

of heathenism, and wishes to be recognised as a Christian. His first impressions of Christianity were received from the Rarotongan teachers when he was a mere boy, and these have never been effaced entirely. He gladly received our teacher when he was sent to his district, last year, and has been a sincere friend ever since. The people of this place attended worship for some time after the teacher settled among them, but most of them abandoned him in consequence of a foolish story fabricated by a heathen priest. He gave out that the spirit of a native Christian had appeared to him after death, and told him that Christianity was not true; and urged the people to hold on to their heathenism. The statement met with a ready belief, and Yalith lost most of his congregation by it. The priest, however, died soon after, and the people began to suspect that he had deceived them. At the time of our visit the natives were returning to worship.

I wished to visit the small island of Anuri, which is not more than two miles distant from where our teacher resided. I was present at the settlement of two Rarotongan teachers at this place, in 1856, and have not been there since. These teachers were left in compliance with the request of the natives; and after a promise of protection had been given to us, Mr. Murray (of the Samoan Mission) and I landed with them, and I never saw teachers more joyfully received by a heathen people. Alas! only nineteen days after we left them, the whole party (consisting of two men, two women, and one child) were cruelly put to death. The deed, we were told, was committed to get possession of their property. The chief by whose orders the teachers were killed died soon after, but the man who committed the deed succeeds him: A disease like malignant dysentery broke out at the very time the teachers were killed; and so general and severe was the sickness, that the bodies, which were cooked, were only partially eaten; and so terror stricken were the natives that the property was not all divided, and some of it was left exposed to the weather until it was useless. There has been unusual mortality since that time, and the natives seem to regard their troubles as sent by our God to punish their sins. The people are still hardened against the Gospel, and wish to remain in their heathenism. As soon as it was known that the *Dayspring* was expected, the chief told Yalith to request us not to visit him, as he did not wish to see us. This unwillingness to meet us was doubtless caused in part by a feeling of shame for his treacherous and cruel conduct. He told the teacher, whom he often visits, to remain where he is, and that no one would molest him; and said, moreover, that if the people among whom

he lives receive the Gospel, he and his people will most probably follow their example. In the meantime they wish to remain heathen. He was candid enough to tell the teacher also that they had received teachers already and killed them, and did not wish to deceive us again. We were pleased with this plainness of speech, but regret that this guilty people still love the darkness rather than the light.

The name of the other small island which helps to form the harbour is Moos, which is about three miles long and a mile and a half wide. The island has a healthy appearance, and the view from it is one of the finest that I have seen on the group. There are three villages on it, one of which we visited, about a mile from the landing place. We saw the chief, who is an elderly good-natured man, and about sixty of the people. Our visit was unexpected, and the people were surprised to see us. Mr. and Mrs. Milne were along with us, and the latter was an object of intense curiosity, especially to the women. The people whom we saw were assembled to mourn and wail for a young man who had just died. This event made our visit less cheerful than it would otherwise have been. It was sad to think of this poor heathen passing into a dark and gloomy eternity ignorant of a Saviour. There is no light, no comfort, no hope to benighted souls beyond the grave. The sun was very hot, and we were shown into a house where the men meet in the evening to drink *kava*. I told the natives that we had come on a friendly visit, and wished to know if they would receive Christian teachers. One man only objected, and said if they received Christianity they must give up their old songs and other customs, which they were unwilling to do. I told him that Christians sang as well as others, but our songs were the praises of God, while they sung to the evil one. His objections were stated with much apparent good nature. After some conversation the chief said that they would receive a teacher and protect him. I told him to expect one next year. The chief made us a present of some taro before we left, which indicates good-feeling towards us.

The last place visited at Havannah harbour was Sema, a little village at the head of the harbour, and some distance from the shore. The chief of this place has always been friendly, and would gladly receive teachers. We heard here, as well as elsewhere, complaints about long-continued drought, and fears were entertained that much of the yam crop would be destroyed in the ground. The heathen priests were busy at work in all quarters presenting offerings to their gods to propitiate their favour and procure rain.