say, "Blessed is that servant whom his Lord at his coming shall find so doing." That such, then, should have been the result we must ascribe to the will of our Heavenly Father. Even so, Father, for so it seemed good in thy sight!

We had intended to have made some general remarks on this event, and the duty of the Church in present circumstances. But the extent to which our pages are already occupied, obliges us to defer for another month, and we have a hope that by that time we may have Mr. Geddie's report of his visit to Erromanga.

THE LATE REV. SAMUEL FULTON JOHNSON.

(Continued.)

WHILE Mr. Johnston's mind was in the state described in the letters quoted in our last, he prepared an appeal to the Church on the subject of Missions to the heathen, entitled, "a cry for increased Missionary zeal" which was published in the *Christian Instructor*, and which gave to the Church at large the first indication of the spirit that animated him.

Partly from want of means to attend longer at Princeton, and partly with a desire to be useful, he before the close of the term, offered his services as a Colporteur to the Presbyterian Board of Publication. In taking this step he believed also, that the work was one, which would help to prepare him for his great work. For the same reason he chose as his field of labours, the new territories of Kansas and Nebraska, as he supposed that he would there come in contact with human nature in the worst forms, in which it is exhibited in civilized countries, and that he would have a sphere of labour as like that of a heathen country as he could have in a Christian land. He thus intimates his resolution to his parents in a letter dated January 18th, 1856.

"I am going to Kansas and Nebraska as a sort of Missionary and Colporteur before long. I could have obtained a field of labour here, but I preferred to go there for various reasons, one of which is that the work will be more preparatory for the duties to which I am looking forward. The Board has placed great confidence in me, and given me a situation of much responsibility, also one that affords me many opportunities of doing good. I know not what is before me; all is veiled in mystery. But I go trusting in him who knows the end from the beginning, and who has all things under his control. He has ever been the breaker up of my way, and I trust that he will guide me still. Now there is one thing that I must say to you all, give yourselves no trouble respecting my safety. If I am in the way of my duty (which I trust I am) I shall be just as safe, as if I were in the family circle which surrounds the home hearth. * * I suppose that you will be anxious to know how long I shall remain there. I cannot tell you how long. The future is all a secret. It will depend upon what are the indications of the will of Providence. I shall be very loth to leave until I have succeeded in establishing a system of colportage in these territories."

To understand the nature of the work in which he was engaging, and the dangers to which he alludes, our readers must remember not only that he was going forth as a pioneer in these new territories, but that that winter was the very time of the troubles in Kansas. The great trouble between Free State men, and the advocates of slavery, which resulted in so many scenes of vio-

lence and bloodshed, had commenced, and it required no small amount of faith and courage in one, all whose sympathies were on behalf of freedom, to undertake such a mission.

The Board reposed every confidence in him. They gave him a full supply of books and tracts, paid his expenses, and left all the rest to his own judgment. They allowed him either to go to Kansas or Nebraska as he saw fit, and to labour in whatever part of either he might choose. "When I asked them for advice" he says, "they just said that it was a new country, and they knew little about it, and would just trust to my own judgment and prudence, and that I would require better counsel and guidance than they can give."

With this commission he left Philadelphia on the 24th of January, and reached St. Louis on the morning of the 27th. And if he expected to see wickedness at the West, he was not disappointed. The scenes at the hotel in St. Louis on the Sabbath, after his arrival, gave him an idea of the state of society he was to meet out there.

"Just to witness" he says, "the scenes of wickedness in the public rooms of this hotel in which I am, is horrifying. As I look upon the godless persons who are desecrating the holy Sabbath, I wonder if they have ever heard that there is a Sabbath. I have not heard a single individual mention that it is the Sabbath, and one seeing them would suppose that they had never heard that there was such a day."

"We who have been brought up from our earliest infancy in what I now call, a most religious and God-fearing country, are truly ignorant of the nature of man, and the state of society in many parts of the world. Would that the Church were as active in promoting the cause of her master as the friends of Satan are in obtaining their own selfish ends."

The supply of books however did not reach St. Louis as soon as he expected, so that after spending two or three weeks in that city, he undertook a short tour into Illinois, to obtain subscribers for a Presbyterian newspaper, and to sell some books. It was in consequence the beginning of March before he was ready to leave St. Louis. He then proceeded up the river Kansas, resolving according to the advice that he had received, to make Leavenworth city, the starting point of his operations. On the passage up the river, he witnessed some of those scenes which have given Kansas so prominent a position in the "irrepressible conflict" now going on between slavery and freedom. But we must give his own account of these events.

"An incident occurred this morning. (date not given, but about the 8th of March), which occasioned much excitement. It was ascertained that a number of "Sharp's Rifles" were on board the Arabia. The passengers immediately organized themselves into a legislative body, and appointed a committee of five to search the boat. This they did, and discovered one hundred rifles and three cannons. They then proceeded to make laws suited to the emergency, and appointed officers to carry them into execution. The property was to be destroyed or deposited at a military fort, and the man who had the rifles in charge, to be disembarked at first landing. The captain refuses. They revise their laws so as to meet this new emergency, and so the man (Hoyt) is allowed to remain on board, but subjected to continuous threats of tar and feathers—the rope—a bath in the river, &c. What will be the result of this I do not now know. I commenced to remonstrate a little, very moderately and kindly, against such unlawful proceedings; but one of the leaders very soon ordered me to stop, or I would get a plunge in the river. I say little more, but my blood boils with indignation at such proceedings."

"REFLECTIONS.—Did my friends know where Fulton is, how uneasy they would be respecting my safety. How kind the Providence, that we do not know

what is not present with us. * * This great Western country is to a fearful extent under the control of mere excitement and mob law—the ruling sentiment being self, and whatever opposes this, they rebel with most bitter and malignant violence. They will not listen to reason—cannot brook opposition. It is we who say it. Hence it must be so, and no person should or will be allowed to dispute it. Such is the condition of the Slave States and the Far West. This condition of the country arises from the manner, in which the West has been settled, and the prerogative, which the institution of slavery gives over a certain portion of its population.”

“10th, Sabbath.—This morning arrived at Lexington. Here the mob seized the rifles and took them on shore. When the steamer arrived, there was a crowd of desperadoes on shore ready to do any acts of personal violence to the owner, as well as his property, which their wicked hearts might suggest, and they should be permitted to do. But through the influence of some of the more respectable (of the party) they were prevented from injuring him.

“The whole scene was one of cursing, swearing and awful threats of vengeance on their supposed foes. The Arabia was so full of these characters, that I could scarcely crowd my way through them. When they got the rifles on shore, there was as great rejoicing as when the ark arrived in the camp of the Hebrews. Their shouts of joy were full of oaths and profanity. No Nova Scotian could ever suppose that it was the Sabbath. On board the Arabia all day, the only evidence of its existence or respect shown to it, was a cessation of card playing, to which they had faithfully devoted themselves previously.

“At 10 o'clock, A. M., the pro-slavery party had a most fiendish row among themselves. A prominent individual, on account of his moderation and want of wild fanaticism, was by them suspected of insincerity to their cause. The great Congress of legislators organized, and proceeded to take his conduct into consideration. The result was a real *lullish* fight between him and another prominent legislator, which nearly ended fatally. The next act of Congress was a vote of want of confidence in Mr. B. and exclusion from their party. The next act was to put him off the boat, but the captain interferred and Congress adjourned.

“At 12 o'clock, Congress was again called to order by the venerable President. It appeared that in the meantime a reconciliation had been effected between the enemies. Act first was repealed, and a vote of confidence passed, and B. restored to his former position. Congress adjourned again.

“Then came drinking, &c. Great joy was excited by the reconciliation of such prominent men, which also appeared to cause a cloud of oblivion to pass over all their pro-slavery feelings, and the rifle man was called to drink with the head man of Congress, and those of his party who were known were also treated. Monstrous pledges of friendship and fair dealing were made by pro-slavery men to Free State men. Thus ended this horrible scene.” * * *

“As to the character of the pro-slavery men, they are generally almost without exception, so far as I saw, drinkers, swearers, governed by the impulse of the moment—have little deep felt regard for the law—go for mob law, and have little *real* intelligence. * * *

“I have taken more lengthy notes on this rifle mob, because it is just a sample of what is constantly to be met with in this West. It will give a good idea of the manner in which this country is governed, and also of its inhabitants.”

“11th.—Arrived early in the morning at Kansas city, a new but rapidly progressive town. At 5 o'clock, P. M., reached Leavenworth city, a town growing as it were by magic. At 6 o'clock arrived at Fort Leavenworth, and at 7 o'clock reached Weston. We land. Long have I looked for this desired haven. Cabs, omnibuses, &c., are at hand, and their drivers come bustling around anxiously soliciting employment. The little Nova Scotian is unnoticed among the crowd. I scramble into an omnibus, and am driven to a hotel in the town. It is full of travellers and loafers, plenty of whom we always find in a slave town. The news of the capture of the rifles, has produced quite a sensation. All seem engaged in cursing Free State men, and speak of shooting them just as they would part-ridges. I pass up and down among them, listening to what is said, but say nothing. Prospects look dark and gloomy. Still I can say that I do not fear

these men. I feel that there is a power above, which can control all their acts, and on that power I rely for protection."

On the same evening he writes to his parents as follows :

"I arrived here this evening after a prosperous voyage of seven days from St. Louis. As to the scenes on the passage, and the political agitation here, I dare not write any thing, as this letter may be opened ere it gets many miles from this. But farther I did not come here to take part in these matters. I came for a far nobler purpose, and one which demands all my time and talents. It was said that it was not safe to come out here, but I have never felt and do not now feel any fear, I can cheerfully and smilingly extend the hand of friendship to every individual I meet. I feel just as safe here as I did under your roof. When I came here a feeling of friendship, which as I never before had toward strangers, unconsciously came over me. When I landed at Leavenworth, there were great numbers around, and many came on board, as it was the first steamer that came up the river this spring. I just went up to them and accosted them, as if they had been old friends. Almost the first man to whom I extended my hand, received it as if I had been an old acquaintance, saying "this is a gentleman who always carries his certificate with him." All appeared to receive me as if I had been an old acquaintance. In this place though I have been in but a few hours, I have found friends, and I am now in a room, with a single companion. I expect to go to work to-morrow. I write to you this evening in haste, as I do not expect to have much time hereafter."

On the following day he makes the following entry :

"12th.—I to-day engage in my work. My time is now so much occupied with my business, that I shall have to leave off my notes of my travels."

We regret that he has left no record of his labours in this interesting field. But we know that as long as he was able he laboured hard in his work—and that he was the means of extensively scattering the seeds of divine truth over that country. We know also that he endured privations, such as are rarely endured in civilized countries. We know also that he passed through danger of no ordinary kind. Ofttimes, as he afterwards declared, he was in situations, where the utterance of a single anti-slavery sentiment would have been sufficient to ensure his being tarred and feathered, if not killed. The following entry, on his return to Kansas city, will give some idea of the scenes through which he passed.

"May 21st.—Arrived at Kansas city again. Many are the miles which I have travelled over this country—many the strange faces I have seen—the conversations held and admonitions given—numerous the dangers through which I have been preserved. The toils, trials, difficulties so endured have been innumerable. Were it now said to me you shall go through these again, I would sink before the task. No, I could not again undertake the same. My friends at home shall never, no, never know the one-half of these dangers, trials, &c. Sleeping in the open air at nights among Indians, plunging through rivers, &c.—sleeping in miserable cabins, in dampness, &c.—among the pro-slavery rabble, armed (as the saying is) to the teeth, destroying, plundering, &c."

With such privations we need not wonder that he was soon prostrated by a severe attack of fever and ague, so that he was under the necessity of abandoning the work. He afterwards described himself as being so entirely prostrated, that he was only able to retain hold of the one idea, that it was his duty to go North; and accordingly having while able, according to the Board's directions, taken measures to secure the continuance of the work in the hands of others, he bade farewell to Kansas. His departure he notices in the following terms :

"May 23d.—At 2 o'clock, P. M., embarked on board the "Star of the West," from Kansas City for St. Louis. Kansas is now fading from my view for ever—a land peculiarly interesting to me on account of the time I have spent in it, and the

work in which I was engaged while in it. But I cannot describe my feelings on account of my mental and physical debility. Having for several days been somewhat excited—exposed to intense heat, unable to obtain my accustomed sleep—and in a word exposed night and day, I became subject to *severe* headache, and a *complete* prostration of both mental and physical system, i. e., an attack of fever and ague.

“ I will only add, many are the pages of divine instruction which I have scattered over this new country. May God grant his blessing to accompany them. May they bear fruit when I am far distant. Such has been and will be my prayer.”

The following from the few notes he was able to record during his sickness, will show the miserable condition to which he was reduced :

“ May 24th.—My situation is truly miserable in continual excitement on account of the character of the passengers, and the subjects of conversation—which are the burning of Lawrence, the intention of the South to defend the institution of slavery, and to suppress all opposition to it, &c. My head almost bursting with the fever, these exciting controversies were like hot irons piercing my head.

“ 26th.—I feel some improvement in health. At 12 noon arrived in St. Louis. Seems like getting home. During my stay here I could do but little, and it is a pain to me to write.

“ 28th.—Rose at half past five A. M. So weak that I fainted once while dressing myself. There is no one to administer to my wants. I sometimes feel that if I had a friend to sympathize with me, it would be a comfort—even if it were but to lay the affectionate hand of sympathy on my burning brow. But such friends are far off. But God sees and compassionates me, and why should I complain. At 7 o'clock, A. M., left St. Louis for home. Whether I reach home or not is little concern to me now. Farewell to this city in which I have spent so many wearisome hours. May God keep me under the shade of his wings, and from all harm, and bring me safely to my father's house.”

A few weeks after he reached his father's house somewhat recruited, but so much altered in appearance, that some of his most intimate friends did not recognize him. For a few months after the heats and chills of the fever lingered about him, but by rest among his friends and the invigorating air of Nova Scotia, he entirely recovered his health, so that on the following summer, he was in as good health as he had ever been.

On his return home he was received by the Foreign Mission Board of the Presbyterian Church of Nova Scotia, as a candidate for the foreign field, and urged to prosecute his studies with all diligence. He accordingly attended the hall of that Church the following autumn, and the Free Church College in Halifax during the succeeding winter, where he describes the Professors as very attentive to him, and showing him all that respect and kindness he could wish. While in Halifax he also employed his time in attending to such mechanical arts, as were likely to prove useful to him in the Mission field. In particular, he acquired the art of printing in the office of the *Presbyterian Witness*, and printed a small pamphlet on Missions as a specimen of his skill. He also availed himself of such opportunities as were within his reach of acquiring medical knowledge.

The following winter (1858) he spent in Philadelphia, attending the medical classes there. Of his employment there, he thus writes to his parents on the 15th of January.

“ It is now some time since I have written to you, my time and attention being so much occupied with my various studies. My health is good, and I continue to prosecute my studies with much pleasure, and I trust with not a small degree of success and profit. I consider the opportunities for study and instruction, which I enjoy this winter, as among the most valuable privileges which I have hitherto

enjoyed. May I be enabled to improve them wisely, and also to exercise due gratitude to the giver."

The impression he produced on others, may be learned from a notice of him which appeared in the Philadelphia *Christian Instructor*, in which the editor says:

"While preparing for his great work among the Heathen, he spent one winter in this city attending a course of medical lectures, and seldom have we been permitted to form the acquaintance of a more amiable, devoted and zealous spirit. May his mantle fall upon many."

We may remark that wherever he went abroad, similar impressions were produced.

During the following season he was duly licensed by the Presbytery of Truro to preach the everlasting gospel. For various reasons it was deemed advisable that he should spend a few months in Home Missionary labour. Accordingly the autumn of 1858 and the winter of 1859 were spent in preaching in the vacant congregations and mission stations of the Church. In this work he showed himself a workman that needed not to be ashamed. He had not been many weeks engaged in the work until he made deep impression both by his public preaching and private ministrations. In more than one place which he visited he was the means of producing a decided awakening in the community to the subject of religion. In one letter, after stating that Sabbath and week-day services conducted by him were attended by numerous and deeply attentive audiences and that an interest in religion seemed to be rapidly on the increase, he says, "The people themselves thought it a little revival," and adds, "All, old and young, are anxiously entreating me to remain with them. I sometimes wonder what is the cause of this. At times I fear it is the Devil tempting me." We know of similar effects having been produced in other places. And the remarks commonly made were that the impression he produced was not owing to any remarkable talent displayed in his discourses, but in the intense earnestness of his appeals, and from his soul-absorbing devotedness to his work.

While thus, however, labouring diligently in the Home field his heart was among the Heathen. In spring the Board of Foreign Missions resolved that with the concurrence of Synod he should be sent forth on the following autumn. The Synod having approved of this determination he was accordingly ordained at Stewiacke as a Missionary to the Heathen on the 17th August. The event excited deep interest throughout that neighborhood, and in the midst of Hay Harvest the large Church at Upper Stewiacke was densely crowded, some having come a distance of forty miles to witness the services. The Rev. Dr. Smith preached from Psalm ii. 6, and offered up the ordination prayer, the Rev. E. Ross gave the charge to the young missionary, and the Rev. John I. Baxter addressed the audience.

We had hoped to have concluded this notice in our present No., but the recent distressing tidings from the South Seas have rendered it necessary for us to postpone the conclusion till our next No.



EDUCATIONAL.

The Session of the College at Truro was opened on the 9th of October. After a brief and appropriate prayer by the Rev. James Bayne of Prince Street Church, Pictou, the Introductory Lecture was delivered by the Rev. Professor Lyall. Having given a classification of mental phenomena the learned Lecturer showed that the science of *mind* underlies all the other sciences. This view he proved and illustrated by a reference to the several branches of education taught in the Institution and in this way exhibited to the audience an outline of the curriculum of study. The Lecture exhibited throughout, much profound thought and several original and peculiar views. Many passages were exceedingly chaste and beautiful—in the Professor's happiest style. The number of Students is now about forty, and a few additions are still expected. Professors and Students seem to enter with good heart on the winter's campaign in the fields of learning.

The session of the Theological Hall, Halifax, is to be inaugurated on Monday evening, the 4th of November. Professor McKnight is to lecture on the occasion in Poplar Grove Church. We are not able, of course, to say how many students will be in attendance, but we think that the classes will be at least equal to those of last year. The Church has every prospect now of a fair supply of talented and well educated young men to occupy her pulpits and to carry the glad tidings of salvation to every corner of the Provinces. The finger of the Head of the Church may be marked in the fact that as the supply is increasing, the demand also increases. Indeed we may safely affirm that never in the history of these Provinces were the services of Presbyterian ministers more eagerly sought after or more generally acceptable. Let the Church thank God for the Colleges, and rally cordially to their support. Our prosperity as a Church must depend mainly on the manner in which we support the Colleges and the HOME MISSION. The benefits which our Educational and Home Missionary schemes have already conferred on these Provinces are but an earnest of what may yet, by the blessing of God, be accomplished. Let us therefore remember these schemes constantly in our prayers and in our thank-offerings.

HOME MISSIONS.

Two probationers—Messrs. Falconer and Frame—have been added to the list of the Synod's Home Missionaries.

At a meeting of the Board on the evening of the 24th ult., the following appointments were made:—

Ministers.—Rev. J. Waddell, to remain for a short time in the Presbytery of Truro, and then be transferred to the Presbytery of Halifax. Rev. H. D. Steele to remain in the mean time in the Presbytery of Halifax. Rev. W. S. Darragh, to the Presbytery of Pictou for November and December.

Probationers.—Mr. D. McKinnon to remain for a short time in the Presbytery of Halifax, and then be transferred to the Presbytery of Truro. Mr. D. S. Gordon, to the Presbytery of Halifax for three months. Mr. Adam McKay to the Presbytery of Cape Breton for two months. Mr. A. Falconer to the Presbytery of Pictou for November, and two Sabbaths of Decem-

ber—to be then transferred to the Presbytery of Prince Edward Island for the winter. Mr. W. Frame, to the Presbytery of Prince Edward Island for November, and two Sabbaths of December.

Messrs. D. McMillan and J. Morton are left in the Presbytery of Halifax, both being under trials for ordination. Mr. Allan McLean also to remain in the mean time, in the Presbytery of Prince Edward Island.

The Home Mission operations of our Synod have reached a degree of expansion which necessitates considerable expenditure. The work, though arduous, is urgently required, and offers high promise of success. Those must be fed who in remote settlements hunger for the bread of life. And the glad tidings of redemption must be carried to those who are perishing for lack of knowledge. Can we permit this blessed and glorious enterprise to be arrested, and brought to a stand? Yet such must be the issue, to a large extent, if the treasury be not duly replenished, from time to time, by the liberal contributions of our people, all over the Church. A. M'K.

FOREIGN MISSIONS.

DISTRESSING INTELLIGENCE FROM ERROMANGA—MARTYRDOM OF MR. AND MRS. GORDON.

We presume that all our readers have already heard of the sad tidings, which during the past month have reached us from our Mission in the South Seas. We give below all the particulars that have come to hand. It will be seen that Mr. McFarlane's letter very slightly differs as to some of the particulars of the sad event from the other letter, but from his having received them at second hand from a vessel, while the writer of the other letter was on the spot, the latter is likely to be the most correct. From Mr. Geddie's letter it will appear that another cause, beside Mr. Gordon's boldness in denouncing the judgments of God, has been assigned for the deed; and our opinion is that in all probability both will be found to have had an influence. The Church will await anxiously Mr. Geddie's report of the state of things on Erromanga.

MURDER OF A MISSIONARY AND HIS WIFE AT ERROMANGA.

To the Editor of the Sydney Morning Herald:—

Sir,—Would you kindly permit me, through your columns, to communicate the very distressing intelligence received by me to-day, of the barbarous double murder, by the natives of Erromanga, of the Rev. G. N. and Mrs. Gordon of the Nova Scotian Mission.

The letters accompanying this will afford full information concerning this most painful event.

One of the letters is from the Rev. L. McFarlane, of Lifu, an agent of the London Missionary Society. The other is from a gentleman, whose name I withhold at his own request, but whose testimony may be fully relied upon.

Yours respectfully,

WILLIAM CUTHBERTSON.

19 Stanley Street, July 22.

ERROMANGA, 7th June 1861.

*Rev. Wm. Cuthbertson,—Rev. Sir,—*It is with feelings of deep melancholy that I now have to communicate to you the distressing intelligence of the massacre by the natives here of our worthy missionary and his wife, Mr. and Mrs. Gordon.

This mournful event took place on the 20th ultimo, about one o'clock in the afternoon, and I proceed to detail to you the circumstances connected with it.

On the afternoon of the twentieth I was in the act of writing a note to Mr. Gordon, when I was startled by a native (David-uti), followed by others of the Mission boys, rushing across the river and shouting that the Bunkhill natives had killed the "Missi." I immediately armed myself, and the few foreign natives whom I have, and started in pursuit of the murderers, but unsuccessfully. I found the bodies of Mr. and Mrs. Gordon lying on the ground horribly mangled, and I saw at a glance that anything in the shape of surgical assistance was out of the question, as, from the nature of the wounds, death must have been instantaneous. I went and locked up the mission-house, and set a guard of ten natives, well armed, to defend the property. I then went and selected a spot for the grave: it is situated on the right bank of the river, near the spot where Williams was killed, and overshadowed by cocoanut and banana trees. In the morning I made two coffins, in which the bodies were placed, and at two o'clock we carried them to the burying place. There, at my request, a native named "Mana," who had been for some time at the Samoan Institution, and who acted as a teacher under Mr. Gordon, conducted the services. A hymn having been sung, he gave an address, which, to judge from the effects visibly produced, must have been deeply felt; and a prayer having been offered up to Almighty God, the bodies were consigned to the earth. It was deeply interesting for me to witness the emotion exhibited by a native standing next to me, who seemed to be utterly overcome by grief; yet this very man, in 1839, murdered another of God's labourers, John Williams. The tears and lamentations of all present at the interment it was painful to witness.

From the accounts which I have gathered from the natives you may rely on the correctness of the following description of the murderous attack.

About noon of the 29th, a party of nine Bunkhill natives, of whom the chief Lova was the leader, called at the mission-house, and inquired for Mr. Gordon. They were informed that he was working a little further down the hill, at a house which he was building as a winter residence. They went towards the place, but in passing through a grove near the house, eight of the men concealed themselves, while the ninth, named Naru-bu-leet, went further down to inveigle Mr. Gordon into the trap thus laid for his destruction. Mr. Gordon had, unfortunately, sent all the boys away to gather grass for the roof of the new house, and was unattended, when Naru-bu-leet walked up to him, and asked for some calico for himself and the others of his party, who, he said, were waiting at the mission house. Mr. Gordon took up a piece of board, and wrote on it with a piece of charcoal, "Give these men a yard of cotton each." This he gave to the savage, and told him to take it to Mrs. Gordon, who would give him what he wanted. This, however, would not have suited the intentions of Naru-bu-leet. He told the missionary that Lova wished particularly to see him, and to get some medicine for a sick man, and that he had, therefore, better go up to his own house. Mr. Gordon, pointing to a plate containing some food which Mrs. Gordon had sent him, said, "I have not yet eaten, but never mind, I can do so as well at the house." And wrapping up the plate in his handkerchief he started up the hill, followed by the native. On arriving at the ambush Naru-bu-leet buried his tomahawk in Mr. Gordon's spine. He immediately fell, uttering a loud cry. Naru-bu-leet gave him another stroke on the right side of the neck, which almost severed the head from the body; and the others, rushing from their concealment, quickly cut their poor victim to pieces. While this tragedy was being enacted, another native, whose name was "Ouben," ran towards the mission house, and Mrs. Gordon, who had been alarmed by the fiendish yells and laughter of the savages, had run out, and was standing near an out-house. She asked Ouben what all that noise was about? He laughed, and said, "Nothing; it is only the boys amusing themselves." She said, "Where are the boys?" and turned round. Ouben then with the tomahawk, which he carried concealed behind his back, struck her a blow below the shoulder-blade: and, on her falling on a heap of grass, he nearly cut the head off, and otherwise mutilated her in various parts of the body. Such was the fate of two of God's most zealous servants. It is now four years since Mr. Gordon and

his wife arrived here—viz., since 14th June, 1857—and during this time they have laboured hard among the rude and ferocious Erromangans with little apparent success. Privations of the most distressing kind have been cheerfully and uncomplainingly borne, and the many attempts made against their lives, although hitherto unsuccessful, have rendered their residence here continually full of anxiety and alarm.

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, Tana, Sandwich, Espirito Santo, and Erromanga, thousands and thousands died—in fact some of these places have been nearly 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 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. At Aneiteum, where the mortality was dreadful, the natives repeatedly threatened to take the life of Mr. and Mrs. Geddie, and they burnt down the two handsome churches there. At Tana matters were equally bad; repeated attacks were made on Mr. Paton and his property; and I myself, on one occasion, heard Miaki, the chief at Port Resolution, threaten to take his life if he would not go away in the vessel which brought me there. He refused to go, and hitherto his life has been spared, but I much fear that unless he has left before the tidings of the Erromangan massacre reaches Tana, he will also fall a victim. Here, however, the malady being so virulent as to threaten the extermination of the natives, and their characters being so savagely ferocious, the greatest animosity existed toward the whites; and notwithstanding that Mr. Gordon went daily from morning to night amongst the people, administering medicine, and endeavouring 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. Gordou, 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 preceeded 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 obtain universally in this island. About two months ago he writes:—“It seems that I was nearly ghot about two Sabbaths ago, near Bunkhill, as I was getting on my horse. Some circumstance prevented—perhaps the torrents of rain which fell, while I was engaged as 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 seem to look upon me as their destroy-

er." 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.

Amidst the gloom and grief which the tidings of this dreadful event will occasion to the relatives and friends of these martyrs, and indeed to all Christians who are interested in the cause of missions, it must be cheering to know that in all their troubles and anxieties Mr. Gordon and his wife steadfastly rested their trust on the Rock of Ages, and at all times they submissively bent to His will. The last words in Mr. Gordon's diary are—"Thanks be to God for the measure of faith granted to us in these troublesome and perilous times." "Bless the Lord, oh, my soul! who redeemeth thy life from destruction." Unweariedly they laboured in the cause of Christ, and now they have been called upon to receive the crown of martyrdom, and to enjoy in His presence the fullness of reward.

We were highly delighted yesterday by a visit from Bishop Patteson, of New Zealand. All the mission boys wept at the sight of him, as they recalled his last visit here to their remembrance. We crossed over to the grave, which has been enclosed by a fence by the boys. The Bishop read, with much fervour and feeling, the beautiful service of the English Church over the tomb, and immediately afterwards proceeded on his voyage to the Northern Islands.

He informed me that the John Williams might be expected here daily, and I shall put Mr. Gordon's property on board of her.

I have written you a long letter, but I am afraid it is rather unconnected and diffuse, as I have been so often interrupted, and I have been much hurried when writing it, so please excuse faults.—With sentiments of the deepest respect, I remain, Rev. Sir, your very obedient servant. * * *

WIDE BAY, LIFE, June 17, 1861.

Rev. and Dear Sir,—I herewith send you a few letters, which I beg you will forward to their respective destinations. A vessel has just called here, direct from Erromanga, on her way to New Caledonia, and I hasten to send you a note by her. She has confirmed the painful intelligence brought here about a week ago by another vessel, viz., the murder of the Rev. Mr. Gordon and his devoted wife. Alas! they are fallen by the hands of a cruel, superstitious people. Their work is done: they are now receiving their reward. Two more names are added to the long noble list of martyrs. The particulars of the case are these:—In consequence of the measles, which have been raging among these islands, and followed by a fearful mortality, the natives of Erromanga determined to kill all the white people on that island, looking upon them as the cause of the disease, not drawing any distinction between the trader who took the sickness and the missionary who was using every effort to subdue it. It appears that Mr. Gordon was fully aware that the natives intended taking his life, but evidently thought in a little time that they would change their purpose. He, like a brave, faithful soldier, stuck to his post, undoubtedly feeling that there was no place of greater security than upon the "Rock of ages," and that He who, by a word of his mouth, instantly turned the mighty, raging, restless sea into a perfect calm could as easily quell the turbulent passions of a savage people. But God's ways are not as our ways. He saw fit to take them home, and now the four martyrs of Erromanga (Williams, Harris, Mr. and Mrs. Gordon) have received their crowns, and occupy their places near the throne of God, in the nightless land of "Beulah."

It was one morning, about three weeks ago, while Mr. Gordon was busily engaged erecting a printing office—the few natives who are nominal Christians being away to get grass to thatch the roof—that a party of heathens went to him and asked him to go and see some natives who were sick. Mr. G. said he was just going to have breakfast, and offered them medicine; they, however, urged him to go and see the parties, in order to ascertain the real character of the disease. He at once consented, and was going to his house to get some medicine, with one native before and another behind him. When they got near some bush, the latter struck Mr. G. with his tomahawk on the back, upon which Mr. G. fell. Then a

number of natives rushed out from the bush, and with their hatchets despatched him. His arm was broken in three places while in the act of defending himself, and his head and neck were cut fearfully. After Mr. Gordon fell, four of the natives instantly ran off to Mrs. G., who came to the door and asked what the noise was she heard. The men replied, "Oh, 'tis only some natives laughing." She turned round to go into the house, and was treated in a similar way to her husband. There happened to be but one Englishman on the island at time, who resided about a mile and half from Mr. Gordon's house. He, upon hearing what had taken place, armed himself, and went to the fatal spot and rescued the bodies of Mr. and Mrs. G., and was just in time to save their house, which had been set on fire by the natives. Our lamented and much loved friends and late fellow labourers are buried on the spot where Harris fell and was murdered by this cruel people. Oh! that the light of the glorious gospel of *love* and *peace* may shine on dark, dark Erromanga. *Four* have fallen martyrs to the truth on that island, and little or no fruit as yet. 'Tis one of Satan's strongholds, nor will he let it go without a desperate struggle. Shall we raise the siege? God forbid, even should it cost *forty* lives to plant the gospel standard on Erromanga. What is that compared with the good that would follow? Are there not to be found a sufficient number of young men, with a little knowledge in their heads and their hearts *ful* of love to Christ and perishing souls, who are willing to give their lives to *Jesus*, in order to rescue multitudes from *Satan*? *Four hundred* lives would not be considered much in the taking of a city; here is an island under the bondage of the worst of tyrants; wherever you turn your eyes there is darkness, idolatry, and blood, yet in the siege we have, as our leader, the "King of Kings." We need not fear the result—a few lives may be lost, or rather, a few martyr's crowns may be gained,—ultimately it must be added to the conquests of Christ; error and superstition can never stand before the truth as it is in *Jesus*. Who will come to take the place of the two who have fallen? Oh! that a voice may go forth from the tomb of our friends, and arouse the Christian world from its slumber and worldliness to energy and devotedness. May this sad news, when it reaches you, pass over the churches of the Christian world like a blazing comet, that the whole Church of God may burst forth in a mighty flame of love towards these poor, degraded, benighted heathen. I would say, to the Throne of Grace!—all ye who profess to love the Lord *Jesus*; and, let us, like old Jacob of old, determine not to let *Jesus* go until He has blessed poor Erromanga.

We pray God that the relatives and friends of Mr. and Mrs. Gordon may be sustained under this heavy loss.

I remain, my dear Sir, yours most affectionately,

S. M'FARLANE.

Rev. W. Cuthbertson.

THE MASSACRE AT ERROMANGA.

We are indebted to Mr. Wm. Logan for the following note from the Rev. Dr. Turner, author of "Nineteen Years in Polynesia," in relation to the tragic event reported in *Tuesday's Herald*:—

6 FRANKLIN TERRACE, Tuesday Evening, Sept. 17, 1861.

My Dear Friend,—Having been busy with a "proof," I had not seen a paper to-day until your copy of the *Glasgow Herald* came in. It is a most distressing tale. For the last month I have been dreading the next accounts from Erromanga. I cannot help being fearful, also, of our next news from Tanna. This account of the Erromanga affair is so circumstantial that there can be no doubt of its truth. The "boys" referred to are, I suppose, some six or ten lads Mr. Gordon had living with him, partly as servants, and principally for the sake of instructing them with a view to their becoming native agents. *Mana* (or *Nalial*, as his Erromangan name is,) is a native of Erromanga. We had him for some time in our institution in Samoa. I believe he is a Christian, and consider him the first true convert of Erromanga. Mr. Gordon has had him employed as a teacher for some time. He (*Mana*) has had many a remarkable escape. He fled for his life once to *Ancityum*, and it is a marvel to me how he has been preserved through

the trying scenes which must have preceded the massacre of Mr and Mrs. Gordon.

I have just been glancing at my last letter from Mr. Gordon. You will feel interested in looking at it. That date-palm of which he speaks as "growing finely," marks the spot where the first blow at Harris was struck, and, I think, waves over his own grave. (See the bird's-eye view, at p. 486. of "Nineteen Years.") So far as I can judge, that is just where Mr. and Mrs. Gordon are buried. I well remember that day. He dug the hole, I think, and I put in the seed, and I left him another to plant at the spot where he mentions.

Mr. Gordon was in Glasgow, I think, between the time of his leaving Nova Scotia and his sailing from London in the John Williams. His wife was a London lady of the name of Powell. She was a member, I think, of Mr. Davis's, at Gravel Pit Meeting. They spent some days in our house at Malua on the way to their station, and I parted with them both on board the John Williams in Dillon's Bay on the afternoon of Monday the 17th October, 1859. I think it was on that visit to Erromanga that the John Williams took the news to Mrs. Gordon of the death of her mother. I think her father is dead also. I saw a sister of her's when I was in London in May last, and there is a brother there also—an artist in the slate works of Mr. Magnus, at Pimlico. Mr. Gordon's friends are in Nova Scotia. He was a home missionary there for some time, and is mentioned, if I mistake not, in one of the notes from the diary of Hedley Vicars. He was a bold, energetic, hard working man, and has ere this joined a glorious company of kindred spirits. Mrs. Gordon was a little body, quiet, amiable, intelligent, and possessing a heart full of love to the heathen. We have had female martyrs in the Pacific from our noble band of Samoan and Rarotangan evangelists, but this is the first European female martyr there. God grant that it may be the last! But even over the grave of these devoted servants of God we have something to cheer us yet for Erromanga. What an affecting scene it must have been as described by the writer of that letter; and what a contrast to the fiendish, savage triumph which was no doubt witnessed over the bodies of Williams and Harris!—Ever affectionately yours,

GEORGE TURNER.

The following is the letter from Mr. Gordon referred to by Dr. Turner:—

ERROMANGA, January 3, 1860.

Rev. Dear Brother,—I have only time to write you a few lines by a vessel just leaving here for New Caledonia. The most noticeable circumstances here since you left are:—War among the natives who met you here on the Sabbath; collision again of natives here with foreigners, resulting in house burning and the death of some; and the removal of Mr. and Mrs. Matheson to this island for health, which they are receiving in a large measure; arrival of Makea and his wife and daughter from Nizua for health, which they are receiving hopefully; the poisoning of our spring for table water since the late disturbances with foreigners; cheering prospects of the mission on the east side of this island, where I now purpose to spend more of my time. Since I parted with you, I have planted the date palm seed where Mr. Williams' body was cut up, and gathered some fragments of his supposed bones from one of the three ovens on which his body was placed, after it was cut up. The seed which you planted where Mr. Harris was first struck, is growing finely. After you left us five days, one of the young men who met you was killed by a neighbouring chief, and much fighting and mischief have been the natural results among these heathens, in whom Scripture is fulfilled—"Hateful and hating one another." I am sorry I cannot give you particulars of the work here.

Mr. Paton is in great peril on Tanna. May God help him in his trying and needful hour. We have no late accounts of matters on the Loyalty Islands and Aneiteum. Mrs. G. is quite well, and unites in kind regards to yourself and Mrs. Turner.—Yours very truly,

Geo. N. GORDON.

Rev. Gec. Turner.

LETTER FROM MR. GEDDIE.

ANEITEUM, JUNE 26TH, 1861.

Rev. and Dear Sir.—This letter will convey painful intelligence to you. Our friends and fellow labourers Mr. and Mrs. Gordon are no more. They were both killed by some Erromangans on the 20th of last month. The news of their death reached this island about three weeks after the sad event.

The only information which I have at present is from some white men and Erromangans in the sandal wood vessels. The cruel deed was done by a party of natives from a place called Bankill, about seven miles distant from Dillon's Bay. They first killed Mr. Gordon with their hatchets, at a new house where he was at work, and afterwards went to the dwelling-house, and put poor Mrs. Gordon to death in the same way. Some natives who lived in the mission premises, ran off to the Bay, and gave the alarm there. A party went from one of the sandal wood establishments, and were soon on the spot. They found both bodies as the natives had left them, but life was extinct or nearly so. They were brought down to the Bay and decently buried. The graves are now enclosed, and all respect has been shewn to their remains, that relatives and friends could desire. The natives did not interfere with the property, and as there was no person to look after it, an inventory of the whole was taken by a Mr. Milne, and a part if not the whole has been sent off to our agent in Sydney.

But what led to so dark, so cruel, and so unexpected a deed? This is a question which cannot at present be satisfactorily answered. You are aware that the measles and dysentery have visited Erromanga in common with other islands, and cut off according to Mr. Gordon's estimate, two-thirds of the population. Now the white men say that previous to the breaking out of the sickness, Mr. Gordon visited the place from whence his murderers came, and told them that if they did not become Christians, God would visit them with some calamity, and the fatal disease which followed they regarded as a fulfilment of his prediction. On the other hand the Erromangans say that they were told by some of the sandal wood traders that Mr. Gordon caused the sickness, and that the natives were all dying on the islands where missionaries were stationed, and this is the reason why he and his wife were killed. It would be premature to place implicit confidence in any statements we hear, until they are more fully examined. I hope to visit Erromanga soon, to seek all information about the sad event which has taken place, ascertain the present state of the island, and the future prospects of the Mission there.

The death of Mr. and Mrs. Gordon has, I need scarcely say, cast a gloom over our Mission. We had scarcely begun to recover from the shock caused by the death of Mr. Johnston, when this new and more severe trial has fallen on us. How unsearchable are God's judgments, and his ways past finding out. The melancholy deaths which have occurred in this Mission are surely a loud call to us who survive to be more diligent and more earnest in our work, for the night cometh when no man can work. May God give us grace to improve these painful dispensations, as well as to sustain us under them.

The "John Knox" has just returned from Tana. The members of the Mission on that island are well. The report of the massacre on Erromanga made some excitement among the natives hostile to the cause on Tana, but there does not appear to be any immediate danger there.

The sickness has disappeared on this island. About eleven hundred have died of it, and probably one hundred more will sink under its after effects.

I have just returned from visiting and re-organizing my schools. It is painful to notice the blanks in them, and to see the number of new graves which meet the eye in every direction.

I have been conversing with the captain of a sandal wood vessel from Erromanga. He says that there are sandal wood stations all around the island, and the white men who occupy them are unmolested by the natives. It is only a few months ago since the natives declined all trading with the sandal wood men, as they brought the sickness to the island.

I trust that you will not be unduly cast down by the information which this letter contains. You must remember that we have our encouragements as well as

discouragements. The latter indeed seem at present in our view to overbalance the former, but it will not be so always. We must bear in mind that it is the Lord who reigneth, and he can overrule even those events which appear adverse to us, for the promotion of his own merciful purposes on earth.

I remain, yours, &c.

JOHN GEDDIE.

Rev. James Bayne, Sec. For. Miss.

LETTERS FROM MR. MATHESON.

The Board of Foreign Missions have received, since our last number was issued, several letters from Mr. Matheson, which we subjoin. They tell their own tale of peril and privation, but one fact which they indicate must cause intense gratification throughout the Church. viz., that his health is not only greatly improved, but seemingly entirely restored. The very hand-writing of his letters marks the change which has taken place, while their contents show himself to be almost another man from what he was some time ago. This we cannot but regard as an answer to the many prayers which have been offered throughout the Church on his behalf. In any circumstances the intelligence would have been matter for thankfulness, but in the present state of the Mission calls still more loudly for gratitude to the Preserver of men. And yet it will be seen what reason there still is for earnest prayer that our Missionaries may be preserved under the shadow of the wings of the Almighty.

TANNA, JANUARY 2ND, 1861.

Rev. and Dear Brother.—Wishing you a very happy New Year and many returns of the same, I embrace the present opportunity of writing you a few lines. I am happy to say that we have been permitted to enter upon the duties of another year under circumstances of much comfort and mercy. The Mission families are well, and all of them are busily and happily engaged in their work. Mr. and Mrs. Johnston are still living at Port Resolution, and probably report themselves every opportunity. Matters are not much improved here since we last wrote. God still seems to have a controversy with dark Tanna; and is this year, no less than formerly, resorting to the same expedient to show us where our true strength lies, and that it is in vain to look for aid from any other quarter. Sickness, you know, has always been the great objection of the Tannese against embracing the religion of Jesus; and, strange though it may appear to man, disease and death have invariably followed in the train of every effort which has yet been made to introduce the Gospel to this island. Some of the Samoan and Rarotongan teachers, who were landed here in 1842, soon fell victims to the climate. The year following the arrival of Messrs. Turner and Nisbet dysentery broke out among the natives and swept off great numbers of them. They immediately blamed the missionaries for making them sick, and, whatever opinion they may formerly have entertained about missionaries and their work, they have since looked upon them as the forerunners of everything that is evil. Since our return here there had been very little sickness among the natives; and, as far as that is concerned, we get along as well as we could naturally have expected. Some six weeks ago, however, measles broke out upon this side of the island, from the effects of which many have suffered and are still suffering. Kapuka, who had been living with us for some time, was the first taken ill. His friends endeavoured, and that too effectually, to persuade him that we were the cause of the sickness, and that, if he still continued to live with us, they would all die. He at length yielded to their oft repeated entreaties and left us—more from fear of being killed, I think, than from any fear about us causing the sickness. He knew that if the disease should spread, and if the chiefs should attribute it to the new religion, according to their custom some one or more of our professedly worshipping people should be killed, and none more likely than himself, as he had declared himself most favourable to us. The disease did spread, and, as we feared, the new religion got the credit of it, and never did Pope or Priest more violently hurl anathemas against

poor heretics and the Word of God than did our poor natives against us and the new religion. They agreed to kill one young man, but he escaped in a trading boat, which fortunately happened to be in the harbour when they were in pursuit of him. For some time previous to the breaking out of the measles their open hatred and their violent opposition to the gospel, and everything connected with it, were becoming daily more and more apparent. Taking our lives excepted, they resorted to every imaginable expedient to have us flee, or at least to say nothing more to them about the new religion. When taken ill they declared that I had smitten them with the measles, in order to be revenged on them for having recently stolen from us with such a high hand. Their being all sick, and my health having never before been so good on Tanna, confirmed their suspicion. This, as you may naturally suppose, added fresh fuel to the flame, and increased the hitherto apparently boundless rage of the infuriated natives. But what could they do? They were every soul, man, woman and child, prostrated, and not one had any power to lift a hand against us. Their rage on that occasion surpassed everything that I had ever before witnessed, but that God who can set restraining bounds to the wrath of man, and who can even cause it to redound to his own praise, has, after permitting the enemy to vent his wrath upon us to a certain extent, restrained the remainder of that wrath.

I am not aware of the measles having proved fatal in a single case on this side of the island. That disease was, however, accompanied with diarrhoea, which has cut off many of our old people; and now diarrhoea is followed by sore throat, which is likely to prove more fatal than either of the former. I cannot say to what extent either of these diseases may have prevailed at Mr. Paton's station, but as Mr. Johnston is on the spot he can give you all particulars. It is just about as easy to get letters from Nova Scotia as between the stations on this island. Even in a case of life and death I could not get a messenger to go to Port Resolution, and it is the same case when there is war at either station or between them.

Though I write you thus plainly, think not that we are in the least discouraged. Think not, though the poor Tannese treat us thus badly, that our love to them is in the least degree abated. No, there is not a missionary on Tanna this day but would cheerfully spend his or her life ten times over simply to see one of Tanna's sons or daughters brought to the foot of the Cross--brought to acknowledge blessed Jesus as the only Saviour. O! pray that we may soon witness such a glorious sight. Fear not our personal safety. God is all sufficient, and, from what he has done for us already, we would be encouraged to hope in him for the future.

Yours truly,

J. W. MATHESON.

Rev. James Bayne.

TANA, FEBRUARY 1, 1861.

Rev. and Dear Brother,—Though I have not yet had an opportunity of forwarding my last, and know not when I may, still owing to the difficulty in the early stages of a mission—of communicating correct information when writing at long intervals—I have come to the conclusion of writing monthly, of forwarding as opportunities occur, and thus affording you a better opportunity of judging of the true state of the work in which we are engaged.

From the above you must not infer, that when we only write occasionally, that we do not write the truth, but until the Gospel takes hold upon a people, every thing is so fluctuating, that a person requires to be upon the spot, and to witness every movement of the pupils, in order to form anything like a correct idea as to the progression in the retrogression of the work. To-day everything may be encouraging—prospects bright and cheering as you could desire; to-morrow every thing may be the reverse, you may be beaten, your life threatened, and perhaps you dare not venture outside your yard. To-day you may be cheered by seeing numbers listening to the Word of God, apparently with much attention; to-morrow your former prospects may be all blasted, you may be grieved by seeing or by hearing of those of whom you may but yesterday have entertained so favourable an opinion, being engaged in a cannibal feast, eating of the flesh, and

drinking of the blood, of some one or more, with whom but yesterday they may have eaten together in the house of God.

In writing we always endeavour to look upon the bright side of the picture; but during the past month, the Tana Mission has not had a very bright side upon which to look. Disease and death have been doing their work, their strange work in our midst to a very alarming extent—have cut off many of our natives—and have, as you may naturally suppose, confirmed this awfully superstitious people in the idea, that we and the gospel are the sole cause of this mortality. Since the commencement of the sickness, none of our chiefs Lat Tana and Kapuka have attended public worship, the former regularly, the latter occasionally.

TESTING THE CHARACTER OF THE NATIVES.

Though we have all along had something of the form, still we were often afraid that we had little or none of the real power of vital godliness—my intercourse among 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 which I had previously formed.

Let us should be deceiving ourselves as to the foundation upon which we were attempting to build, and lest 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 the followers of God, I set about a careful investigation of the motives, by which they were indifferently actuated in attending public worship. I commenced with the chiefs, without whose permission none dare attend. I began by enquiring what did they expect to derive from the religion of Jesus? Why were they so punctual in their attendance upon the house of God, and at the same time refuse to give up any of their heathenish practices? The following are some of the reasons assigned by particular persons. Yaresi who was the first man on this side of the island, to apply for teachers or missionaries, had been to Aneiteum several years ago—he was well acquainted with the Aneiteumese in these days of heathenism—he was back to Aneiteum lately—since the arrival of missionaries—he was delighted with the temporal advantages, which he saw them enjoying, with the property which he saw in their possession, all of which he knew they had obtained in consequence of having missionaries residing among them. Taking it for granted that he and his people would enjoy similar advantages, if they had only teachers and missionaries living on their island, he asked for teachers; he got ten Aneiteum families to live on his land. They were well supplied with native and foreign property, much of which they distributed gratis among his people. He also got many presents on account of his protecting the Aneiteumese—and professing himself favorable to the new religion, until eventually his sanguine expectations were more than fully realized. As regards deriving of spiritual blessings, he had not the most remote idea, not the least desire; and 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 living and true God, he thought that I was requiring more of him and his people than God would require. To interfere with their long established manners, customs, &c., is in their estimation an unpardonable sin. Tell them that they cannot serve God acceptably, and at the same time renounce none of even the worst abominations of heathenism, and they will not believe you. Finding that the Gospel of Jesus when properly embraced is a gospel, the end and design of which is (in addition to enriching them temporally) 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 he nor one of his people have been to worship during the past month.

Namua, one of our chiefs, attends regularly during certain months in the year, and some months he never makes his appearance. Upon enquiring into the cause of his attending only part of the year, and also into the advantages which he hoped to derive from his being (afuace) a worshipper, I was told that he was promised to go to Aneiteum two years ago in the "John Knox," and that none but *afuace* persons should go in her. After receiving that promise the year before last he

attended every Sabbath day during the sailing season. It so happened that voyage after voyage he was disappointed in getting away; but, lest his being absent even one Sabbath day should lead them to conclude that he was not *afuace*, he was resolved that that should be no obstacle in his way; and he and some of his people attended regularly until the vessel was hauled up at the close of the sailing season. From that time until she resumed her voyages last year neither he nor any of his people came to Church one Sabbath day. After her first trip last year he again came back and attended regularly. As there is no good anchorage at this side of the island the vessel did not often call off at this station, and he was again disappointed every voyage last year. He came, however, until she made her last voyage, but has not since been inside the Church door.

Kali another of our great chiefs, a great warrior, has been a man of war from his youth and a most inveterate cannibal. So great is that man's appetite for human flesh that he has had all his own men and women, two excepted, killed and eaten. He felt his own weakness provided war should at any time break out, he knew that they do not now go to war upon Aneiteum, and he vainly imagined that his being fashionably *afuace* would prove a security to him not only against war, but also against sickness. He attended punctually until taken with the measles; since that time he has not been near us.

I need not multiply individual cases. The above, especially the two former, seem to be the all prevailing motives by which our people have hitherto been actuated in attending worship. They consider that if they suffer teachers and missionaries to live among them in order to supply them with temporal necessaries, and in a measure to insure the security of foreigners trading with them, that 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 to request them to receive and embrace Christ as freely offered in the gospel, so soon do they consider themselves justified in treating you as badly as they can in every imaginable shape and form—in threatening your life—nay, even in killing you, provided you persist in speaking to them of Jesus. In short, they will let you live if you let them die in their sins; but life and property are not secure one day after God opens your mouth, and enables you to tell them faithfully of a heaven only for the children of God and of a hell for the workers of iniquity.

EVENTS OF LAST MONTH.

During the month of January our average male attendance has been nine and a quarter, three of whom were children. Fifty-seven on this side of the island have died of the after consequences of the measles, such as inflammation of the lungs, inflammatory sore throat, &c. One woman committed suicide in order to accompany her recently deceased husband to the world of spirits, preferring to die by her own hand rather than submit to the cruel torture and death which she knew awaited her. Two women were killed, their bodies exhibited at all the villages on this side of the island, feasted over at every village, and at every feast a portion of each body was eaten. We had two hurricanes, one on the 3rd, the other on the 10th, each of which has done much injury to native food and property—three earthquakes of greater or lesser violence, the last, on Sabbath the 20th, was the most severe I have ever felt. We have also had four terrific thunderstorms, all of which were accompanied with heavy rain. All things considered, the month of January, 1861, is one not soon to be forgotten on Tanna. Native report says that the mortality has been equally great at the other side of the island. We are exceedingly anxious to hear from Port Resolution—have not had any direct communication with that station for ten weeks, and know not how it fares with our dear brethren.

CALL FOR PRAYER.

Cease not to remember us and our poor natives when you go to the throne of grace. Did you know the state of dark Tanna we would not require to ask you to plead with God on their and on our behalf; but of their darkness, of their degradation, and of their misery, you cannot form any conception. It is such as no pen can describe—such as no heart can conceive. Imagine a people led cap-

tive by the Devil at his will, whose hearts have never been penetrated by one ray of gospel light, upon whose minds not one divine truth has ever been savingly impressed—a people resolutely determined that in gospel terms the Lord Jesus shall never reign in their hearts—a people who tell you plainly that they hate God, that they hate the gospel, and that they will never receive it, but that they love the Devil and delight in his works. Such are the people among whom we dwell, and for whose salvation we labour and pray night and day. Yes, such are the people for whom we entreat you to besiege the throne of God, and to give him no rest day or night until you prevail, and until, in answer to your prayers, he opens the windows of his spiritual heavens and pours out of the influences of his Spirit from on high.

Yours truly,

J. W. MATHESON.

TANA, FEBRUARY 18, 1861.

Rev and Dear Brother.—Ere the receipt of this, you will probably have heard from other sources, that God is still dealing very mysteriously with the Tana Mission. He has again commissioned the angel of death to visit our little band, and to take from our midst our dear and much esteemed brother Johnston, who departed this life on the 21st of January at 2½ P. M.

Not having been with our brother in his dying hour, not having heard of what the Lord had done, for twenty-seven days after his death, and not even then having permission to visit that station, I cannot write you anything particularly respecting any of the circumstances connected with this sad event. Enclosed you will find a note which I received from Brother Paton the night before last, which contains all the information which I have yet received, native report excepted, upon which no dependence can be placed.

During the past week, there were various reports in circulation among the natives—respecting the state of matters at that station—many of which were so conflicting, as to leave little room for supposing that any of them were very correct.

Last Saturday week, Kali went to Inakaruk, (one of Mr. Paton's stations), to visit some of his relations. He returned the following Monday, after which I went in search of him, in order to ascertain whether or not he had heard any word either directly or indirectly from the harbour. I did not succeed in finding him until Thursday forenoon. As he gives me credit for all the mortality on this side of the island, he has kept a very respectable distance from us for many weeks, and it was only accidentally that I came across him in the bush. He said that he was not at the harbour, but that he had heard many reports, some of which he believed were true. I returned home, and consulted some little time with Mrs. Matheson, as to what was best to be done, or what could be done under present circumstances. Indeed to ascertain the path of duty in such a case was extremely difficult. We had reason, but no certainty to believe, that our brethren were in distress. To attempt visiting them either by sea or land, in daylight was probably certain death; and to leave Mrs. M. alone in the present state of affairs (if the natives knew that I was away) would doubtless be death, if not worse.

I had just concluded to go the inland road after dark, get there during the night, and return the next night, when a native from one of the neighboring villages came in, and said in a state of great excitement, "Misi, don't you go, I know something that you don't." "What do you know," I asked. "I know," says he, "that when the other Misi died, the natives knew that you or some of the Aneiteumese would be going to the harbour, or that Misi Paton or some of his Aneiteumese would be coming here: and all the villages have agreed, that if any of you are seen upon the road either by day or by night, you are to be shot. They have also got all their canoes collected along the shore, that if either of your boats are seen going between the three stations, they may go out quickly and take them." I then abandoned the idea of going inland, but still hoped that after dark I might go into the boat, get there during the night, sink the boat inside the reef in smooth water, where she could not be seen from the shore, get the crew stowed away in some safe corner, and remain until the next night. That attempt

also failed, as I could not get one, who would consent to go upon any condition. They all knew the plot that had been laid for us, and said that though we might get there unnoticed, some body would hear of our being away, before we could be able to return.

In the evening the two Aneiteumese volunteered to go in their canoe after night, provided they could get away unobserved by the natives. At dark I went down to the shore, saw that they had every thing in readiness to leave, as soon as the natives should go to rest, and after committing them to the care of Him, who can deliver from the snare of the fowler, from the terror by night, and from the arrow that flieth by day. I returned home, and we awaited their return with no little anxiety. They arrived there safely at 1 o'clock, A. M., and returned, the bearers of sad tidings, of tidings for which we were not prepared, saying to us in an awfully solemn voice, "Be ye also ready, for in such an hour as ye know not, your Lord cometh." I need not say, that we can scarcely realize that such is the case; but, oh! it is true. Yes it is true, that another standard bearer of the Cross has fallen on the battle-field, and while we are praying that God would send forth labourers into his harvest, he has seen meet in his unerring wisdom to cut down one from whom we had expected much—one who encouraged high hopes of being a very faithful and successful labourer in the vineyard of the Lord. Yes, one well adapted for bearing hardness as a good soldier of the Cross. But the Lord hath done it, and knowing that he doeth all things well, we would endeavour to bow in humble submission, and cheerfully to acquiesce in this, to us, strange and exceedingly mysterious dispensation. Had not Our Father in Heaven done it, we could not sustain the trial; but he seeth the end from the beginning, and though we cannot yet read this dispensation of His Providence, yet there is a day coming, when God will make it all plain, when he will make it manifestly evident, that it was for the glory of God, that the Son of God might be glorified thereby. We murmur not, we repine not, at what the Lord hath done, though we cannot refrain from saying, dear brother, that is an awfully hard trial. Yes, it fills the heart with grief—thus on a lonely isle—surrounded by a savage people, where the daily, yea, the hourly cry is the blood of the Missionary, where every injury, real or imaginary, is attributed to the Missionary, and where his heart's blood is considered the only satisfactory compensation, which can be rendered, to see a brother falling at your side. Such an event is painful at any time, and under any circumstances; but oh, if possible, it is doubly hard to be borne at the present moment, when the enemy is coming in like a flood, when the united powers of darkness are apparently combined against us, and when through fears within and through fightings without, heart and flesh are both ready to faint and to fail.

Mrs. Johnston has been wonderfully supported under her severe trial, and has borne her irreparable loss with much submission to the will of God. Oh sustain her by your prayers. She enjoys good health, and will probably go to Aneiteum, as soon as the *John Knox* resumes her voyaging to this island.

28.—Matters are still in a very unsettled state at both stations. The mortality seems to be less here this month than last, but greater at Port Resolution. The mortality at the latter place is I think at present similar to what it was here last month. This month we have had but forty-five natural deaths, and two men killed. Last month fifty-seven and three women killed. Think of dear brother Paton in the hour of prayer. He is a true yoke fellow in the Gospel of Jesus. The cup which our Father has given him to drink is a bitter one. May we not hope that the crown which he has in reserve for him, may be well studded with precious gems.

J. W. M.

Rev. James Bayne.

MR. PATON'S NOTE TO MR. MATHESON.

TANNA, 17TH FEBRUARY, 1861.

My Dear Brother,—I received yours of yesterday about one o'clock this morning, and was exceedingly glad to hear that you were both in the land of the living and in the place of hope. I never wearied so much to hear from you.

Mr. Johnston died on the 21st of January at two o'clock p. m. For some time before that he had been complaining with his stomach, and on the 17th he took laudanum to make him sleep, and I feared he had taken an over-dose, for at mid-day Mrs. J. came saying he was asleep and she could not awake him. I found him in a state of coma, with his jaw locked. I gave him an emetic, a clyster, bled him, applied blisters to the back of his ears, and gave him a strong dose of calomel and jalap. All did well, but could not draw blood, so by and by he began to speak a little. With much difficulty I opened his mouth with two knives, and we kept him awake by the cold dash of ammonia and by exercise—next day he was a little better, and next day again he was up and going about. He was off and on for the following two days, but on the 21st again he slept soundly. I shaved his head and put a blister to the back of it, but his breathing became longer and longer till two o'clock p. m., when he fell asleep calmly in Jesus. Mrs. J. was very attentive to him and sustained the trial of his death with great Christian resignation. But, having also taken laudanum, she was very sleepy and suffered from its effects for weeks after, even till now.

Just now I was nearly clubbed by an enraged savage. This morning the tribe at the head of the bay killed four men, that are to be cooked and feasted on, and now their wild song is ringing in our ears as they are carrying away the dead bodies for cooking. As you may judge all is excitement and terror here to-day. They are also thirsting for my blood on account of the sickness and mortality, which is very great at present, every day three or four dying.

I am glad you did not get either by land or sea, or you would likely have lost your life. Do not on any account attempt to come for a time yet. Our people never were so wicked. A short time ago they killed a man, and now it is blood, blood, that is the daily cry. Many of our leading chiefs are dead, and only three men are left who attended worship.

Kavia and his wife and child are dead—Nafatu, Napige, and Nasouman's child are dead—so that we have had eight deaths on the mission premises, and Nariva (since dead) and several others are all very ill and I fear they will die in a few days. O! may God have mercy on them and spare some.

I am not aware of anything you can do for us. If God spares us we will see you by and bye, but just now it would be certain death to the man who would attempt to travel by land, or, I fear, come here by sea. My very dear brother and sister, let us unitedly and earnestly pray for each other.

I have had a severe fever, and also the native sore mouth disease, but am getting better of both, and able to walk about again. I got a severe cut with an adze, which confined me three weeks in December, but it is now better.

Mrs Johnston was wishing to come and see you, but it is unadvisable in the present state of things. Were your boat coming our people would at present rejoice to kill your Basu* crew. O! be cautious.

The tribe that killed the man to-day have broken into my cook-house and stole some of my pots and cooking utensils two or three mornings ago, and all the people are talking very bad at present, but God rules—the Lord is our refuge. With kindest regards to yourself and Mrs. Matheson,

I remain, yours affectionately,

Rev. J. W. Matheson, Tanna.

JOHN G. PATON.

P. S.—I have my letters ready for home—are you writing?

LETTER FROM MRS. GORDON'S BROTHER.

The Rev. Mr. Bayne received a note from Mr. S. G. POWELL, of London, relative to the murder of his sister and her husband. He says—"We all esteemed Mr. Gordon very highly while residing in this country. I had an opportunity of watching and knowing much of his private character, and can say that he was a most exemplary Christian and a man of prayer. I believe he held communion with God about every circumstance of life. My dear sister was a dutiful and most devoted child and loving sister—of a lively and cheerful temperament, and self-denying in the extreme. She was within five days of her 28th year."

* The native term applied to the people on this side of the island. We call them the people fei Barabi, and we are called the people fei Basu.

MEETING OF THE FOREIGN MISSION BOARD.

The Board of Foreign Missions met at New Glasgow on the 23rd ult. The most important matter before them was the recent intelligence from the New Hebrides Mission. In reference to the death of Mr. and Mrs. Gordon, the following minutes were adopted:—

“ 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 labours 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 labour 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 labours since her connexion with the Mission, they feel it 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 labours on behalf of the Heathen, and the exalted Christian heroism which she displayed in scenes of the greatest peril. Reviewing the past labours and sufferings of both these eminent servants of Christ, they would express their conviction that they deserve an honourable 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.”

The question of what should now be done for Erromanga formed the subject of anxious deliberation. It was resolved to await Mr. Geddie's report of the state of things on the island, before taking any decided action. Should that be favourable, the Board will be prepared to take steps to occupy it in an

efficient manner, and the opinion is at least that two missionaries should be sent, when the island shall seem ready for occupation.

A letter was read giving the names and addresses of two students of the United Presbyterian Church, who have completed their course of study, and are about to be licensed, whose views are directed to the Foreign Mission field, and who are willing to enter into correspondence regarding the New Hebrides Mission. The Secretary was instructed to furnish them with such information regarding the Mission, as he may see fit, and to request them, should they after mature deliberation, resolve on devoting themselves to the service of this Church in the foreign field, to forward their credentials to him.

Rev. Messrs. McGregor and McKnight were requested to bring the claims of the Foreign Mission before the students attending the College in Halifax, and to endeavour to ascertain whether there are any advanced students prepared to devote themselves to the Foreign Mission work. And the Board, considering the importance of their being ready to go out in the next voyage of the *John Williams* in 1863, agreed, in the event of there being any young men willing to go, so far advanced that they could be prepared to go at that time, to afford him such aid in prosecuting their studies as might be necessary for that purpose.

OUR CHURCH NEWS.

PRESBYTERY OF HALIFAX.—This Court met on Wednesday the 23rd October, 11 o'clock A. M., in Poplar Grove Church, Halifax. There were present Rev. John L. Murdoch, Professor King, Sedgewick, McGregor, McLeod, McLean, Murray, Stuart, Professor McKnight, Ministers, and Messrs. A. James, Edward Taylor, James Farquhar and F. W. George, Elders. Revs. N. McKay, H. D. Steele and A. Crawford, being present, were invited to correspond. The call from Annapolis to the Rev. Howard D. Steele was set aside after hearing the report of Rev. William Murray. Rev. Mr. Crawford was appointed to supply Chalmers' Church for six months. The Session of Chalmers' Church requested a Presbyterial visitation, which was agreed to. In reference to the case from the Session of Musquodoboit, after long and prayerful consideration the following deliverance was unanimously adopted:—"That the Presbytery have fully heard Mr. Archibald's statements on the subject of the reference from the Kirk Session of Musquodoboit, and, after mature and prayerful deliberation, do find that the marriage contracted by Mr. Archibald with his late wife's niece, is not only contrary to the civil law of the land, but is also within the degrees of affinity prohibited by the Word of God as interpreted by the Confession of Faith; and do advise and enjoin the parties forthwith to separate from each other; and in the meantime the Presbytery instruct the said Kirk Session to suspend both parties from the privilege of communion in the Church, and that Mr. Archibald be removed from the Eldership. In coming to these conclusions the Presbytery desire to express their Christian affection for Mr. Archibald, founded on a long-established life of Christian excellence, and their sympathy with him in respect to several of the circumstances which attended his action in this matter which are calculated to palliate his conduct."

It was moved, seconded, and unanimously agreed to, that the Rev. John Sprott, the minister who solemnized the illegal marriage between Mr. Samuel Archibald and Susan Parker, be cited to appear at the next meeting of Presbytery which shall be held in Halifax to answer for his conduct in the premises.

Mr. William Frame, having gone through the usual probationary trials for license to the great satisfaction of the Presbytery, was licensed to preach the Gospel. A call to the Rev. John McLeod, Newport, from Richmond Bay, Prince Edward Island, was laid before the Presbytery. Rev. John L. Murdoch was appointed to intimate the fact to the Newport congregation and to notify them to

appear for their interests by commissioners at next meeting of Presbytery. A call from Lower LaHave in favour of Mr. Donald McMillan, and from Bridgewater in favour of Mr. John Morton, were laid before the Presbytery. Both calls were sustained, and were accepted in each case. Trials for ordination were prescribed, and the Presbytery agreed to meet at Lunenburg on Tuesday the 3rd December to hear these; and at Lower LaHave on the day following to ordain Mr. D. McMillan—Rev. R. Sedgewick to preach on the occasion, Rev. Mr. Clark to address the minister, and Rev. H. McMillan the people. The Presbytery to meet on the day following at Bridgewater for the ordination of Mr. Morton—Rev. P. G. McGregor to preach, Rev. Mr. Duff to address the minister, and Rev. W. Murray the people. The following were appointed a deputation to visit the congregation of Lawrencetown and Musquodoboit Harbour:—Rev. Messrs. Cameron, McKnight, McLean, Stuart, and A. James and Farquhar, Elders, to meet at Lawrencetown at 1 o'clock p. m. on the first Tuesday of December—Professor McKnight to preach; and at the Harbor at the same hour on the day following—Mr. McLean to preach. Reports of missionary labour were laid before the Presbytery by Messrs. Steele, McKay and McKinnon. Messrs. W. Stuart and E. McNab, Students, were examined in Theology, &c., preparatory to the next Session of the Hall. Mr. Edward Annand was examined in Classics, Logic, &c., preparatory to entering the Hall for the first time. These examinations were very satisfactory and were sustained by the Presbytery. The following appointments were then made:—Mr. D. McKinnon to supply Sheet Harbor, &c., till relieved by Rev. Mr. Waddell—Mr. W. to continue there till next meeting of Presbytery; Mr. Steele to supply Rawdon on the first Sabbath of November, Annapolis on the second, Bridgetown and Lawrencetown on the third, and West Cornwallis on the fourth Sabbath of November and on the first of December; Mr. Gordon to supply Rawdon on the second Sabbath of November, and Annapolis and Bridgetown for the succeeding three months; Rev. N. McKay to supply Tangier on the first and second Sabbaths of November. The Presbytery then adjourned, after two days of hard labour.

Pictou.—The Presbytery of Pictou, met at Antigonish for Presbyterial visitation, on 1st October. After sermon by the Rev. D. B. Blair from Matt. 16. 18-19, the questions of the formula were put to the various office-bearers of the congregation, and the answers exhibited a state of things highly gratifying to the Presbytery. The congregation had a balance on hand after paying their pastor, and this as well as the spiritual machinery in operation, gave good grounds to hope that the work of the Lord was advancing among them. A handsome Church is being erected, the steeple of which was erected on the day the Presbytery met.

Mr. Adam McKay, who had completed his course of study at the College in Halifax, delivered a lecture, a popular sermon and an exercise with additions, and was examined in Hebrew, Greek, Theology and Church History. These, being all his trials for license, were all sustained, and he was in the usual manner licensed to preach the everlasting gospel, and the Rev. D. B. Blair tendered him suitable advices regarding the discharge of the duties of his office. Mr. McKay has during the past two seasons laboured as a Catechist within the bounds of the Presbytery, and especially among the Gaelic speaking population, and in that language which is his native tongue, his labours have been very acceptable, and it is hoped that he will prove a useful minister of the New Testament.

The Presbytery met at Lochaber on the following day for Presbyterial visitation. They regretted to find the financial affairs of the congregation still in an unsatisfactory state, and urged upon them the propriety of taking immediate steps for the payment of arrears, and also to place their arrangements for the future support of the minister on a better footing.

The Presbytery again met at New Glasgow on the 9th. Mr. Alexander Falconer, Student of Theology, who has just completed his studies at the United Presbyterian Hall, and Free College, Edinburgh, delivered all his trials for license. These were not only sustained, but elicited the highest commendations of members of Presbytery, and he was duly licensed to preach the glorious gospel of the blessed God. Mr. Falconer, by his talents and diligence as a student, occupied a high

position not only in the Seminary of the Presbyterian Church of Nova Scotia, in which he began his studies, but took a high position in the Institutions which he attended in Scotland, and from what we have seen and heard from him we doubt not he will be one of the most successful preachers that have yet come from the Synod's Institution.

Commissioners appeared from Little Harbour with a subscription list for supply of preaching amounting to £53 17s. 6d. As the people in that quarter are not able to support a minister, and as Sutherland River, from its position, can be conveniently united with it, the Rev. John Stewart was appointed to hold a meeting with the adherents of our Church in that quarter, to ascertain whether they are willing to unite with the people of Little Harbour to form a new congregation, and, in the event of their being so, what amount they can raise for the support of ordinances. The whole subject was remitted to the Sessions interested in such a formation to appear for their interests if they see fit at next meeting of Presbytery, which is appointed to take place in Prince Street Church, Pictou, on the 1st Tuesday of December.

PRESBYTERY OF TRURO.—The Presbytery of Truro met, according to appointment, at Five Islands on Tuesday, the 1st inst., at 11 o'clock a. m. There were present the Rev. Messrs. Byers, Ross, Wyllie, McKay, Currie and McLellan; and Messrs. Thompson, Graham and Fullerton, elders; and the Rev. James Waddell, corresponding member. The day was such that any people not interested in the ordinances of religion would have been engaged in their fields. Five Islands, however, had very much the appearance of a Sabbath day. The congregation was large. It must have included nearly all the Presbyterians in the place, whilst many also were present from Economy, some having travelled nine or ten miles. The preacher, Mr. Currie, chose as his subject the parable of the vine and its branches, (John xv.) In his discourse he spoke of the economy of the vine, and the husbandman's treatment of it. There is a vital relation between the stem and its branches. There is a vital union between Christ and his people. There was from eternity a legal union. The Spirit of God in due time comes into the heart of each one, and working faith, grafts into Christ and forms a real union. While the branches are joined to the stem there is a constant flow of sap passing from it into them. We cannot see it thus flowing; but we see its effects in their continued life and the fruit produced. In like manner is it with the believer. United to Christ there is a constant flow of grace passing from Christ into his soul. This is not seen. It may not at all times be felt. But it is seen and known in its effects, in the believer's continued spiritual life and the fruits of the Spirit yielded by him. In the vine, the branches large and small, strong and weak, are all borne up and supported by the stem. The Church leans upon Christ. Every believer is held up by Him. The strongest has no strength to stand of himself, and the weakest, leaning upon him, stands sure. The husbandman finds that the branches of the vine are of two kinds, the unfruitful and the fruitful. The unfruitful are those in Christ as the dead branch that is bound upon the vine. They are such as have but a form of godliness, such as have a name to live but are dead; false professors. These the husbandman takes away,—sometimes by discipline. He permits them to fall into sin that they may be cut off from the fellowship of the Church. He also takes them away by death. Some are permitted to retain their place in the Church throughout life, but they are then taken away. The fruitful branches are those united to Christ by a true and living faith. These He pruneth that they may bring forth more fruit. He does this through the Word read and preached. "Now ye are clean through the word which I have spoken unto you." He also "purgeth" them by the doings of his providence.

Divine service concluded, the Presbytery was constituted and proceeded with the visitation of the congregation. The questions of the formula were put to the various parties and answered satisfactorily. The affairs of the congregation appear to be in an encouraging condition. Economy and Five Islands, being one of the smaller congregations in the Presbytery, satisfied themselves, in former times,

with giving their minister a proportionally small salary, but they have now risen it to £150, being the sum which is given by some other congregations nearly twice as numerous. We were glad to learn that there is an influential party among them anxious for a farther increase. Some speak of raising it to £175 and some to £200. These people, having felt what it was to be without a pastor, seem to know how to prize one.

The Rev. E. Ross addressed the minister in suitable terms. He spoke of what ought to be his great aim—not to become a popular preacher or a renowned expositor—not to gain for himself a name—not to procure a comfortable living for himself and his family—not to build up a compact congregation, or to advance the interests of the Presbyterian cause. He might aim to accomplish all these. They were all worthy of his attention, and duty demanded of him not to neglect them. But his grand aim must ever be the salvation of them that hear him. It is to bring sinners to Christ, and feed the flock of God. The grand instrumentality by which to accomplish this is the pulpit, the preaching of the word. A good many people undervalue the public ministrations of their pastor. These will tell you that they would rather have you at the fireside than in the pulpit. You will hear them affirming that a minister does more good in visiting than in preaching. Give heed to them, no not for a moment! Visiting is good. It would be well if we could give more attention to this department of pastoral labour than is generally done. But it is the preaching of the gospel by which God has ordained to save men. You will stand or fall by your pulpit ministrations. Then I say preach the word, be instant in season and out of season. Mr. Ross next addressed the elders, pointing out that the discipline of the Church devolved principally on them.

The Rev. James Byers addressed the managers and the people. He set before them respectively the duties of their position.

The whole services were about three hours in length, yet the large congregation all remained to the close. A goodly number again returned to the afternoon sederunt.

Read a report from Mr. McKinnon of his labours at Parrsboro and Maccan. The Presbytery was much pleased, both with the way in which he had been labouring, and the manner in which the people seem to have prized his labours. Commissioners appeared from that congregation and laid on the table a petition praying for a moderation. The prayer of the petition was granted, and Mr. Waddell appointed to moderate in a call at Parrsboro, on the 21st inst.

The Synod having directed this Presbytery to supply Dr. Smith's pulpit during the month of December, appointed Mr. Wyllie 1st, Sabbath; Mr. McKay, 2nd; Mr. Ross, 3rd; Mr. Baxter, 4th; and Mr. Cameron, the 5th Sabbath. Adjourned to meet at Great Village on the first Tuesday of November, Mr. McKay to preach.

SCANDINAVIA.—The State Churches of Sweden, Norway, and Denmark held at the close of July, the third Scandinavian Church Diet at Christiania, Norway. From Sweden and Denmark many facts were related indicative of progress. Regarding Norway, it was the general testimony that a great and widespread religious awakening has been experienced there within the last few years. The change has been marked in many towns by the improved attendance at public worship. In Christiania, for instance, where only a short time ago the churches were almost empty, they are now crowded every Sabbath.

The great fact of the last month was the General Conference of the Evangelical Alliance held in the city of Calvin. There were more than eight hundred strangers in Geneva during the Conference week—some of them being from America, many from Scotland,

England and Ireland. Many of the most illustrious divines in Europe took part in the proceedings. Dr. Baird says:—

“The three most interesting meetings connected with the Conference were the introductory prayer-meeting, the communion of the Lord's Supper last Sabbath afternoon, and the farewell meeting. As to the Lord's Supper, what could be more impressive than to see twenty ministers of the Gospel, of different nations and branches of the Protestant Church, speaking various languages (four of which were used on the occasion), taking part in administering the blessed ordinance to many hundreds of the people of God, who have been redeemed by the blood of the Lamb, out of so many nations? Twelve brethren officiated as deacons, and carried the bread and the wine to the communicants, who remained in their seats during the holy ceremony. It was the most beautiful and tender scene I have ever beheld.”