

theory of the South Sea teachers. By 1870, the date of the opening of the Papuan Mission, the London Missionary Society Churches among the islands had reached such a stage that for every Christian village (and most villages were Christian) there was a pastor. The South Sea teachers had that conception in mind, and so had many of the missionaries who planted the seeds of the Gospel in Papua. The teacher was no longer an itinerant evangelist responsible for a large area, and after a little instruction turning each village cause over to its own members to support; that theory was forgotten. The South Sea teacher who comes to Papua was conceived to be the pastor of the village, and this was true even though none in it had embraced Christianity. The idea of the village as the unit is strong among the peoples of the South Seas, and perhaps equally so in Papua, and so the South Sea teacher regarded himself as the appointed spiritual guide for one place and for one only. As a natural consequence there have been instances in villages scarcely opened to the Gospel of South Sea teachers claiming rights of discipline and religious compulsion, which could hardly apply in a village acknowledged to be Christian by its own choice. That the pastor was also the teacher of the school was another and a better reason why he should stay in his parish and not visit round about.

Now each South Sea teacher used to receive at least £23 a year in salary, to say nothing of the extra cost of running them right across from Samoa or Rarotonga in the *John Williams*. When, therefore, they were established each in a separate village as foreign missionaries, the total expense was high. But since salaries have had to be increased by nearly sixty per cent., it is even higher. It may be noticed, too, that a man in such a position does not usually encourage