

accounts of the progress of Christianity at his station also.

One of the most hopeful features of the mission on Tanna is the increasing confidence of the natives in the missionaries. Many of them would now regard their removal from the island as a serious calamity. The natives treat them with kindness and respect; where they are known. Should this state of things continue, there is good hope for the future. The time to favour the dark island of Tana draws nigh, and in due time we shall reap if we faint not. The present obstacles to the progress of Christianity on Tanna are the traffic in natives, the possession of firearms (which leads to much fighting, and the presence of so many white men.

We heard during our visit to this island of an outrage committed by two slavers among the northern islands of the group. A canoe which was passing from Apee to a neighbouring island was seen by a slaver and run into. Another slaver which saw the capture from a distance claimed half of the prize, with a threat, it is said, to inform if it were not given. The canoe contained eighteen men and some pigs, which were divided between the two vessels. One or both vessels called at Tanna soon after, and the story leaked out there. This statement is made on the authority of a white man who has been trading at Port Resolution for some years, and whose statement we believe to be true. He told me that he had reported the case to H. M. S. *Rosario*.

ERROMANGA.

It was with a feeling of sadness that we landed at this island. When we went on shore at Dillon's Bay a number of natives came to meet us, and gave us a cordial welcome. The death of Mr. McNair has cast a gloom over the little Christian community. The appearance of sadness was depicted on every countenance. The mission-house was unoccupied, but a few natives were living on the mission premises to take charge of them. Some girls, who had been Mrs. McNair's scholars, were sewing patchwork on the verandah, which reminded one of bygone times. The garden was overrun with weeds, and we saw other symptoms of decay.

The remains of our departed brother are buried within a few yards of the grave of the martyred Gordons. His grave is separated from the mission premises by the stream which runs into Dillon's Bay, and is not more than a good stone's throw from the house. It is marked by a mound of stone which is built over it, and neatly plastered with coral lime.

We did not see Mr. Gordon, who had left Dillon's Bay a few days before our arrival, and was at another part of the island.

We heard, however, of his welfare, and good tidings of his work. We sympathise deeply with our brother in his isolated position, and pray that he may have much of His presence whose promise is, "Lo I am with you always."

The island of Erromanga has had an eventful history, and must be regarded by the Christian Church with a tender and undying interest. I trust that the friends of the mission will not be discouraged by past trials, but labour more earnestly, humbly, and prayerfully for its evangelization than they have ever done. The God in whose cause we labour can bring light out of darkness, and turn our mourning into songs of praise.

I left Erromanga with feelings of intense sympathy for the little band of native Christians. They seemed as children without parents, but they have a Father in heaven. May he take them under his special care, and speedily send them another labourer to break the Bread of Life to their souls.

EFATE.

The *Dayspring* called at this island on her way north and on her return voyage also. There is no missionary here at present, Mr. and Mrs. Cosh having gone to New Zealand, chiefly on account of the health of the latter, but hope to return to their station. Natoga, the Aneityum teacher who lives at Pango, gave a favourable account of the work there. The attendance on public worship is good, and the appearance of the natives respectable on the Sabbath-day. Nothing has occurred since the departure of the missionary which requires special notice. The people lament the absence of their missionary, and plead for his return. During our visit to Pango, one adult and four children were baptized, by the unanimous request of the native elders. Pomal and Loes acted as interpreters on the occasion. Our visit was profitable, I hope, to the natives as it was refreshing to ourselves.

The station at Erakor (late Mr. Morrison's) is now under the care of Pomal. He is an energetic as well as good man, his position as chief of the district giving him an influence for good. His father was the first native on Efate to receive and protect Samoan and Rarotongan teachers, fifty-five years ago. The Christians of Erakor keep up their school, attend worship on the Sabbath-day, and continue steadfast in the faith. The good seed sown by the late missionary has taken root, and is now yielding fruit to the divine glory. The name of Morrison and his devoted wife will long be remembered in the place which has been the scene of their brief and useful missionary career.

Our other teacher, Yatith, lives at Im-