

cooking utensils, crockery ware, and even electro-plated spoons and forks. The missionary's wife plays a very important part in the formation of Christian homes. Let no man presume to assert that unmarried missionaries, male or female, could possibly have accomplished for good what may now be witnessed in Polynesia. Christian principles have been exemplified in family life before the heathen with the happiest results. There are now multitudes of homes in Polynesia which are centres of refinement, culture, happiness, and intelligence, presided over by women, officiating in those offices recognized as her sphere of duty. In these abodes it is no mockery to sing "Home, Sweet Home." I do not hesitate to affirm that Nonconformist missionaries in Polynesia and New Guinea have displayed wisdom and foresight, common sense and sound piety, in the organization and management of churches and the general work of the mission.

If we take the Acts of the Apostles, and the Epistles of Paul, Peter, James, and John, or the New Testament, as a whole, for our guide, we shall find that the churches organized by Nonconformist missionaries in Polynesia will compare favorably with the primitive churches gathered by the apostles in various parts of the Roman Empire during the first century of the Christian era. In many respects there is a most striking resemblance between the churches organized by the apostles and those which now exist in various parts of Polynesia. The more closely examination is made and comparison drawn, the more manifest the parallel will appear. The very language employed by some ecclesiastical historians respecting the churches of the first century would aptly describe the organization of Nonconformist mission churches in Polynesia. All those great ecclesiastical establishments, and Church and State arrangements, centring at Antioch, Constantinople, Rome, and elsewhere, were an aftergrowth—may we not call them a fungus growth?—when Christianity became corrupt.

I maintain that the mission churches of Polynesia and New Guinea have been modelled after the New Testament and apostolic pattern, and that the missionaries have faithfully carried out the spirit of the last command of our ascending Saviour, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost." Would the worldly, the indifferent, the sceptical, or even the enemies of missions to the heathen, vote for the churches in Polynesia being pulled down, the church-bells silenced, the Christians turned over once more to idolatry, the schools—week-day and Sunday—being closed, the school-books and Bibles being burned, and the tens of thousands of simple-hearted worshippers being forbidden to sing the songs of Zion in concert with their fellow-Christians in other lands? Would they rebuild the old temples, rekindle the fires upon their altars, call forth the victims for sacrifice, and make the hills and valleys ring with the shouts of midnight revellers around the burning pile? Or would they summon from heaven those who have died in the faith of Jesus, and are now raising their voices to the song of "Him that loved us and washed us from all