

anoint his head with it, and appropriate anything which he desired to have, at the same time pretending to be our patron and friend. He attended Divine worship—for some time, I think, because it gave him consequence to be considered the protector of the *pakcha*. By degrees, however, he came under the influence of Divine truth, became greatly distressed on account of his wickedness, and found the pardoning mercy of God in Christ. Though not far from fifty years of age, he soon learned to read the Word of God. For several years he was a consistent Christian; endured his last affliction, which was severe and protracted, with the most exemplary patience; and I saw him die full of peace and joy, and committed his remains to the grave in sure and certain hope of a glorious resurrection.”

A missionary of the Church of England, about to return home from New Zealand, gathered his Maori converts around him in a farewell communion service. To his surprise, he noticed one man who had been kneeling at the communion-rail arise, return to his seat in the church, and after a while come back and receive the sacrament. On inquiring the reason of such conduct, the man replied that he had knelt beside a man whom he found to be the murderer of his father, and whose life he had at the time sworn to take. At first he could not bear to receive the sacrament with this converted murderer. On resuming his seat, however, he thought he heard a voice say: “By this shall all men know that ye are my disciples, if ye have love one to another.” While his unnatural feelings still rebelled against the command, he thought that he saw the cross and heard the Man upon it say, “Father, forgive them, for they know not what they do.” This overcame him, and he returned and received the communion with his former enemy.

The effects of the Gospel upon the natives were seen in a variety of ways. Polygamy, infanticide, and cannibalism disappeared. A desire for learning was manifested; the young men especially gave evidence of their desire to be taught. The Sabbath became a day of rest. Sometimes tourists would be astonished at the unwillingness of natives to travel on that holy day. Family prayer and attendance on religious duties were now common. The sound of the bell at the sanctuary would instantly cause the people to march in all directions to the place where prayer was wont to be made. Those who had seen New Zealand from the commencement of the missionary enterprise, and now beheld the blessed results, were often