

considers that the building had been adapted to Christian worship, and that the faithful applied the arrangements of the bath, ready at hand, for the purposes of the Baptistry.

PUBLIC SCHOOLS AND SACERDOTALISM.

In common with ever intelligent friend of religious liberty and political freedom, we have watched with intense and growing interest the feud between State and Church in Germany on the relation of the latter to primary schools. The claim of priests to rule the day-school and there to form the faith and secure sovereignty over the conscience of the nation is wide spread as priestism itself. In this matter the Anglican prelate is at one with the Ultramontane bishop, and the English clergyman is of the same mind as the Roman priest. Prince Bismarck, with the forethought of a statesman, could see that citizens, nursed and trained in their childhood by priests, would in their "riper years" be led by priests rather than by patriots, and would place the bishop above the minister of the Crown, and the Pope higher than the Emperor. And so he pushed through the German Parliament "the Schools Inspection Bill." It now transpires that the episcopate of Germany exerted its utmost influence to prevent the passing of this measure. Its members, headed by the Archbishop of Cologne, protested against the proposal. And since the promulgation of the law they have issued a solemn manifesto in which they cling to the claim denied by the State, predict "serious injury both to ecclesiastical and social interests," and further declare that "that law tramples under foot the sacred and inalienable right of the Church" to rule "over the schools of the people," and that "they can only expect from it consequences disastrous to Church and State." We do not grudge these ecclesiastics their wail. They see the day of the priest is fast passing away.

Another generation will grow up which shall not have seen the face or heard the voice of the priest in the day-school, and that will refuse to wear the yoke of submission to proud and domineering sacerdotalists. Thus much for Germany. But how about poor Ireland? Will the day-schools of that country be surrendered to the priests? This depends on Wesleyans mainly, and, next after them, on the gentlemen who plead for authority to read the Protestant Bible in Board and other State-aided schools. We cannot claim to teach the Protestant religion in English day-schools and deny the right to teach Roman Catholicism in the day-schools of Ireland. Mr. Gladstone, we fear, has some sympathy with Anglican priestism and great respect for priestism in general. Protestants and patriots must let their voice be heard, and never concede to priests what Germany denies them, on the express ground that priestly authority in primary schools is incompatible with the authority of the State and perilous to civil liberty. — London Freeman.

Ritualism would seem to be going out of favour in its most celebrated Metropolitan shrine. The splendours of St. Alban's have declined, and Mr. Maconochie, like the legless Witherington in the ballad of "Chevy Chase," is in the dumps. He has forbidden mid-day Communion and has turned his high celebration into a mass. But as he goes up his congregation and revenues go down. The consequence is that the incumbent is left groaning under a debt of £400, which increases daily. There is evidently a point at which the High Church laity in England draw up; let us hope that, besides declining to go any farther, they will begin to see the folly of their Ritualistic courses, and go back to something more nearly akin to the simplicity of the Gospel. — Ib.

For the Christian Messenger.

A SILENT LORD'S DAY.

An infectious disease prevails in the town, and the authorities have forbidden all public assemblies. This is a silent Lord's day. The gospel will not be preached in this town to-day. Sinners will not be warned. The young will not be instructed. Sorrowful ones will not receive comfort. The churches are closed. There is no offering of public prayer. God's praises are not sung.

Now, this is a calamity. The place

is deprived of the means of blessing. There is an enforced absence of opportunities to do good. And those who are mainly dependent on the public exercises of worship and instruction for their spiritual improvement feel that they are suffering a great loss.

It is an aggravation of the evil that there is no alleviation, such as is enjoyed in many places which are destitute of ministerial labour. There people can meet for prayer and exhortation, and edify one another. But here, all meetings are prohibited.

Some persons will be glad of it. The Lord's day is a "weariness" to them. But by custom or the restraints of superiors they are found in their pews, at least part of the day. This exemption is hailed by them with gladness. Here is one Sunday of their own. They can do as they like. The preacher will not terrify them by the thunders of God's law, nor will they be compelled to listen to the sweeter strains of the gospel. Their time is at their own command. The freedom, it is to be feared, will only serve to rivet tighter the chains of their spiritual bondage, and to harden their hearts against the appeals of Heavenly Wisdom.

The christian will be at no loss. He has resources. Give him his Bible, and he is well provided for. Besides, his best friend is ever near, and always acceptable. The martyrs were often shut up in cold, damp, dark dungeons, and deprived of books, especially of the word of the Lord, against which Antichrist cherishes peculiar spite. But those days are past. We are surfeited now with books, and Protestants may read as many as they please. And so, I say again, the Christian in this place will be at no loss to-day. He can spend any amount of time in seeking self-improvement, and a silent Lord's day will be neither an idle nor an unprofitable day.

In such a place as this, and under existing circumstances, there is ample employment for the mind. Disease is abroad and death may be nigh. There is no need to speculate on the reasons of this dispensation. It will be a blessing if it shall tend to alarm the thoughtless, stimulate the loitering, and engage all in self-inquiry. God sometimes says to his people, "Come, my people, enter into thy chambers, and shut thy doors about thee; and if they are reluctant he may himself shut them in, so that they cannot avoid the examination to which he calls them. The call is merciful. It may be that the Lord has to say, "I have a few things against thee." Let us listen to him. His reproofs are always kind and his chastening is for "our profit." This silent Lord's day may be the best Lord's day of the year to us, if we spend it in conference with God, each of us saying, "Speak, Lord; thy servant heareth."

The earthly sabbath is sometimes misimproved, and all its exercises are imperfect; but "there remaineth a rest to the people of God." Heaven will be an everlasting sabbath-keeping. There will be no silence—no intermission—no weariness.

"Then shall I see, and hear, and know, All I desired or wished below; And every power find sweet employ In that eternal world of joy."

The week's work will be finished. The rest will never end. But it will not be an idle rest. There will be heavenly communings, constant praises, ever-growing knowledge, and continual advance in holiness and bliss. "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore."—"So shall we ever be with the Lord."—"They shall hunger no more; neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

The people of this place have had a silent Lord's day. This paper records the thoughts which have engaged the attention of

ONE OF THEM.

For the Christian Messenger.

THE CONVENTION.

Dear Brother,—

Some changes were made last year in the constitution of the Convention. The third article is subjoined:—

3. The Convention shall be composed as follows:—1st. Each of the Baptist Associations within the limits of the Convention shall be entitled to send to any meeting of the Convention five of its own Members as Delegates to represent it therein. 2nd.

Every Church connected with either of the above-named Associations, and contributing toward the objects of the Convention, shall be entitled to send one of its Members to represent it at any meeting of the Convention, and an additional Delegate for every twenty dollars so contributed, provided that no Church be at liberty to send more than five Delegates. 3rd. Every ordained Baptist Minister connected with one of the above Churches shall be a Member. 4th. Any Member of one of these Churches, who shall contribute five dollars annually, or fifty dollars at one time, towards the objects of the Convention, shall be a Member.

It will be seen that the individual members are, ordained Baptist Ministers and such Members of Churches "contributing towards the objects of the Convention," as shall personally contribute five dollars annually, or fifty dollars at one time. The "objects of the Convention," it will be remembered, are Foreign Missions and Acadia College, and "other educational interests of the body."

The brethren who are members by delegation must be sent either by one of the Associations, or by Churches contributing as above. It will be proper that delegates from churches shall be furnished with certificates by the Clerks of these Churches, stating the amounts contributed, that the number of delegates which each such church is entitled to send (not exceeding five) may be ascertained.

It seemed desirable to mention these particulars, that the Churches may govern themselves accordingly.

Yours truly, J. M. CRAMP.

July 31, 1872.

The Christian Messenger.

Halifax, N. S., August 7, 1872.

MASSACRE OF ANOTHER MISSIONARY.

We mentioned the report of this sad event last week, and are sorry now to learn that the report is confirmed. The massacre of Rev. James D. Gordon seems to have been very much like that of his elder brother. An article in the Sydney (N. S. W.) Morning Herald of June 3rd, says:—

ANOTHER MISSIONARY MURDERED.—The Rev. Dr. Steel, as agent for the New Hebrides Mission, has received intelligence by way of Tanna and Queensland, that the Rev. James D. Gordon, of Erromanga, had been murdered on the 25th February last. No particulars are given, and the tidings are contained in a very brief postscript to a letter from the Rev. William Watt, of Tanna, dated 14th May to this effect:—"P. S. Poor Gordon has been murdered on Erromanga, 25th February." It is feared that the tidings are too true, but further intelligence may be expected by a vessel daily looked for in Sydney, from Havannah harbour. Mr. Gordon was a native of Prince Edward Island, British North America; he was brother of the Rev. G. N. Gordon, who along with his wife, was barbarously murdered by the natives of Erromanga, in 1861. Mr. J. D. Gordon devoted himself to the missionary work, and took up the standard of the Cross on the very spot where his brother had fallen, resolved to devote himself to the welfare of the savage people who had shed his brother's blood. Alas! he has also been a victim. He was a man of singular piety, somewhat eccentric in his way, self-denying to an extreme, and always ready, even with some foreboding, to be offered as a martyr in the cause he had so nobly espoused. He has laboured on Erromanga for eight years, and translated the gospel of St. Matthew, the Book of Genesis, and other portions into the language of the people, besides preparing primers and hymns for their use. He also acquired a knowledge of the language of the island of Espiritu Santo, and spent a winter there teaching the people. He prepared a phonetic primer in that language, but which, owing to the diversity of dialects, cannot be used at Cape Lisbon, where the Rev. J. Goodwill is stationed. Mr. Gordon has been alone on the island since the death of Rev. James M'Nair in 1870. He was unmarried, and trusted himself unreservedly among the natives. He acted for the first four years as missionary of the Presbyterian Church of the Lower Provinces of British North America, then for two years as representative of the Presbyterian Church of New South Wales. He resigned his connection with the Church in the end of 1870. Since that time he withdrew from his brethren. He had a very enterprising missionary spirit, and had always a longing to proceed "to regions beyond." He even thought he might lay his bones in New Guinea. His sad end, though it doubtless took him to rest and reward, will be regretted by many in New South Wales, whose acquaintance he made on his visits to the colony, and who loved him for his fervent piety, and for his Master's sake. The following notice appeared in the shipping column of the Herald on the 21st inst: Captain Rosengren, of the Lyttona, reported to the Rockhampton Bulletin, that he arrived in Portinia Bay, Erromanga, on the 9th May. A native on Board explained the circumstances connected with the murder of the Rev. Mr.

Gordon. He states that a native from Portinia Bay came down to the missionary station, and asked Mr. Gordon to come and see his children, who were lying sick; he went, and on arrival found the children were dead. The man charged him with witchcraft, and immediately tomahawked him. His tribe buried the body, and immediately made war against the other tribe. The missionary's boat was lying on the beach in Cook's Bay. Captain Rosengren met and boarded the Day Spring missionary vessel, at Tanna, on the 11th May; she was then bound for Erromanga. Full particulars may be expected after the visit of the Day Spring.

We have copied the above, as many of our readers were acquainted with Mr. Gordon before he left Halifax, and they will be interested in reading the particulars of his melancholy end.

When we learn the treatment the natives of the South Sea Islands have been for some time past receiving from Europeans we shall not be surprised at the insecurity of the missionaries' lives. Perhaps the only matter of surprise is that, where the restraints of law are so feeble, there are not more frequently outbursts of rage on all the white inhabitants of the islands. The following letter from Dr. Geddie published in a recent number of the Christian World will show something of what the natives are enduring, and how much cause Europeans have to feel shame for the enormities practiced upon those untaught savages.

"We have received painful tidings from the island of Nguva. A steamer called the 'Fanny,' was captured and five men killed. Mr. Milne was absent at the time attending a missionary meeting, but there were three Rarotongan teachers at the station. The 'Fanny' had brought home some Natives from Fiji, intending to procure others. They failed however, to bring back two women, one of them the favourite wife of a chief, who had been taken away against the consent of her husband. The tribe of the chief decided on revenge for that and other wrongs. They boarded the vessel, killed all except the captain and mate, who escaped to the cabin, and protected themselves there by weapons. The mate, however, was severely wounded, his chin being cut off. The natives in the meantime cut a cable of the vessel, which drifted on land. The captain and mate under the cover of night, left the vessel, and went in search of the mission station which they found at last. In the absence of the missionary, the teachers gave them a welcome reception, but were obliged to conceal them. The captain hid for seven days, most of the time in Mr. Milne's cellar and the mate was concealed for six days in the bush. At the end of that time he became delirious, and exposed himself to the natives, who shot him. On the seventh day, a vessel called at the place, the teachers delivered the captain to those on board. The teachers saved him at the risk of their own lives; and had they not afterwards suffered so much in connection with this affair, the probability is that they would have been obliged to leave this island for safety. The person who rescued the captain was Mr. Thurston, formerly English Consul at the Fiji Islands who has written a fair and impartial account of the tragedy, and appears to have done his duty in a humane and prudent manner. A few days after Mr. Thurston left, there were three slavers in Havannah harbour—viz., 'Daphne,' 'Marion Ronnie,' and 'Lismore.' The crews of these vessels formed an expedition to revenge the Nguva massacre. They set out on a Sabbath morning, but instead of going to the guilty district they went to the mission provinces. The teachers were conducting worship with some natives at the time of their arrival. The meeting was broken up, all the teachers were put in irons, and one young man was shot dead at the door of the teacher's house. The party then called for fire to burn the missionary's house, but providentially none could be procured, and they contented themselves with breaking a new cooking-stove which they saw in the cook-house. The teachers and their wives were taken in irons to Havannah harbour, and kept prisoners in the slavers' boats and they were threatened with death if they did not confess that the crew of the 'Fanny' were massacred by Mr. Milne's orders; but all efforts to extort such a confession were vain. Mr. Milne returned home to a desolate station, but found the teachers at Havannah harbour, much dispirited after the infamous treatment that they had received."

TONGOA.

"At the time of my visit, about twenty natives were stolen from their island by schooner 'Flirt,' and carried off to the Fiji. The captain had engaged to take them to the island of Apea, and bring them home in three days, for which he was to be paid in pigs. Twenty natives were too strong a temptation for the cupidity of the captain and instead of bringing them back to their own island, he carried them into bondage. I was an eye-witness of this outrage myself."

SANTO.

"A vessel had been at this place a short time before our arrival for the purchase of natives. I saw axes and very large knives, apparently made for the trade, which were given as payment. When I asked for the price of a native, the people answered that they received one axe and two knives, or one axe and one knife for a man, according to his capacity for labour."

"During our visit I made inquiries about a village on the opposite side of the bay, where I have been well received on a former occasion. I was warned against going to the place. The natives say that a slaver called last year and employed a native man, known as 'Santo Jack,' to bring off six women for licentious purposes, which he did. When the women were on board the vessel got under way, and carried them off, as well as the man who had been the instrument of their degradation. They are labouring on the plantations at Fiji. The enraged husbands now seek revenge, and are on the look out for the first white man who may fall into their hands."

"The natives of Cape Lisburn gave us a letter addressed to the resident missionary. It had been left in their charge shortly before by the schooner 'Stormbird' of Queensland. The letter was written by Mr. Watson, the agent on board. He wished to inform us that the 'Stormbird' had lost her mate, a seaman, and native of Cuba or Lepers' Island. The three men were fired on with poisoned arrows and mortally wounded. They were taken to Cape Lisburn, and died there within twenty-four hours of each other. Mr. Watson requested that word should be extensively circulated, that the character of these islanders should be known. A gentleman from Queensland met with a similar fate at Aurora not long before. He had taken a voyage in a slaver for the benefit of his health. In one of his trips ashore he was wounded by a poisoned arrow, and died soon after."

"As we lay at the Santo we were boarded one night by a shipwrecked crew, consisting of nine persons. They had lost their vessel the previous night, on a small island to the S. E. of Santo. Her name was the 'Lulu,' Captain Bergin, and she belonged to the Fijis. She ran on shore at night, and became a total wreck, the men barely escaping with their lives. She was empty at the time of her loss, and had no passengers on board. We were glad to show them the rights of humanity in these savage regions. Some of the men left us at Ifate, and others continued with us until we reached Aneiteum. The traders report two other vessels on shore at Mollicolo. If so, there is no hope for their crews on so savage an island."

"I must now close these sickening details. The curse of slavery is fast changing the aspect of these lovely islands. The time has come for the interference of Government, and that interference has too long been withheld."

The following paragraph which we copy from a London paper, will show that the matter has recently been before the British Parliament:

The British Government, in opposition to a motion introduced by Mr. McArthur, refuse to annex the Fiji Islands, or to establish a British Protectorate over them; and the House of Commons went with the Government, the figures on a division being 135 to 84. Mr. McArthur asserted that the islanders themselves desired to be placed under British protection, but Mr. Dixon doubted this, as also did Mr. Knatchbull-Hugessen, and Mr. Gladstone declared that the case had not been made out for such violent interference as the annexation of the islands would involve. The Government (said the Prime Minister) would annex no territory, great or small, except in conformity with the well ascertained wishes of the people.

In the interest of our common humanity, we hope some way may be soon discovered by which such lawless crime may be prevented.

THE CONVENTION.

Our St. John brethren have made excellent and elaborate arrangements for the delegates to the approaching Convention and have given a detailed account of said arrangements, as follows:—

ARRANGEMENTS FOR MINISTERS' INSTITUTE AND BAPTIST CONVENTION.

(Parties interested will preserve and carry with them the following brief notices.)

The Ministers' Institute in connection with the Convention will open at St. Stephen, on Tuesday morning, August 20th, at 10 o'clock.

Meetings of the Board of Governors of Acadia College, and of the Foreign Missionary Board, on Friday, August 23rd. The Convention opens Saturday, August 24th, at 10 a. m.

LURET LINES.—Tickets for one fare will be issued by Officers on the Steamers *Rothsay* to Saint John, and on the *City of St. John* to Saint Stephen, to persons attending the Ministers' Institute and Baptist Convention. Tickets issued from 17th to 24th August, and good to return up to 30th August. Persons going by the Steamer *City of St. John* will leave St. John on the 17th, 21st and 24th, and return either on the 25th or 29th. Fare from St. John to St. Stephen \$1.75.

HATHERWAY'S LINES.—Tickets for one fare will be issued by Officers on the Steamers *David Weston*, *May Queen*, and *Empress*, to St. John, to persons attending Ministers' Institute and Baptist Convention. Tickets issued from 17th to 24th August, and good to return up to 30th August. Persons going by the *Empress*