

VII.

Religious Life, The New Hebrides Mission, and

Before entering on the educational work to be noticed in next chapter I became interested in an enterprise which has had some lasting effects and is connected with the greater religious movements of our day. A former fellow-student and intimate friend though a few years older than I New John Geddes, at that time settled at New London in Prince Edward Island, had with his wife, a lady of earnest piety and much ability and culture, become strongly impressed with the duty of the Church in the matter of foreign missions, and Mr Geddes offered himself to the Presbyterian Synod of Nova Scotia as a missionary to the South Seas. At first the idea was received with little favour. Aged and cautious men regarded it as chimerical. The churches in Nova Scotia were too weak

and had enough to do to
sustain themselves, and they
doubted of Geddes who was
a man of small stature
and as many of them thought
of not very commanding talents
was a suitable man to send,
Geddes however was persistent
and returned to the charge,
backed by most of his brother
Ministers in Prince Edward
Island. At length a reluctant
Consent was obtained and
a Refractory Committee was
appointed partly clerical and
partly lay. They did me the
honour to make me a
member of the Committee
and being a friend of Mrs
Mrs Geddes and entering into
their views I was willing to
do what I could. I remember
however being informed of
the fact by me of the Ministers
not very well affected towards
the scheme with something like
a sneer at the project as
fit only for raw young men

to carry out, Nevertheless
the Committee named Teachers
and effectors. Information
was collected, & correspondence
opened with the London
Missionary Society; and it was
at length it was determined
that our Missionary should go
to New Caledonia, the London
Society offering to give means
of conveyance from its stations
at Samoa and the aid of
Native Teachers. For some
support for these arrangements
the facts relating to New Caledonia
and to South Sea Missions
in general had to be
read up and made known
in Nova Scotia, in order to
excite interest and draw forth
contributions; and some share of
this work naturally fell to me
as a junior member of the Com-
mittee. Our appeals were
fairly successful and at length
the Missionary and his devoted
wife ~~were~~ departed and we
waited to hear of their arrival
and success.

Imperial
Government

The first intelligence was disappointing. On arriving at Samoa the Geddie had found New Caledonia inaccessible owing to the troubles caused by the encroachments of the French, which were then active in the South Seas in blocking the way of Christ's Kingdom, as it seemed to be everywhere till divine wrath swept it away in 1870 — a lesson which it would seem the new republic has scarcely yet learned. A new field had to be sought and the New Hebrides then caught into further prominence by the murder some time before of John Williams on Erromanga, were decided on. In that group one of the most southern islands, Aneityum, a volcanic map 40 miles in circumference and attaining an elevation of 3000 feet, was selected. Here accordingly Geddie and his party were landed in 1847 and under the guidance and advice of the missionaries in Samoa. The natives were austral negroes, al-

among the natives and especially
among those who have gone as
~~mission~~ nature teachers to the
heathen islands of the group.
Jeddie was a man remarkably
fitted for his work. He possessed
much mechanical genius which
had been cultivated in his early
life in Nova Scotia and Prince
Edward Island and both he and
his wife were fitted not only to
present the Gospel of Christ to the
people but to instruct them in
the rudiments of civilized life
and of industrial arts.
I doubt if any Uniforum from
Britain could have done
pioneering work so well. In
later years when Dr. ^{miss} Jeddie visited
Canada my wife and I had
the pleasure of welcoming them
in our home in Canada and of
introducing them to our friends
there, and renewing our old
acquaintance and listening to their
interesting accounts of adventure
and success in the cause of Christ.
There were in 1890 Christian churches
in thirty islands of the New Hebrides

group. It is to be hoped that before 1898 when the mission will have attained its fiftieth year the festival will be proclaimed in every Island of the West Indies.

In Nova Scotia and in Canada generally the ~~effects~~ reflex effects of the mission were greater than its direct results in the South Seas. Country congregations which had thought of nothing beyond their own boundaries, had their interest excited in distant and before unknown lands, and their scope of mental vision and of sympathy vastly enlarged. Their own spiritual life was quickened. They had to enter into communion for common objects with churches and societies in England, Scotland and Australia. The enlargement spread into the neighboring provinces, and after the union of the Presbyterian churches throughout Canada a great impulse was given both to home and foreign missions and the little monthly fund of foreign missions unequalled in the hands

of Dr Patterson then a young friend
with whom I was intimately associ-
ated in work of this kind has
gone to be a publication circulating
from the Atlantic to the Pacific
and dealing with missions not
only in the interior of Canada
but in the New Hebrides, India, China and the
West Indies.

Quddie has gone to his rest
and his noble wife is lately was
living in retirement with one of her
sons near Melbourne, Australia.
I shall always regard my temporary
and very slight connection with
them and their work of first
introducing Christianity among the
Austral negroes as one of the most
precious experiences of my life.

This matter of the New Hebrides
Mission keeps before my mind the
whole question of religious feeling
and connection at this time.
Religious experience is too sacred
and spiritual a subject to be
flashed before the public. It may
be well to say however that

gether heathen and barbarous,
 and at first there was much
 danger and difficulty, aggravated
 by the proceedings of European "traders"
 some of whom were little better
 than pirates. But patience and
 earnestness at length prevailed
 and before Dr Geddie finally
 left Areiteam in his old
 age there were no heathens
 in the island and churches
 and missions had been estab-
 lished in several other islands
 of the group, among others on
 Enomanga where Williams had
 lost his life and on Lamia
 which has been made very
 interesting known by the touching
 and beautiful narrative of Dr
 Putnam who was a worthy follower
 of Geddie.*

and came in
 the form of
 a
 Scottish
 missionary

* Dr Geddie lived
 to his 80th
 years ago; but his
 London lies on
 old records at
 Melbourne, Australia
 with two of his
 children

The history of these New Hebrides
 mission is a remarkable example of
 the possibility of raising a very degraded
 race to a high standard of Christian
 character. Many traits of genuine
 heroism have been developed

* Geddie's Life & Putnam is a work of great
 interest, though less extensively known.

early in life I united myself
with a Presbyterian church in
Pittsburgh, and in this connection
I have since continued. Not
that I believe in any special
claim to perfection on the part
of that body of Christians; but
because it seems to me to come
nearest to the primitive ideal than
others accessible to me. Personally
however my religion is simply
that which I gather from the
teaching of Christ and of the
Holy Spirit as I find this in
the New Testament. I find
there the doctrine of original
depravity, of sinfulness atonement
by the Redeemer as a person
at once divine and human,
of immortality and the resurrection
and of the Christian life in
the Spirit and not in the flesh
and of the return of Christ
and the final establishment
of His Kingdom, and of the
brotherhood of all Christians, and
of the present influence and power
of the Holy Spirit. Holding to these

declines and attracting less im-
portance to these differences
of a miscellaneous character
which divide Christian sects
I have prepared in my Christian
work that which is non-
denominational. I have there-
fore throughout life co-operated
in societies and movements for
the circulation of the bible, for
missionary and evangelistic work
and for temperance and other
social reforms, and have
avoided those whose objects
seemed of a merely sectarian
character. As a young middle-
aged man I worked in Sabbath
School and Bible Class teaching
and as a temperance lecturer.
In later life I have found it
necessary to restrict myself to
fewer lines of activity, and
have had my attention more
turned to the questions so much
agitated as to the relation of the
bible to Modern Science and Discovery,
knowing something of Nature and
also knowing the bible both
in my own experience and in

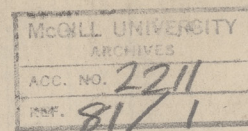
the careful study of its text and relations, I have never entertained any fear as to the ultimate triumph of noble or destructive enthusiasm. The only reason for an apologetic attitude is in the pity one feels for the many men led astray by misapprehensions and specious representations of too subtle or half-learned men. I have learned to know that there is less danger to the spiritual life of men from anything bearing the name of science whether truly or falsely so called than from the agency of incompetent or crafty men who pose as advanced theologians and biblical scholars, but who have no more affection for the bible than an amateur has for the "subject" which he directs. Science itself when it becomes mere destruction of this kind without any real love or appreciative conception of nature, a awe and reverence for it and its maker becomes a

thing bold and hateful and to
be rejected with loathing by every
well constituted mind except in so
far as it can minister to any
~~mere~~ purely utilitarian purpose, and
then it becomes degraded to
the level of a mere trade to
be followed up for pay. If the
religion of the European races in
our day is little more than a
Christianised paganism it is because
of this double degradation of Science
and Philosophy on the one hand
and of Theology and Literature
on the other which removes them
from the higher instincts and as-
pirations of humanity and reduces
them to mere mechanic acts. The
remedy from this state of things
is slow and gradual but difficult,
but the alternative is decay and
destruction. What I have written
on the relation of Religion and
Science has been with the
object of contributing something
however small to the better
alternative for the civilization of
to-day, having however the

full confidence that even
of the social and political
and religious systems of the
world that now is are
doomed to revolution like
those that have preceded
them God has some better
thing beyond in store for the
world.

The sweep of missions to the
most degraded races suggests the
idea that possibly the culmination
of modern Europe and America
is but an interlude in the divine
programme, and that the presently
outcast races of the earth are
to have their innings in the
future as the foremost peoples
three or four thousand years ago
it looked as little like the
Semites and Egyptians that the
despised children of the Western
World were to be great and dominant
peoples and two thousand years
ago the aborigines of Britain
were too brutal to be of much
use even as slaves. Two thousand
years hence the Papuan and the Negro

Dr. Geddie and
the New Hebrides
Mission.



(Modified or re-written for
the Presbyterian Record,
herewith.)

May be where the English
and Germans are now. So
sounds strong but very sure!

his brother is
cabinets to the
receiving

h

no
reception
of
the
car

It is natural for aged men now
and then to look back at ~~times~~ some
by and sometimes to ~~more~~ our oppor-
tunities lost and ~~mistakes~~ committed when
so far as this world is concerned even
from Luther should in his line give
us a new and unblotted ^{sheet} page it is too
late to rewrite our experience. It is ~~now~~
pleasant to meet with memories of
a different age and one of these
recalled to me the other day by the
Students Unversary Convocation held,
in this city is the departure of the
New John Sedgwick and Mrs Sedgwick ~~at~~
on the 30th of November 1855 years
ago in their eventful voyage to
the New Hebrides.

Sedgwick thirty 6 years my senior
was a friend and fellow-student in
the Boston Academy in three by-gone
days. He was a boy of small stature
and slender frame with dark expressive
eyes and one of those earnest ap-
pealing countenances which bespeak
a thoughtful character and one such
excite interest in older people. He was
diligent & careful but not brilliant as a
student and his most permanent gift
in the eyes of his many friends was that

of construction in all matters of ingenious
toys, & models and Playthings, To those
of us who were young it was a pleasure
to be introduced to an ingenious entertained
Play-home filled up with ingenious contrivances
and devices with punts and drums
and with shelves filled with examples of
his own collection. My gifts lay in another
drawer. Neither of us devoted much
time to the noisy games of our com-
panions; but Geddie delightfully to spend his
time in working out mechanical devices,
and I in copying the skins and words
of Natural history specimens, and the fact
that Geddie too was a collector proved
a bond of union in our pursuits.

He came of a good stock, Both
his father and mother were not only clergies
but spiritually-minded and true in their
sympathies. In Geddie's time had in Scotland
been an Independent or Congregational
and in ~~Wales~~ ^{Wales} ~~Wales~~ where that body
had at the time no congregations he ~~was~~
connected ^{himself} with the Presbyterians, and and
was for many years an elder, in which capacity
his gift of prayer both the power of the
sick and sound, and in the weekly prayer
meeting was conspicuous. He was a reader of
improving literature and sharp collector

In Freym's influence at a time when they
were little thought of in Nova Scotia. There
is reason to believe that he and his wife
had dedicated in prayer their and his
whole still as infant to the Freymian
work should it please God to show
the way.

Under this influence Freym Seddie became
early impressed with religious convictions and
became a member of the church at the
age of nineteen; and shortly afterwards
entered the theological classes of the
Presbyterian church of Nova Scotia, then
under the care of the Rev Dr McCallister
the founder of the Prince Academy and
of the Theological Seminary of the
Presbyterian church of the Maritime
Provinces, at a time when the prevailing
feeling among the members of the church
was that the home manufacture
of a Christian Ministry was in urgent
necessity. Seddie even as a theologi-
cal student was fired with the zeal
of a Freymian and seems to
have been regarded as a Freymian
prayer meeting among his fellow students
when in 1857 he was licensed as a
preacher he would gladly have gone
into the Freym field but there was

opening in his own church, and he
abandoned the idea of serving under
other bodies or Missions Societies
abroad. So in the mean time
he accepted a call to the Con-
gregation of Cambridge and New
London in Prince Edward Island
and was installed there in March
1838. In the following year he was
married to ~~Miss~~ Charlotte daughter
of a well-known Physician of Antigonish
Dr. Mc Donald, to whom I believe
made her acquaintance when resident
in that place a few years earlier
as a teacher. She belonged to one
of the best families of the country
was a fine woman of fine personal appearance
and good manner & education and
above all of earnest piety and zeal
in every good work, and animated with the
same Missions zeal which actuated his
Christian career in life. She was anxious
to bring herself in the quiet duties of a
Country Congregation a little farther off than
the Missions field as the Lord might
wheeler, and I believe it was
understood before their engagement that
this was her determination. I had
the pleasure of accompanying Mr. Sedgwick

to Antiquity to claim his tribe and
felt that he had secured a
help meet for any enterprise in the
advancement of the Kingdom of Christ;
Mrs Geddes ~~indeed~~ was indeed our
valuable woman and I doubt whether
without her guidance and encouragement
her husband could have succeeded as
he did. In many difficult and dangerous
positions she appeared herself a lion of
faith and courage and she was most
devoted and untiring in her labours for
the benefit of the barbarous people among
whom they laboured to live and especially
for the women and children. At
the same time however the prospect was
that she should occupy the quiet
position of a minister's wife in
New London. About this time
I ~~had~~ visited Geddes at his home
on an occasion which I made for
geological purposes into Prince of Wales
Island, and had an opportunity
in his company of studying some of the
beautiful red granite sandstone cliffs
of northern part of that Island and
the impressions of sand dunes stretching
along its coast, and again as to
their growth and movements and

None of the illustrations of my "Academy of Science" 4
is appears in manuscript as the first of my series. I will not
put into paper any of them until I have the necessary
arrangement in the fields in which I am
I saw also something of the work
which in a widely extended congregation
I also learned from him at that time
something of the steps he was already
taking to leave the Registry of P.E. 9
with his view as to English Missions.
He began by forming a Missionary society
in his own congregation and then
asked his brother Ministers to similar
steps. At first they intended themselves
with supplying Missions information and
collecting small sums for the London
Missionary Society; but gradually the idea
grew among a body of men who were
perhaps as a whole among the most
spiritually minded of the Anglican
Ministry of Nova Scotia of more
nature and independent effort
and so far as Prince Edward Island
was concerned this culminated in an
action introduced at the Meeting of
Synod in 1843 by the Rev Mr Ross
the senior Member of the Registry
to the effect that it was expedient
for the church to maintain a Mission
abroad. This step may be said
to have originated entirely from the
initiative of Mr Geddes. The boldness of

Members of the Synod, ^{many of} them, received the
proposal cordly but wanted to report
to Presbyters for report in the following
year. At this meeting they met one of
the three Presbyters that of Prince Edward
Island cordially recommended immediate
action agreed by a small majority to
appoint a Board of Foreign Missions
and to circulate among the congregations
a memorial presented by the
Presbytery of Prince Edward Island
in behalf of the Movement.
The Board was at once organized
and it is characteristic of the still
of spirit in the land that it
consisted of all the members of the
Presbytery of Prince Edward Island, Ministers
& elders and of half that number
of gentlemen from the two other large
Presbyteries. The Board immediately
to appeal for pledges of support and
to elicit information and was able
to report that the Presbyterians
of Prince Edward Island and twenty
of those in Nova Scotia had already
pledged support Contributions to warrant
the sending of me Westward. At
this meeting a few other members were
added to the Board from the various

such a step may be estimated when it is
considered that the whole Synod ruled by
at the largest computation about 35 congregations
with a little over 5000 members. Most
of the churches were poor many of them
in debt and even in want of their Minister's
Salaries, and there were many still
pressing religious duties which could be performed
for any with difficulty by a meagre contribu-
tion for some expenses which could
never secure enough means even for a
scanty supply of the needs of these
desolate places. Geddes however and
a few others had the faith that an
attempt to go on out to the heathen
would react favorably on ourselves and
if we were to do our part in
carrying out Christ's great command
we might expect greater blessing
ourselves.

The Proposal made in 1843 had
been preceded in the press under
by a series of cheapway articles written
by Geddes advocating the claims of foreign
missions and which were published in
a journal regarded as the organ of the
Church. These certainly produced some
effect on the general membership
but apparently not much in the

and somewhat to my surprise my name was one of those added. I was at the time a young man with no special connection with the Church.

and might have been run as a present to Geddes and one who sympathized with his views and might be locally useful in the organization of Boston to which Geddes had recently returned and in which it was understood that in the first instance the Board should meet. I was thus brought into the councils of this most deeply concerned in the mission at the critical time when they had to select a missionary and a field and to make arrangements for the departure of our first missionary. My connection with the Board was short for in the year after the Geddes left Nova Scotia I had to go to Great Britain for a time and when the work was fairly commenced and in which in it had extended to all parts of the Maritime Provinces the meetings of the Board were transferred to a more central position where it was not convenient for me to attend them regularly.

Church Thicket
& Prayer
Especially to
the Island
Friends,

The Board had begun to sow
fields of palm. Geddes himself who
was the annuery spirit had
set his mind things on Western
Polynesia to which also the attention
of the Mother Church in Scotland had
been turned, But for a time the
murder of Williams on Hawaii in
Enomanga and the French aggression
in New Caledonia seemed to have
debarred it from every other and
it had committed itself to West
Africa a weakly miserable loss for
various reasons. But in the year of
1825 the Church seemed to have
entirely to be lifted from the
New Hebrides, the London Missionary
Society had settled various churches
in some of the Islands and offered
as well possible assistance from its
missionaries in Suva and to this
may be. In at a meeting held
Glasgow in my Father's house
Pictou it was decided that our
field should be New Caledonia
the New Hebrides and this being
settled Geddes at once formally
offered his services. This was a

to Munro who were in his im-
presence a frequent conclusion but
coming from him who still disbelieved
the scheme it produced a new
phase of opposition and we were
lying to Mr Sedgwick. It was now
discussed out of that the
whole scheme was chimerical
but that Sedgwick owing to his
delicate position he would say
nothing appearing a great popular
gift was the most unobtainable
man in the world. This kind
of opposition appeared even in the
quod where the report of the
Board came up for discussion,
Sedgwick took all this in a calm and
Christian spirit. He acknowledged
that like Paul he might be said
to be in bodily presence weak and
in speech contemptible and nothing
would please him better than that
a better man should be found or
that a Barnabas having the full im-
presence of every one should be ~~found~~

appointed to accompany him. But
the opposition was mercurial & one
of those who had taken part with
him began to be ashamed, while a Gedge
became better known throughout
the church it became evident that
he had in an eminent degree
the qualifications of zeal and of
intimate knowledge of the politics
of the work he was to undertake.
Before long he took men up and
down and mastered the art
of printing and some other useful
arts which he felt might be needed
and spent the rest of his time
in visiting the churches and
in endeavoring to cultivate the
Mormon spirit. So on the 30th
of November there was a solemn and
affecting dedication service at Pikes
followed by a general leave-taking
of the Mormons who with their
children were thus commended to the
care of God. Another farewell had
yet to be said for the Gedges old
mother was yet alive and he
and Mrs Gedge had to salute her.

like them
aged mother

where
Keightley was
of Newburyport
the party

In the last time and also in
last Journal for Mrs. Jones when
that journal still remained in
the Boston dedication for the public
account, Mr. Wm. Geddes left
John immediately to visit some of
the congregations in their way to
Walsford from which place they
sailed on Nov 20th for Boston
from which port they were to take
passage for the South Seas

So soon as letters from the
Missionary party began to arrive they
were published in the newspapers widely
circulated in the country, But it
was felt by the Mission Board that
more than this was required and
that more especially information was
needed respecting the field to be
occupied and the ways in which the
people could aid the Mission from
home. Another venture was there-
fore undertaken the publication of
a Missionary Periodical which appears
in Jan'y 1850. It was desired to have
the cooperation of the Board of Home
Mission, but it pleaded want of means
and could not undertake in the field

unlabeled contribute some matter
for the pages of the Glasgow Register
as our Journal was to be named.
Mr George Patton who had become
a member of the Synod Board was
placed in Edinburgh charge of the Register
and I undertook to act as
general in conducting some of the
work that was done in New Caledonia
and the New Hebrides and their people
We chose as a motto or war-cry
for the publication the first verse
of the thirty-ninth chapter of the old
Testament as it appears in the Scotch
Metrical Version

Lord bless and truly we shall see with thy power
that it shall be thy way and thine all
may know thy saving grace.

It was a little journal set up in
a style that would be despised in these
more luxurious days but it
did good service and in looking over
some of the old numbers I find
that it is no inferior in ^{value} interest to many
of its contemporaries. Many of them
many of them in extent and good
writing. My old friend Dr Paterson of
New Glasgow the first biographer of Geddes
and some of his many companions

has the credit of being the library
founder of the Register now since
the union of the Presbyterian churches in
Canada the Presbyterians merged
in the Presbyterian Church.

In looking back on these events
of 50 years ago and in having the
fulfillment of the vision and
the lives and work of the good
men both from Canada and from
Scotland who have followed Geddes
in the New Heralds, we cannot help
thinking of the success which God has
granted to this work among one of the
least advanced and wisest of the
races of the earth. It has been much
may be attributed to the earnest man
dedicated to the faith and love of Christ
and that work was witnessed to the New
Heralds. The new spiritual life and
enlargement of view which it spread
through the churches of Nova Scotia
has been manifest from the first
and has to some extent continued
to this day while it has had much
to do with the elevation of the people of
Nova Scotia and in other churches
beside the Presbyterian. Some years after
Geddes' departure there came an

Science and education upon ~
and many parts of China - when
and it was not unknown to his
own Chinese people who a few years
before had thought little of anything
in religious life beyond the bounds of
their own checked civil who felt that
they were powerless for any aggressive
work were ready with enthusiasm the
letters of our uniforms and took a deep
interest in their work and in our
relations in connection with that work
with churches in Peking and elsewhere
and how they had nobly proved
that they were able to work for Christ
at the antipodes without hindrance
but rather greatly helped the cause
of Christ at home.

Oh do we see the end. God may
yet have greater things in store for
Western Polynesia and similar long
neglected regions. In Christ's Kingdom
it is the good that men do that
lives after them and the little
seedlings planted now may soon
be bearing fruit for untold ages. That
is why we had declined to interfere
in his two unpolished disciples who

Shined out in his wife and left hand
in the Ringman. That cannot be
decided till all the harvest of all
the ages is gathered in, and then
it will be seen that the good deeds
and every action of every age are
going on heavily just thro' all the
ages to the very end.