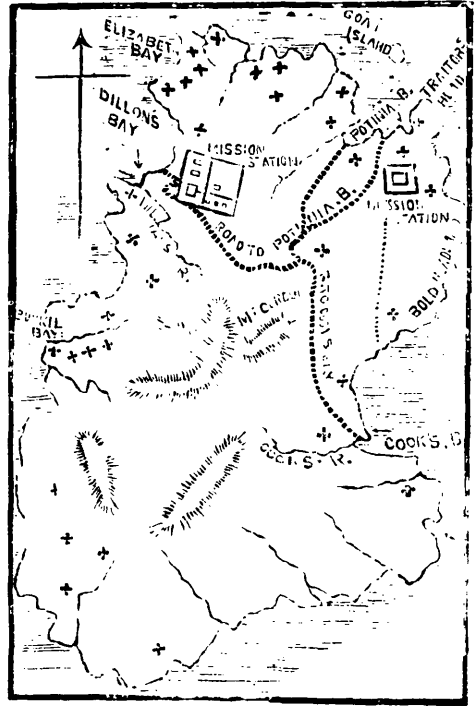


great a change may be gathered from the fact that in July 1882, five hundred Eromangans attended at public worship; one hundred and ninety partook of the Sacrament of the Lord's Supper, and five hundred and thirty assembled at Dillon's Bay to bid the missionary and his wife good-by on the 8th of December when they left to visit their native land; and also, that during his absence no less than thirty-three of his native teachers conduct regular Sabbath services in as many different places on the island!

To sum up in a brief paragraph what might easily be extended to many pages, Mr. Robertson's work on Eromanga has been eminently successful. Three years ago last June, the Martyrs' Memorial Church was dedicated to Christian worship at Dillon's Bay, not far from the spot where Williams and Harris fell. "At both services," says Mr. Robertson in one of his letters, "the church was filled by an attentive and deeply interested congregation, among whom were the sons of the murderer of John Williams. Daniel Usuo, the second eldest, engaged humbly in public prayer! Five years before that day he threatened to take my life, but the Lord had better work for him to do, and better things in store for him and me." Many of the children now attend the schools in different parts of the island, and excellent buildings have been erected for their accommodation. The people are becoming industrious and comfortable, they have better food, better houses, and of the Christian portion of the community it can be truly said—"they are clothed and in their right mind." They are regular in their attendance upon divine ordinances, both on Sabbath and on week days. They are becoming liberal in their contributions for the support of the gospel among themselves and even for the spread of the gospel to the heathen beyond their own island. By their contributions they have already paid for printing 1,000 copies of the Acts of the Apostles, and 1,500 copies of their Catechism, and they will further give liberally towards the cost of publishing in Eromangan the four Gospels which are now passing through the press under Mr. Robertson's supervision.

The whole population of Eromanga at the present time is 2,500, of whom 1,000 are nominal Christians and 1,500 heathen. It might be more strictly correct to say that there are 500 Christians and 500 more who are "church-goers." There are 190 members in full communion. Eight elders were ordained by Mr. Robertson in 1882. There are two mission stations—Dillon's Bay and Cook's Bay—with good churches, mission-houses and school-houses, boat-houses and stock yard at each station. Besides these

there are 32 school-houses (grass thatched) and 34 teachers, all Eromangans. The situation of each of the school-houses is indi-



ISLAND OF EROMANGA.

ated on the sketch map by a cross and a glance at the manner in which they are distributed is sufficient to shew that the ranks of heathenism have been completely broken; that the sound of the Christian teacher's voice is heard on all sides, and there is good reason to hope and expect that ere long the whole of the people will be brought under the influence of the gospel.

THE DAYSPRING.— This is the name of the mission vessel that plies between Sydney, N. S. W., and the New Hebrides, making two trips in the year. She is a fine three-masted brigantine, 100 feet long and 22 feet in breadth. She is fitted very comfortably. Besides cabins for the captain and officers, she has seven staterooms for missionary passengers, a beautiful dining-room, and a cabin for native teachers. She is not only well equipped but she is also one of the fastest sailers in Polynesian waters. She is the property of the Sabbath-school children of the various churches engaged in the mission. Our Canadian Sabbath-schools contribute \$1,250 a year towards her maintenance.