

I re-established the mission ; and now they are themselves contributing both men and money to send the Gospel to their heathen brethren.

Their condition is the best answer to those who doubt their ability to rise ; and their devotion and self-sacrifice the best answer to those who doubt the sincerity of their professions. They not only give their best young men as pioneer evangelists, but work hard to get money to contribute annually for the spread of the Gospel. I feel sure that if the churches could be made to realize the present salvation which Christianity brings to these people, saving them from the hell of heathenism with its cruelty and cannibalism, and lifting them into a very heaven of peace, happiness, and progress, they would cease to speculate so much about the future, feeling that there is enough in their present salvation to fire our enthusiasm.

Now, briefly, how has all this been done ? or what is the character and ecclesiastical polity of Nonconformist missions ? I say Nonconformist missions, because to them has fallen the high honor of beginning, and almost exclusively carrying on, the work in Polynesia and New Guinea. Bigotry, prejudice, and sectarianism may combine to overturn what Nonconformists have accomplished, or Christian zeal may prompt missionaries of other denominations to perform what Nonconformists have left undone, but the future and impartial historian will ever award to them the honor of having been the apostles of Christianity in Polynesia and British New Guinea. In both these great and successful mission-fields, the London Missionary Society began the work. Wesleyans, Presbyterians, Episcopalians, and Americans have since entered the Polynesian mission-field and have done splendid service among those islands that are fast becoming to Australia what the West Indies are to England.

The prominent features of these missions have been, and are still, preaching, Bible translation, establishment of schools and printing presses, organization of churches, and the general welfare of the people, including their civil, social, and physical condition.

The plain preaching of the Gospel and Scriptural exposition of Bible truths claim the first place in the programme of a Nonconformist missionary. In order that this work may be successfully accomplished, the great Nonconformist Missionary Societies send out well-qualified men who are able to acquire languages and, if necessary, reduce them to writing, prepare school-books, and translate the Scriptures from the languages in which they were written, and, above all, train a native agency to carry on and extend the work.

Side by side with the preaching of the Gospel goes the social improvement of the natives. Better roads are made, better houses built, which are soon furnished with the useful appliances of civilized life. There are men in both the missions where I have labored who were once cannibals and degraded heathens, but who, when I left, were living in neatly and strongly built stone houses, furnished with tables, chairs, sofas, beds,