

was the subject of many doubts and fears in reference to his acceptance with God. For eight months past his friends had fears that consumption had marked him for its victim. Those fears were not groundless for he wasted away week after week before the destroyer. But as the outward man decayed he felt his hope grow stronger and stronger. He suffered very much during his sickness, but manifested great reconciliation to the divine will. He often said that his sufferings were light compared with what Christ suffered for him. We trust that he now rests with God and is at peace. He has left a sorrowing widow and three children to mourn their loss. May the Lord sustain them by his grace and lead them to himself, to enjoy the society of the blessed forever.—Com. by Rev. W. G. Parker.

MARIA DICKSON,

Died at Sydney, C. B., May 22nd., aged 37 years. Miss D. was called while very young to yield her heart to Christ, she was soon after brought to yield up all and follow Him, was baptized and united with the Church at Miré Bay. From her christian walk and conversation, from the date of her conversion until the time of her death, we have great reason to believe that her happy spirit released from its clay, now rests in calm and peaceful security in Heaven.

Very recently we were called to mourn the loss of a dearly beloved sister. Now again the afflicting hand of Providence has been laid upon us, in the removal of this equally beloved sister from our church below to join the Church triumphant. A large concourse of people assembled at Catalogne, (whither her remains were brought for interment) to pay the last mark of respect to their departed friend. The occasion was improved by her pastor Rev. D. P. McQuillin, in the delivery of a very able and impressive discourse from Amos xii. 14.

Dearest Sister thou hast left us,  
Here thy loss we deeply feel,  
But 'tis God that hath bereft us,  
He can all thy sorrows heal.

—Communicated.

Miré Bay, August 26th 1861.

For the Christian Messenger.

To the Churches of the Central Association, and others.

DEAR BRETHREN,—

At the last Association held in Wolfville, a committee was appointed to carry out the objects of the Union Society. The committee, in endeavouring to perform the duty assigned to them, have decided to make this appeal through the Christian Messenger, hoping that it may influence the churches, not only in our own limits but also in other parts. We should have done this before, but we deemed it more prudent to wait till after the Convention in Nictaux, to give an opportunity for consultation with the brethren.

We find that many of the churches have in operation some modified form of the Union Society. There is, however, but little unanimity of method among them. Each church has its own system. Also in the plans recommended in the Minutes from year to year, the same variety is found. Perhaps this is better. We would offer a scheme differing from any yet proposed. Considering the relative necessities of the different objects as we view them at present, we would place in the first column Acadia College, payable at the end of the first quarter, say in September,—in the second column Ministerial Education, payable at the end of the second quarter, say in December,—in the third column Missions, Home and Foreign, payable at the end of the third quarter, say in March,—in the fourth column Infirm Ministers, payable at the end of the year. One advantage of quarterly payments would be, that each person would be called upon four times a year, unless he chose to pay the whole at once. Thus more would be realized by the frequent collection of numerous small sums.

Perhaps some would propose a different scheme. What we deem of the highest importance is, 1st that each church should adopt some plan, and 2nd, that they begin early in the year. Some churches have probably commenced operations. To those who have not we would humbly suggest that at the next conference the matter be taken up, a plan agreed upon, and collectors appointed to raise monies for the objects to be sustained. We entreat them not to defer this work to the end of the year; but to commence immediately.

It will be borne in mind that the present committee was appointed by the Association to avoid the necessity of sustaining an Agent in this Province to carry out the Union Society throughout the churches. We therefore again entreat the brethren to enter with vigor upon this work so that at the end of the year a good report may be made of our efforts in the cause of Zion. Blank forms can be obtained from Mr. Selden, Halifax,—100 copies for \$1.00, 200

copies for \$1.50, 500 copies for \$2.70, and 40 cents additional for every additional hundred copies. These forms judiciously circulated among the families, are well worth the expense. Each collector also might use a small blank book in which are copied all the subscriptions; the blank forms being left in the families for their guidance. Your committee are prepared to aid any church in this important work, either by affording information, or by any other means in their power.

Signed,

D. FREEMAN,  
A. S. HUNT,  
MAYHEW BECKWITH,

Committee.

Canar, Cornwallis, Sept. 13th, 1861.

Religious Intelligence.

JEDDORE.—Mr. George A. Weathers writes, Sept. 6.—Mr. Editor,—I have lately visited the church at Jeddore. The brethren there seem to be somewhat more united in their efforts to promote the religion of Christ. Brother James Palmer, licentiate, left a short time before I arrived, having laboured with the church four weeks. His labours were attended with a good degree of success. Brother David Pines found his way there a few days before me. He remained two Sabbaths and baptized one. Truly the Lord was in the midst of his people, and we enjoyed some profitable seasons. A faithful minister is much needed in that region, not only to labour with the church, but also to go from place to place, holding forth the word of life to perishing souls. Oh that the Lord would send out labourers.

Missionary Intelligence.

In a late number we gave a brief notice of the death of the Rev. S. F. Johnson, of the Presbyterian Mission on the island of Tanna, one of the New Hebrides. Since then we have received "The Home and Foreign Record of the Presbyterian Church of the Lower Provinces" and find there letters giving further details of the sad visitation. From these we also learn something of the state of the natives of those islands. Mrs. Johnson writes to her late husband's parents:

TANA, February 19th, 1861.

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

God in his wise dealings with us has been pleased to remove one bound to you, a sweet beloved son—to me my dearest earthly object, and I am now sitting alone and lonely on dark Tanna.

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

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

About three o'clock in the afternoon he fell into a sound sleep. Mr. Paton gave him medicine. About dark he awoke, and seemed quite well. Through the night he talked to me very freely. He said, "Now, since I have got better, you tell all about me during my sleep." I told him. He said, "Now, since we have not been able to pray together for some time, let us unite in it now. I will pray first, then you." After this we slept till morning. He seemed quite well in the morning, but had very little appetite. In the forenoon I was talking to him again. He

said, "How merciful God has been! I might just have slept away into eternity without a moment's warning, but now that I have awaked from sleep and find that I have been so very low, I would be willing not to have awaked again, only for the heathen." I said, "Would you be satisfied to be called now into eternity?" He answered quickly, "Yes." Oh! what comfort these words of his are to me now. On Monday, January 21st, I noticed that his breathing was not as usual, and sent for Mr. Paton. In a few moments he slept in death without a struggle. The last breath was as calm as if sleeping.

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

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

The Rev. John G. Paton writes from the same island.

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

"On the first of January, when as usual Mr. and Mrs. Johnston were retiring from family worship in my room, he turned back to say that two Tanna men were at the window with huge clubs &c. I went and asked what they wanted, when one answered, medicine for a boy; so with much difficulty I got them urged to come into the house, when I saw from their agitated appearance that they did not want medicine, but were about some ill. As Mr. Johnston was leaving, I said they must all leave as I was going to sleep, and if they came in daylight I would give them all the medicine they wanted. Outside, Mr. Johnston bent down to lift a kitten that had got out, when one of the savages got behind and aimed a blow with his huge club, which however Mr. J. evaded, and the ground received. He drew a second blow, but my two dogs observing, sprang between them, and so saved Mr. J's life. On hearing Mr. J. call out, I ran out of the house and called the two men to me, not knowing what they had done. Again they turned and both ran at me with their ponderous clubs, but when about to inflict the deadly blows again my two dogs sprang between us, so one dog was struck with a club and the other club struck the ground, and I was saved, for now the dogs had them running from us as fast as possible. As they fled down the path, I reproved their sinful conduct, and entreated them to give up hating Jehovah, his worship and his people. Though a large body of armed men were hiding in the path, and all ready to give assistance at a moment's warning, and though they had come eight or ten miles to take our lives, yet they all fled. Truly 'the wicked flee when no man pursueth.' 'The Lord is our refuge.'"

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

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

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

rain fell in torrents, we were drenched all day, and I feared we would be the worse for it.

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

The concluding portion of Mr. Johnson's Journal is given. It presents a fearful picture of savage life.

PORT RESOLUTION, December, 1860.

"Sickness is prevailing among the natives to a most alarming extent. They are all scrofulous; and consequently they are susceptible of all kinds of disease. Few of them are altogether free from running sores, and many of them appear to be masses of corruption. It is most distressing to see them. But what can we do for them;—the blood is the seat of their diseases; and their food, habits, etc., all tend to make the blood impure. But there is, one comfort; they do not seem to suffer nearly so much from their sores as we would do from the same sores.—With amazing rapidity they are prostrated with sickness, and with equal rapidity recover or die.

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

22nd.—The measles are making fearful havoc among the poor Tanese. As we pass through their villages a most mournful scene is presented to the eye. Young and old prostrated on the ground—suffering all these painful symptoms which usually attend these loathsome and malignant diseases. In some villages there appears to be few able to prepare food and carry drink to the suffering. How painful to see these sufferers destitute of every comfort, attention, and remedy that would ameliorate their sufferings, and remove their disease. As I think of the tender manner in which we are nursed in sickness, the many remedies employed to give relief, and all the comforts and attentions bestowed upon us; and then contemplate these sufferers stretched on the ground—naked and destitute of every comfort, and attention, my heart sickens within me; and I say, Oh! my ingratitude, and the ingratitude of Christian people. How little we value a Christian birth, education and privileges. Where are the evidences of our gratitude for the invaluable blessings so lavishly conferred upon us, and mysteriously withheld from myriads of the human family? Their present trouble seems to humble them very much. They are willing to worship, and say that they will live better in time to come. But one sad feature in this calamity is now beginning to manifest itself—the people are beginning to waver, incline to their old superstitious notions—and say that the Nahah is killing them—that our worship is bringing these calamities upon them, and that if we would leave them the disease would leave, that Satan was destroying them all because he does not like the worship, and does not allow them to worship. They are now beginning to threaten us. They say some of us must die to satisfy Kempronum. Events become more and more threatening until the year closed and it expired under a dark gloomy cloud. But still I did not anticipate any personal danger to myself or any connected with the Mission; though rumours of all kinds were daily coming to our ears, and our teachers were greatly alarmed, still I did not fear, disbelieved, and went freely among the people. (I suppose you will say, Fulton like) I saw a change in their countenances, etc, but was not molested in any way.

The above are but imperfect extracts. These are calamities in prosecuting the work of carrying the gospel to the heathen which will touch the heart of every true christian, and induce him to offer up the prayer of the psalmist "Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty."

Colonial and Foreign News.

Prince Edward Island.

THE CROPS IN P. E. ISLAND.—The larger part of the grain crop has been secured, and already vessels are loaded for the Colonial Markets. Wheat is said to be a better crop than it has been on the Island for years. The yield of oats and barley will also be rather above an average. We regret to learn that the potato blight has appeared in several places; but as it is not making very rapid progress, probably the crop upon the whole throughout the Island will not be much injured.—Protestant.

New Brunswick.

THE Sackville Borderer says—Flour manufactured from new wheat grown in this and Cumberland Counties is selling here at six shillings and three pence for the yield of each bushel, 4 bushels will make a barrel of the usual weight.