

ray and I were invited to take a part in it. The deliberations occupied two days. Much business of a local nature was transacted. We had also deeply interesting conversations about the extension of the missionary work on these islands. The only painful subject before us was the resignation of Mr Baker. The brethren who are better acquainted with his case than I am thought the cause would not suffer by his removal from the work. It is scarcely two years since he came out to the islands. Mr McFarlane will be alone on Lifu until a missionary can be sent from England to join him. He is assisted however by a large band of native teachers who are very useful. The ordinance of the Lord's Supper was dispensed on the Sabbath that we spent at Lifu. It was a happy privilege to sit down with persons so recently recovered from heathenism and commemorate the dying love of our common Saviour. The elements used on the occasion were simple enough, the yam and the juice of the cocoa nut, which are no doubt the bread and the wine of the land. I must confess that these did not appear to me to be such appropriate emblems of Christ's broken body and shed blood as the original elements. It is questionable if the literal bread and wine should be dispensed with, if it is possible to procure them.

During our visit to Lifu we heard of an appeal from New Caledonia for teachers. The New Caledonians have seen and heard something of the effects of the gospel on the Loyalty Islands, and they wish to know it themselves. One chief sent an urgent request on the subject and said that he would watch the horizon every day until he saw the canoe that would convey Christian teachers to his dark land. Our brethren of the Loyalty Islands intended to extend their mission to New Caledonia. As a preparatory measure, Mr McFarlane was appointed to wait on the French Governor, who was expected at Lifu, and ascertain from him if the government would oppose the formation of a Protestant mission. I have since learned that the answer of the Governor was unfavorable. A few years ago a chief in another part of New Caledonia applied to the Bishop of New Zealand for a missionary and was soon after made a prisoner and sent off to Tahiti, where he remains still. It is sad to listen and to be unable to respond to the cry from New Caledonia, "Come over and help us."

WEA.

Oct. 7th. Having finished our business at Lifu we sailed for Wea accompanied by Messrs Creagh, Jones & McFarlane. Our voyage occupied about 12 hours and we came to anchor in the most spacious harbor I have ever seen. The island is singular looking and very lovely, though there is much tameness about the scenery. It is 30 miles long by 5 or 6 miles wide, of coral formation, without mountain or hill on it. Its shape nearly resembles that of a half moon, from each point of which reefs extend in a circular direction until they meet and form the barrier, which makes the harbor. There are three principal openings in the reef through which vessels can pass. The harbor thus formed is about 15 miles in diameter, and anchorage can be found in any part of it in seven fathoms deep. We anchored about 5 miles from the shore, having gone in after night.

The island is inhabited by two tribes of different origin and speaking different languages. One of these tribes, and the superior one, is governed by a king, and the other by a council of chiefs. They were constantly at war with each other formerly, but since the seizure of the island by the French they have lived at peace. They are a fine race and more mild in appearance than the natives on Maro and Lifu.

We found one Samoan, one Rarotongan, and some Mare teachers on this island. Their labors appear to have been greatly blessed. At the station where we landed several hundred natives attend the instructions of the teachers on the Sabbath day. The place in which they meet is the best native building that I have seen in the South Sea Islands. It belonged to the chief or king, and was formerly used by him for holding all public meetings, but he gave it up for the worship of God. It is upwards of 100 feet long by 30 feet wide. The roof is supported by a number of posts some of them 10 feet in circumference, made of a wood which the natives say never decay. The front of the building is ornamented with rude figures carved on wood, and there are also three carved images on the roof, one at each end, and one in the centre. We found on enquiry that these images had not been objects of worship, but only indicated that the house belonged to the king. Since