

moved by the war from their teachers inspection, and in the camp exposed to many temptations, the administration of ordinances has been suspended until affairs become more settled.

The Reporter says the past year has been one of the most trying, through which the mission has passed, yet the seminary at Malua, presents a cheering aspect amid the surrounding desolation,

The number in the teachers class is 25, of these 17 are married. There are also 21 scholars in the High School. The pupils devote one day in the week to collecting coral and burning lime, preparatory to the erection of more permanent buildings.

In these distant islands Popery is striving for the mastery, and unprincipled men who bear the Christian name, in their barbarous and cruel treatment of the natives, do much to make their condition dangerous, and in many cases frustrate their efforts and even prevent friendly intercourse of the missionaries with the natives.

"But, if the difficulties arising from these things did not exist, our friends know, that it is utterly impossible to obtain and support European Missionaries for the numerous islands of the Pacific; and that the isolated position of their countless tribes, and the great diversity of dialects among them, render their evangelization extremely difficult. To answer their pressing claims, our only hope is in a numerous, educated and devoted native agency; and, as the object contemplated by our Seminary is to aid in supplying this desideratum, we hope those interested in the spread of the Gospel among the heathen will cheerfully furnish the pecuniary means necessary to enable us effectively to accomplish this important object."

*Messrs. Turner and Nibet* have given a very interesting account of the voyage of the *John Williams* Missionary Ship, to the New Hebrides, and New Caledonia groups. She left Upolu on the 3rd July, 1848, on her third voyage to the heathen islands. An affecting scene took place at Savaii, where the vessel touched, and received on board two teachers, and contributions of pigs and yams.

"Young and old accompanied their friends to the beach, and, as we pushed off, waded after us into deep water, and there stood weeping bitterly as long as the boat and their friends were in sight."

#### ANEITEUM.

"We had two teachers here, and we found them both well. They had no decided cases of conversion to God to report; still their labours are not in vain. A fluctuating few attend their services on the Sabbath; but wherever they itinerate among the villages or plantations, all they meet with are ready to converse with them and listen to their instructions. Not long ago, they were the means of saving the life of a young woman, who according to custom, was about to be strangled on the death of her husband.

The south-west harbour presents all the appearance of a rising foreign settlement. The land is being laid under cultivation, roads made, cattle introduced, and houses built. The principal arrival lately is a party of eight Roman Catholic priests, and eight lay brethren. They came in May last, have a large two story iron house, and apparently intend to making this island their headquarters for Western Polynesia. This is the way to begin a mission. Would that our Protestant churches would imitate this example; and in commencing a mission, to do so with such a number of men as can attack, not one merely, but several of the leading strongholds of heathenism simultaneously! Popery, in its worst form, is

being introduced at Aneiteum. The Sabbath we were there, priests, lay brethren and natives, were off to the bush by nine A. M., to have a day's shooting! We were informed, that this is their common practice, thus to rob the Lord of His own day, and to teach others to do so likewise. But there are now others there who will teach a purer faith.

#### TANA.

"Last voyage everything was discouragement at Tana; a teacher killed, the station abandoned, and the mission premises burned. Two teachers were left at Aneiteum to watch for a reaction, and return. Tana with all its faults, will have the Gospel! In March, last year, a chief on the west side of Port Robinson sent his son to Aneiteum for the special purpose of getting teachers.—This was to the teachers a call of Providence, and the very thing they were waiting for. They returned to Tana immediately, and have been there ever since. When an epidemic breaks out they are still blamed for it by some, and their lives in jeopardy, but no harm has befallen them, they fear no evil. War is still the great barrier, and renders it difficult to secure the regular attendance of the people at day schools. The craft of the disease maker is loosing ground, and the desire for teachers and Missionaries increasing.—The ground on the east side of the bay, belonging to the Mission, is still kept sacred, and no one allowed to occupy it. Lahi, the chief who visited Samoa, is dead. He was wounded with an arrow in battle, and died like many more in favored lands, mourning over his sins, and that he had not lived as his Missionaries had taught him. The chiefs on the east side of the bay, with one exception, desire teachers. They still pray to Jehovah and keep up a nominal observance of the Sabbath. We left a third teacher on the west side of the bay."

#### ERUMANGA.

This is the island on which the Rev. John Williams was murdered by the natives. Christian missionaries have not since that time been able to gain a footing among these barbarous heathens.

"Had the wind favoured us, we proposed calling at Dillon's Bay. But we heard much about Erumanga while in the groupe; and our prospects for that unhappy island are as dark as ever. The *Elizabeth*, Capt. Brown, a sandal-wooding barque, went ashore last February, in Dillon's Bay. It is supposed that all perished among the breakers, except two, who are said to have reached the shore, but were killed directly. The Erumangans are constantly fighting with the sandal-wooders, and are determined that no white man shall ever live an hour on their shores. They have now a plan of getting under the boat and upsetting it. They come off swimming with the one arm, a tomahawk under the other, and a log of sandal-wood as a bait. While the log is being hauled into the boat, they dive under the keel, tip it over, and then at the white men with their tomahawks. They have taken several boats in this way. This savage state of things is not to be wondered at. Sandal-wood vessels are constantly firing upon them. We have heard of some, who, if they get a native chief within their reach, will keep him prisoner until the people bring boat-loads of sandal-wood for his release. We have heard, too, of natives being first mangled with a cutlass on board, then thrown into the sea and shot at. They call this redress for previous crime; but these are the very things which have made Erumanga what she is, in determined enmity to Europeans. But the half of the atrocities committed at these islands can never be told. We have a strong suspicion that there is a traffic being carried on there more revolting than ever slavery was. We believe, that the Erumangans will give pigs or sandal-wood for as many of the Tanese, or even hostile tribes on their own island, as they can get, and that the poor creatures are killed and cooked whenever they can be obtained. It is the

same at Tana. Erumangans taken there are worth about three pigs a-head, or something equivalent. We know that there are parties who trade honestly and as peaceably as they can for the wood; but we have reason to believe there are others who will do anything to get it. There is evidently a curse upon the trade. During the last eighteen months alone, upwards of sixty of our countrymen prosecuting it have been cut off by massacres and shipwrecks. But this is nothing compared with the loss of life on the side of the natives. We have often asked, what can be done to check this evil? It is increasing every year, and rendering our labours beyond description.—Surely it would be better to suppress the trade entirely, to prevent all this bloodshed and other deplorable consequences inseparable from it, rather than allow it to be continued as it is now carried on."

#### FATY, OR SANDWICH ISLAND.

"We were grieved to learn, that three of the five stations there had been abandoned, and that our devoted native evangelists had been exposed to many perils."

"*Massacre of the crew of the British Sovereign.*—But the abandonment of another of the stations on the south-west side of the island,—viz., Olatapu, is associated with events more calamitous still. Mose and Sepania, teachers from Samoa, were stationed here. One Friday afternoon, towards the end of April 1847, a boat reached a bay close by where the teachers were. Two white men were in it, and starving for want of food. The natives resolved on killing them, desirous of getting their bodies, their clothes, and their boat. Mose was the means of saving one of them, a man named John Jones. The other a stout man, was taken by a person saying he would save him; but he was killed and cooked next morning. This was a boat belonging to the *British Sovereign*, a sandal-wooding barque, which had gone ashore some nights before on the east side of the island, and became a wreck.—The captain and the rest of the crew, having escaped from the wreck, arrived at the same place on the following Sabbath, on their way to the large harbour on the south west side of the island. Whenever the natives saw them, they determined to kill them. Some treated them with cocoa nuts and sugar-cane, while others went off to muster the district for their massacre. Our teachers saw the people arming and running off; they said they were going to fight with a neighbouring tribe; but the plot came out, and then our teacher and the man Jones were all anxiety to be off to the spot to save life. The chief stood up, and would not allow them; and it was only a conviction that it would be their death to go that kept them back. The tribes at hand were assembled, all was arranged, and the natives, in company with the foreigners, got up to advance along the road. They walked single file, a native between every white man, and a few on either side. The chief took the lead, and gave the signal, when every one wheeled round and struck his man. A few Tana men escaped to the sea, but were pursued and killed, with the exception of one who fled to the bush. This native and a little boy, together with the man Jones, were all who escaped the massacre, and are now off in a vessel. Ten bodies of the unhappy sufferers were cooked on the spot; the teachers mention adjacent villages among whom other ten were distributed; they are not sure what became of the rest, nor the exact number massacred. In most cases, the white men are the aggressors. In this most cold blooded massacre, however, we cannot learn any object on the part of the natives, but a desire to obtain human flesh and the clothes of these unfortunate men."

"But there is a bright side of the picture. The teachers on this island have many opportunities of telling the people the way of salvation. They have visited other parts of the island, were well received, and had requests for teachers. They report a greater unity of dialect than obtains at