

me, and the amount, about £100 sterling, when recovered by Dr. Cosh's agents in London, will form our first refund to the British and Foreign Bible Society toward the cost of printing and binding the New Testament, and that we may find it impossible to apply the money to the Teachers' Fund, or to any other object on Erromanga however good in itself, I am asking Dr. Cosh to write to London at once, instructing that the whole of this insurance money be immediately paid to the Bible Society as I have indicated, and gradually, as our constant friend, Mr. Barnett of Glasgow, can find a market for our arrowroot, we will reduce the balance till we shall, I trust, pay off every shilling of it. Mr. Barnett finds much more difficulty now than formerly in disposing of our arrowroot as so many other New Hebrides missionaries are sending arrowroot to Scotland, but in a recent letter to me Mr. Barnett says he will do his best to find a market for Mr. Mackenzie's arrowroot and mine. What a friend Mr. Barnett has been in helping us in this way for many years! Indeed, but for his help we never could have disposed of our arrowroot.

A New Stage in Self-Support.

I am quite resolved, for their own real and permanent good, that the Christian natives of Erromanga shall now and henceforth pay the salaries of their own teachers on their own island. I do feel that the Canadian Church should now be relieved of the expense of the Erromangan mission to that extent.

Our Erromangans are very far from being a rich people. Even as we understand the term in reference to native races. They are among the poorest in the group, as their island has few, very few, cocoanuts upon it. But that is the people's fault, for not planting them, as the soil will grow anything which can be grown in the tropics anywhere. Yet they are not poor, and where there is the will there is always the way; and since they can and do spend money for tobacco, guns, hair oil, perfumeries, and upon too much heavy needless clothing in such a warm climate, and upon other foolish things; I have no hesitation in pressing upon them their duty as professed Christians to support entirely and freely and ungrudgingly and systematically their own faithful and hard working teachers. And if they will not do so then they shall not have them, for after years of thought and prayer and planning in connection with this important department of the work, my wife and I have come to the conclusion that the time has fully come when the Erromangans should support all native helpers on their own island, build and keep in repair all the native-made school houses and churches, and paying for all their own books, including the complete New Testament, and that to keep the Christians of our island any longer in swaddling-bands would only prolong

their helplessness and foster the natural selfishness of the human heart.

When I paid the teachers at the close of the sacrament at the end of April (1899), I distinctly told them, firmly but kindly, that that was the last money they would ever receive from the Presbyterian Church in Canada as salaries, and that we must now look to the people themselves for their support. I had announced this the previous evening at the close of our Gospel meeting to over 100 people, including 200 church members, and we must go forward in this matter.

Our own feeling is one of the deepest gratitude to God, who has given us the victory in contributing, on our beloved Erromanga, this year, £100 in cash, and arrowroot to the value of at least £200 more, thus heading the list for the whole group for this year at the time of our synod, in June last. I do thank God for supporting and blessing my efforts against heavy odds on Erromanga in this matter.

A Year of Progress.

With the exception of the sickness and mortality on the island and the untoward outcome of the Queensland labour traffic, draining our field of so large a proportion of our able-bodied, strong young men and lads, I regard our twenty-seventh year of missionary labours a very successful one upon the whole. One of the most solid proofs of this statement is that fact, already referred to, viz., the amount given by the natives for the support and extension of the Gospel. Another evidence is that never before have parents and friends of the little children taken such a lively interest in the education and general improvement of the children committed to their care, and this we have found to help us immensely in our classes at the leading central station, Dillon's Bay, in which our second daughter has taught for over four years and our third daughter nearly one year. Still another point of encouragement and comfort to myself is that during the past three years I have had all my hitherto multifarious work better in hand than during my other period since our settlement on the island more than twenty-seven years ago.

Statistics.

Missionary, 1; teachers, 30; elders, 18; teachers and servants helping other missionaries, 12; church members, 330; marriages, 12; population in July, 1898, 1,500; contribution for Teachers' Fund, in cash, £72; from proceeds of arrowroot for Teacher's fund, £28; total, £100; arrowroot prepared for mission, 5,000 pounds, value in cash £200; making total contributions £300 sterling for the whole year, an average of nearly \$5 per communicant, or \$1 each for every man, woman and child on the island.