

angalyu, in the north part of the island. He has laboured there with patience and perseverance for some years, and his labours have not been in vain. Most of the natives of his village have begun to attend worship on the Sabbath-day. Their appearance was more friendly than I have seen it during any former visit. It was through the chief of this place that Mr. and Mrs. Milne were so well received on Nguna, for his mother belongs to the place where they have settled.

The gospel has not spread as rapidly on Efate as we had expected, chiefly on account of the indisposition of the natives to receive it. We hope that a change for the better is not far distant. The people on the small island of Fil, who have hitherto resisted all attempts to introduce the gospel among them, have begun to waver. They speak a different language from the natives on the mainland, and are in many respects superior to them. The young men speak slightly of their superstitions, and say that they will attend worship as soon as their old chief dies, who is an inveterate heathen. The chief priest also sold us a small island, containing six acres of land, in an eligible place for mission premises. A missionary or teacher might be stationed here at any time, with prospects of extensive usefulness. When the people of Fil receive the gospel, their example will be followed by others of the same race on Efate.

#### SLAVERS.

During our short stay at Efate, no less than three slavers called at the island. No. 1.—A ketch, belonging to New Zealand; she had a cargo of natives on board from the northern islands. A boat from the *Dayspring* boarded her for news, and saw her living freight, some of whom were in irons. Two natives from Espirito Santo jumped into our boat, and pleaded to be taken to the missionary vessel, and would not leave until they were forcibly taken out by those on board. One of them jumped overboard the same night, swam ashore, stole a small canoe, paddled off to the *Dayspring*, and reached our vessel after a hard struggle for life. We sent the canoe ashore in the morning, but kept the native, whom we hope to return to his own island.

No. 2 was a topsail schooner, belonging to Queensland, with a full cargo of natives. The morning after her arrival, a native of Pango came on board of the *Dayspring*, and requested us to use our influence to procure the release of three boys who had recently been sold to her. Two of these lads had been sold by their own father for a double-barrelled gun, and the remaining one (an orphan) was sold by a man with whom he had gone to reside, for a piece of calico containing between 20 and 30 yards. The

parties who sold the boys had repented of their bargain, took back the payment to the captain of the vessel, and requested him to release them. The captain would not receive the payment again, and refused to give up the boys. After consulting my brethren in the *Dayspring*, the following letter was written and sent to the captain:

EFATE, DECEMBER 5TH, 1870.

To the Captain of the schooner—

SIR,—A Christian native belonging to Pango village, has just come on board of the *Dayspring*, to inform us that you have three boys of that village on board of your vessel who have been sold to you. He has given us the names of the parties sold, and stated also the amount of payment received for them. We understand, moreover, that the boys are unwilling to go with you, and that their friends have brought back the payment received for them to procure their release, which you have refused to grant. As the purchase of human beings is a violation of the divine laws, and degrading to British subjects, we hope that you will see the propriety of setting them at liberty before you leave this island.—We remain, yours, &c.

JOHN GEDDIE, missionary, Aneityum.

JOHN G. PATON, missionary, Aniwa.

JOHN GOODWILL, missionary, Santo.

The captain of the slaver came on board of the *Dayspring* in the evening to talk over the matter. He was an intelligent young man of respectable appearance, I regretted much to see him engaged in such a business, and told him so. He did not deny any of the facts mentioned about the boys, but said that the property given was not payment, but merely a present to the friends. I told him that he might call it what he pleased, but that the natives certainly understood it to be payment, received it as payment, and reported it as payment to us. I reminded him that apart from the morality of the question, the traffic in human beings was opposed to the spirit and letter of the laws of our country; and that our calling his attention to the case before us, he should regard as an act of positive kindness to him. He said that it was the custom of the trade to make presents of property when they received natives, and if he did not do as others did he would receive none at all. After some friendly conversation, he said that he did not like the trade in natives, and hoped soon to be out of it. I parted from this interesting young man expressing a hope to hear of his being employed in a more legitimate and respectable business. He gave us to understand that the boys would not likely be given up.

No. 3 was a cutter; she arrived and anchored off the station at Pango. The