

the church. In return for the kindness of the natives, Elekana set to work to instruct them in the knowledge of the true God. After four months they allowed him to leave, only on condition that he should go to Samoa and return to them with a teacher. On his way thither Elekana stopped at some of the other islands, and made so good use of his time that when the Samoan missionaries were sent to them, they found the people waiting to welcome them as if they already knew the preciousness of the truth which was brought to them. When Mr. Davies visited the group in 1873, he found the work in an encouraging state on all the islands. "Each island had its laws which were respected and enforced. Each had its good stone chapel and teacher's house, and the services were well attended. Hundreds could read the Scriptures with fluency, and the progress made among these young Christian communities was a matter for wonder and gratitude."

LOYALTY ISLANDS.—*The London Missionary Chronicle* for March contains a memorial of the old Chief Hnaisilina. The story illustrates the wonderful changes effected by Christianity in these islands. "He was a man of undaunted courage, of immense muscular strength, generous almost to a fault, very truthful, just to all, a friend of strangers (especially the white man), and very fond of children. Up to about thirty years of age he was a savage and a cannibal, and knew no better. During that time he practised polygamy. Christianity was then introduced by teachers of the London Missionary Society from Eastern Polynesia. He was prevented from openly espousing the cause of the teachers by his father, but he helped them all he could. When his father died he publicly cast away his heathen practices, and all his wives but one, and embraced Christianity. From that time to his death he was faithful to his profession, and may be truly said to be the founder and constant supporter of Christianity on Maré. Such a man at the head of affairs proved a great help in evangelizing the islands. He was constant in his attendance on the means of grace, liberal in giving, and faithful in exhorting others. When first taken sick, he was asked if he thought he should recover. He replied, "I don't know. It is with God. I leave myself, body and soul, in the Lord's hands." When near his end he said, "I shall die at cock-crowing. Give my love to the missionary; tell him I am going to that place where both he and I have fixed our foundation. You cannot conceive how much I suffer; but the Lord helps me to bear it." And so with words of admonition and cheer the old chief fell asleep in Jesus."

THE NEW HEBRIDES. This group lies about

1000 miles due north of New Zealand, about midway between New Caledonia and the Solomon Islands. There are about forty islands, of which thirty are inhabited. The total population is about 30,000, but decreasing rapidly. Aneityum, for example, is supposed at one time to have had ten or twelve thousand inhabitants; in 1858 it had only 3,500; twenty years later the population was reduced to 1,279. In greater or less degree, a like process of decay is depopulating the whole of the South Sea Islands. The reasons assigned for this melancholy state of matters are war, infanticide, measles and other epidemics, drink, and the nefarious "Labour Traffic." The first ray of Christian light that penetrated these dark and debased abodes of heathenism seems to have come through the instrumentality of a couple of Samoan teachers who were left on the island of Tanna by John Williams, the day before his death, in 1839. The honour of establishing an organized mission was reserved for the Synod of the Presbyterian Church of Nova Scotia, who in 1846 appointed the Rev. John Geddie of Cavendish, P. E. Island, as their first missionary to the New Hebrides. Mr. Geddie and his wife, with Mr. and Mrs. Archibald, commenced their labours on the island of Aneityum in 1848. Mr. Archibald remained but a few months. Mr. and Mrs. Geddie were left alone for three years to endure great hardships, and were often in peril of their lives. But their faith and perseverance overcame every obstacle. In 1852 the Rev. John Inglis, of the Reformed Presbyterian Church of Scotland, joined the mission on Aneityum. His arrival was opportune, just as the tide was about to turn. The whole population soon afterwards abandoned heathenism,—and, meanwhile, other islands were being prepared for the reception of the Gospel, Churches were built and schools established. Portions of the Scriptures were translated, and printed by the natives in their own language. The New Testament was completed in 1859, and the whole Bible was given to the Aneityumese in their own language in 1877. Dr. Geddie retired from the field in 1871, and died at Geelong in the following year. His colleague, Mr. Inglis, retired in 1877. The testimony of all who have visited the scenes of their labours is that the savages of Aneityum have been transformed into a quiet, inoffensive people, keeping up a consistent profession of faith. A brief historical sketch of the New Hebrides Mission is given in the *RECORD* for 1878, page 270. A complete and interesting account of the work is to be found in the volume recently published by Rev. Dr. Steel of Sydney—"The New Hebrides and Christian Missions," from which we take the following statistics:—European missionaries—11; native teachers, 89; stations and out-