

They now took their departure, accompanied by the teachers, with their wives and children—altogether thirty persons. They touched at Savage Island, but could not succeed in establishing a Mission Station. They succeeded however, in inducing two of the natives to accompany them to the Society's Island, for the purpose of keeping them a short time, loading them with presents, and then restoring them to their home. Of the inhabitants of this island, the Narrator says, "they are certainly the most wretched and degraded of any natives I have ever seen, except the aborigines of New Holland."

On leaving Savage Island, they steered a direct course for Tongatabu, which is about 350 miles west, and entering the channel from the east, between the main land and a row of beautiful islets which stand and adorn the reef on the north, they steered their dubious and dangerous way, amidst shoals and rocks, without pilot or chart, until they reached their destination, off the interesting Missionary settlement, *Nukualofa*, where in July, 1830, they dropped anchor. "On reaching the shore we received a most cordial welcome from our Wesleyan brethren, Messrs. Turner and Cross, who, with their excellent wives, kindly invited us to take up our abode with them during our stay. To this we readily agreed, and were delighted with the opportunity of observing the untiring diligence with which they were prosecuting the objects of their mission, and the encouraging prospects of success which sustained and animated them in their labours."

Here they met with *Fensa*, a chief of the Navigators Island, whose wife was a Christian, and who himself was favourable to the *lotu*, or new religion. He offered to accompany them, and employ his utmost influence with his relatives, the chiefs, and with his countrymen generally, to induce them to receive the teachers kindly, and attend to their instructions. After due enquiry, they accepted the offer, and found him to be an invaluable acquisition.

After spending a fortnight most pleasantly and profitably with their kind friends, they prepared for their departure. They intended to take the Vavan Island in their way, to which group their colleague, Mr. Orsmond, had some time ago sent three native Missionaries. Mr. and Mrs. Cross, (the latter of whom was in delicate health), accompanied them to the Hapai Island, which they had to pass on their way to Vavan. They soon descried *Lafuga*, and after escaping imminent danger, reached it in safety. Mr. Thomas met them on the beach, to welcome them to the hospitalities of his house. On landing with Mr. and Mrs. Cross, they were happy to find that a great work was going on among the people. They were also informed that Firan, the chief of the Vavan Island, with many of his people, were at *Lafuga*. This was agreeable news, as his presence would prevent the necessity of their visiting that group. From the arbitrary conduct of Firan, who threatened immediate death to any of his people that embraced Christianity, they were deterred from leaving a native Missionary. Speaking of the gracious results attending the labours of the Wesleyan Missionaries in Hapai, Mr. W. says,— "It shows us that God does not in-

tend to convert the world by any one sect or denomination; but by whomsoever the Gospel is propagated in simplicity and godly sincerity, the stamp of his gracious approbation will be impressed on the success which will crown their labours, and disprove their rivals."

They now again bent their course for the Navigators or Samsa Islands. Firan, the chief, was in high spirits, from the prospect of seeing his home from which he had been so long banished; yet there appeared an expression of great anxiety and solicitude. He informed Mr. W. that though the chiefs would gladly receive him and the new people, all readily attend to Christian instruction, yet there was a person there called *Tamafinga*, and if he opposed them, he feared the progress would be impeded; this man was he, in whom the spirit of the gods dwelt, and he was so much the terror of all the inhabitants, that, if he forbade the people to receive instruction, they would be afraid to place themselves under their instruction. Not until the seventh day after leaving *Lafuga*, in the month of August, 1830, the cloud capped mountains of the beautiful island of Savai, which is the largest of the Navigators group, did come in sight. As soon, however, as they neared the shore, a number of natives came off in their canoes, of whom Fanea asked a variety of questions, to all of which he received satisfactory answers. At length with a tremulous voice, as if afraid to hear the reply, he said, "And where is *Tamafinga*?" "O!" shouted the people, with evident delight, "he is dead, he is dead!" He was killed only about ten or twelve days ago!" Firan, with joy at this unexpected intelligence, Fanea leaped about the vessel, and ran towards Mr. W. shouting, "*Ua mate le Diabol, ua mate le Diabol*." "The devil is dead, the devil is dead! our work is done; the devil is dead!" Astonished at this singular exclamation, I enquired what he meant, when he replied, "the obstacle we dreaded is removed. *Tamafinga* is dead; they have killed him; the people now will all receive the *lotu*." This was providential: the necessity of this event prevented another person from being appointed to this important office. By ten o'clock they reached the settlement of Sapapahi, where they intended to commence their labours, and to which Fanea belonged. Their vessel was soon surrounded by canoes, so that when they were on board *Tamafalingi*, son of the slain chief, the brother of Mafetsa, the principal chief of Sapapahi, and relative to Fanea. The object of their visit was to request many of whom were suffering from the plague, to be taken on board the vessel, and to be sent to Upolu for Mafetsa—the next day the vessel was surrounded by five women and ten children, who took their property with them, and left the vessel laden with goods. The poor heathen was as much delighted with the news. Thus auspiciously, in the month of August 1830, was this important mission commenced. At five o'clock in the afternoon, the chief *Tamafinga* arrived, and said he had heard of the *lotu*, and was desirous of instruction, was truly glad that they had come to impart it. The following day, the vessel was surrounded by canoes, and the natives, like, had surrounded our vessel, with great numbers.