

Among the fruits of genuine religion in the Friendly Islanders, their Christian benevolence is worthy of a passing notice. Of course some allowance must be made for a semi-civilized people, in countries where money, as a circulating medium for commerce, is almost unknown, and where receiving, and not giving, has long been the order of the day. Hence we find that but little was done towards the support of the Gospel at an early period of the mission. But when the work became more fully established, and the doctrines of Christian obligation and responsibility were better understood, the missionaries instructed the natives in the duty of supporting the cause of God with good effect. Missionary meetings were everywhere held, and noble speeches were made by chiefs, ministers, and people. It was a pleasing sight to see men, women, and children bring their "offerings of love," as they call their contributions, marching in order, as they sing some beautiful native hymn. These offerings consist chiefly of articles of produce of various kinds, which are sold for the benefit of the mission fund. In 1869 the amount raised at the missionary meetings in the Friendly Islands was upwards of £1,100; besides contributions in oil to the amount of £1,200, making a total of £2,300, being an average of 4s. 7d. per member, and of nearly 1s. 11d. each for the entire population. Such a spirit of Christian liberality as this is worthy of being imitated in every land. It is now confidently announced that there is *not one heathen remaining in any of the Friendly Islands.*

There are now in the Friendly Islands and Samoa districts 23 missionaries, 8,262 Church members, and 7,201 scholars in the mission-schools. For these results of missionary labour we may well "thank God and take courage."

The people of these islands are of remarkable intelligence, and are susceptible of a high degree of education. The portrait on page 295 is taken from a photograph. The striped cloth round the loins is of European manufacture; but the rest of the dress—which is not very much—is native produce. The hair is covered with a fine gauzy cloth, made of the inner bark of a certain tree, beaten out until it spreads into an exceedingly thin, fibrous film. Strips are cleverly joined together in the process, so as to make the *tapa* of the requisite width. The cloth thrown over the shoulder is of the same material, but of much thicker