

life and property of British subjects much more safe. I have only to add that, having read the above statement to the Commodore, he has been satisfied with the correctness of the report.

The committee, having carefully considered the above statement, unanimously agreed to place upon record the following resolutions:—

1. Resolved, That the committee express their regret that opinions injurious to the missionaries and to the mission, should have been formed and spread abroad both in this country and in the colonies. These opinions they believe to have rested upon reports destitute of foundation—reports in which the missionaries were represented as the instigators of the attack—as actuated by a spirit of revenge, and as desiring to coerce the natives by physical force into receiving the gospel.

2. The committee are unanimously of opinion that the interference of the missionaries was altogether in the interests of the natives, and that by their accompanying Sir William Wiseman, they facilitated intercourse between the inhabitants of the islands and her Majesty's officers—that their presence was a means of preventing much bloodshed which might otherwise have taken place, through the recklessness and violence of the natives, and that so far from meriting censure, the missionaries deserve the approbation of the committee.

3. Upon the general question of missionaries requesting the interference of the civil power, the committee believe that, where property or life is endangered,—but more especially the latter,—it is the duty of their missionaries to invoke the protection to which, as British subjects, they are entitled. They have confidence that in all cases where such a necessity may arise, their missionaries will act with that prudence and respect for the highest interests of the natives which have hitherto characterised their conduct.

Progress of Christianity in the South Sea Islands.

The cocoa-nut tree grows on the margin of the sea. The briny surge, dashed high upon the shore by the force of the winds, which so vitally injures other trees, not only does not injure this palm, but causes it to thrive and prosper. And so, close by the wave, it may be found flourishing and bearing its fruits throughout the coral isles of the South Sea.

And thus it is that its fruit, when ripe, falls into the waves, and is wafted across the ocean until it finds a resting-place on some reef, the commencement of a future island, which has just risen above the bed

of the ocean, and there it germinates, and becomes a tree.

Thus from isle to isle, and from group to group, this palm has reproduced itself, until its presence is almost universal throughout the numberless groups of the South Sea Islands.

It seems to typify the remarkable and interesting way in which christianity is extending itself throughout these island homes of man, which are set in the midst of the great Pacific waters.

Elekana, a native convert, and a deacon of a native church at the Samoa, or Navigator's Islands, was driven to sea in a canoe with eight companions, by a gale of wind, in April, 1860. After nine weeks of exposure, with great suffering, they were cast upon the island of Nukulaelae, about 600 miles north west from the Samoas. Here they were treated with great kindness, and learned that the people, several years before, advised so to do by the captain of a vessel, had burned their idol and its sacred house, and were now, seemingly, waiting for some one to teach them respecting the true God. The ancestors of these people were from the Samoas. Elekana could easily make himself understood by them, and as soon as he recovered sufficiently from the effects of his exposure, he commenced holding religious services on the Sabbath, and soon started a school. He had with him three books—a Rarotonga Testament, a Hymn book, and Notes on the Gospel of Matthew—and soon had many scholars, each one of whom must have a leaf from one of the books.

After a time Elekana found an opportunity to leave Nukulaelae, and at length, after many detentions, and visiting several other islands, he reached the Samoas, where he said, "I have come from a heathen island to beg bibles and teachers from you." He was now placed in a Missionary institution to receive further instruction, while waiting for an opportunity to fulfil his commission and return to Nukulaelae.

The Missionaries at the Navigator's group soon designated one of their number to visit the islands, respecting which Elekana made such interesting statements, and which were called "Lagoon Islands," apparently because of their formation, each island, or cluster, being a coral reef, with little islets upon it, surrounding a lagoon, as is the case with many islands in the Pacific. He sailed from Apia in May, 1865, with Elekana and two other teachers and their wives, "bound," he says, "for the islands known on the charts as Ellice's Group, and other islands beyond these, known by various names."

The company reached Nukulaelae, May 16, and found that, since Elekana left, Peruvian slavers had visited the island and taken away about two-thirds of the people,