

native teachers, and for a time to turn their back upon those perishing heathens ; willing as they were to hear of Christ, the missionaries were not able to stretch out a helping hand for the salvation of those wretched beings.

With regard to the *John Williams*, he might remind them how much had been done by the Sabbath school children in England and Scotland, in purchasing and fitting out that vessel for the missionary service. Even when the directors thought of selling her for want of funds, the Sabbath-school children again came forward to supply the money required for the service of a vessel when it was to be engaged in the work of Jesus Christ. The vessel was not sold, more money being thus obtained than was actually required, the Sabbath-school children having been taught to love Christ, and to desire that the word of God might be carried to the heathens in the South Sea Islands. But as she could not extend the missionary work in the New Hebrides and Loyalty Groups, the missionaries in that quarter unanimously resolved to make an appeal to the children of the Sabbath schools in the colonies, believing that they would be willing to afford aid. From America a vessel sailed in the cause of Christ, and the missionaries came to the conclusion that the Sabbath-school children of these colonies were able, like the children of America and England, to send forth a vessel on the same glorious errand. They now, therefore, appeal for such aid, not on their own personal behalf, though it filled their heart with gladness to be engaged in carrying the glorious news of salvation to these miserable creatures who were perishing in idolatrous ignorance. They proposed to place native teachers on various islands of the group. The last attempt they made was to locate two native teachers on the side of Tana, opposite to his station. The vessel was taken round the island. There had been many quarrels between the natives and the traders, and when the vessel appeared the natives fled to the bush. Having no boat, the vessel was kept waiting for men to come off, but although they were called, none of them could be tempted on board. The missionaries felt grieved, and when in the evening they retired without success, they poured out their hearts to God that the heathen might be brought from the bush. Next morning they thought they had gained their object when a single canoe came in sight, but it quickly disappeared. Ultimately, however, a canoe appeared, and the man was told not to be afraid, that he was not going to be killed, but that the missionaries had come to tell him about Jehovah. At length the canoe came near, and a string of beads was thrown out and picked up. They then threw a looking-glass, afterwards a piece of cloth. Gradually the canoe came up to the vessel, and the man came on board trembling with terror so as to be almost unable to speak. He was told that they were missionaries, and that there must be no more fighting or eating of men. He said, missionary "live here." Having made such statements in English, he (Mr. Paton) said in the native language, that he wished to go on shore, and open up the way for the establishment of two teachers to come and talk with his people. He said his people would kill them. The missionaries told him they loved his people, and said why kill them. They then stepped into the canoe, went on shore, and were met by multitudes of savages, who yelled, raised their clubs, and poised their spears in threatening attitudes. However, when they were somewhat appeased, the native teachers were left among them with a promise that the vessel should return in three weeks. On their return at the appointed time, seven or eight canoes came alongside the vessel, returning after examining it. The chief gave up his house to the teachers, who remained for twelve months and instructed the people in many things pertaining to the knowledge of Jesus Christ.

On another island, by God's blessing on the labours of three teachers, at the last visit of the *John Williams* there were twelve of the natives baptized, who sat down with the missionaries at the communion table. There were multitudes of heathens standing round in sad silence, asking themselves, no doubt, what these things meant. It was our intention to place native teachers on all those islands, and have the means of visiting them ; for upon all occasions when it was found necessary to send the *John Williams* home to England, the heathen would think and say that the friends of the native teachers had gone home and had deserted them, and the native teachers would be hardly dealt with. Whereas, if we could shew that we