

tralia, returning to their work on Tanna, after visiting the churches in South Australia. In a fortnight Aneityum was sighted again. From thence she proceeded northward on her way to Santo, calling at all the stations between on her way. At Eromanga she took on board a new Missionary, the Rev. A. H. McDonald, who had come down by steamer from Victoria, and was waiting the arrival of the "Dayspring" to take him on to his destination in Malekula. At some of the older stations she took on board teachers and their wives, who were going out to fields of labour in the more recently occupied islands.

She turned her head southward again on the 14th November, calling at all stations for mails, and landing teachers at some. She took the Rev. H. A. and Mrs. Robertson and child on board at Eromanga, and the Rev. J. H. Lawrie and family at Aneityum, and thence proceeded direct to Sydney, which she reached on the 27th December.

The "Dayspring" is by no means an enviable ship to sail in, but she is a really useful vessel, and a good beast of burden, so, with all her faults, we love her still. We trust that, until we get a steam vessel of some kind, our young friends, and friends of maturer years, throughout the world, will not flag in their support of the good old "Dayspring," which has for so many years battled with the waves, and brought cheer and help and health to the New Hebrides Missionaries times without number.

THE WORK OF THE NATIVE TEACHERS.

It is really difficult in the small space at our disposal to give anything like an adequate account of the work of our teachers in the New Hebrides. But the extent of the work carried on by their instrumentality may be conceived from the fact that they number no less than 10, and they are labouring on 20 different islands, under the direction of 15 missionaries. These teachers are absolutely necessary to the carrying on of Mission work in the New Hebrides. The European Missionaries are not ubiquitous, and the islanders are scattered in little villages all over these mountainous islands, in positions where the heat and inaccessibility make the visits of the missionary impossible except

at long intervals, while the Missionary is necessarily much confined to one locality or centre, by the necessities of his work. He may have one or two languages to reduce, scriptures to translate, and teachers to train, besides the multifarious teaching, preaching, advising and directing duties, which cluster around the centre of an aggressive Christian work.

Without native teachers the aggressive power of a Missionary is limited to comparatively few villages; but with good teachers to station wherever they will be received, the gospel is brought into contact with new people, and its purifying and life giving streams flow through valleys that otherwise would be morally arid wastes for many years to come. In the teacher they have one of their own colour, and with their own modes of thought, bearing constant witness to the truth by his life, and daily instructing them out of the Word.

The native teachers are quite as much "Missionaries" as the Europeans. In many cases they give up home and friends to go among strangers, speaking strange tongues and having different customs. Frequently they have much hardship to endure, and, being strangers, they are at first objects of superstition; suspicions are constantly roused by sickness or death among the people with whom they dwell. Numbers have already won the martyr-crown in the New Hebrides, and yearly some are in peril.

The demand for native teachers increases each year, and before the islands are evangelized we will require a force of at least 300 of them. They are teachers, according to the European idea, in that they conduct the daily schools: but preachers and evangelists are words more descriptive of the gifts of many of these men. The training, locating and supervision of these agents are parts of the Missionaries' work which are fraught with great possibilities of good.

The Missionaries at the older stations do much help to their brethren in newer fields by supplying them with teachers during the early stage of their work. This supply of teachers from other islands, or other districts of the same island, does much to break down the inter-island prejudices which exist, and to knit together in the Gospel the fragments of humanity, which in the New Hebrides, have been so much disintegrated by heathenism.