

mated that the teacher would not suit.—The reason why came out afterward. His father, in former days, had killed some of the tribe of which he was chief, and the teacher was not one of the tribe of our hostile chief. In short, the people though able to cope with the man were afraid of him. But as all arrangements had been closed and information then given withheld, I could not stultify my own proceedings by leaving one whom they wished, especially as I could ill spare him for them, but promised to let him come in a month's time, with which they were satisfied.

EXPLORATIONS.

After the meeting on the preceding day we proceeded to the sea, two miles distant, and there saw a few of the remnants of Mana's work. Fording a river at the west side of the bay, we were walking around it on our way to the old site, when having walked a mile over loose sand while the evening sun was beating upon us, I was obliged to halt. The natives with us, too, belonging to Rowvilyow were afraid. We sat down on the shore in company with a few natives of the place who were painted red and black, well equipped with foreign arms, and in the interest of the traders.—We chatted together, prayed, and on parting sang the "happy land," a hymn with which a small spot on the then desolate shores had once been vocal; and we could but hope that "The strains which once did sweet in Zion glide," would soon be poured forth from hearts tuned to the praise of Him who is Lord over all and blessed for evermore.

While some were thus engaged, others were exercised about making a safe retreat. The wood at the base of a mountain was nigh. Two of us brought up the rear, and just while within a pace or two of the forest a Rowvilyow native who was behind me bounded forward, gun in hand and looking behind him thoroughly frightened. I looked behind me and the only apology that I could make for him was to doff my hat to his countrymen on the beach.

The sun was then noaring the sea and a mountain half a mile in height to climb and two miles to be walked after that. We

again met our friends at the place whence we had set out, and after a bountiful repast assembled for worship. Undesignedly we were two companies worshipping simultaneously. Two natives prayed, and thus engaged while one was prising between his sentences the accents of the other were distinctly heard, and the effect, at least upon my mind, was impressive. There they stood—two witnesses—and surely every word shall be established.

Some women were exceedingly timid. Even when urged by others they would not come near me, and if I strolled down to them they would tremblingly repeat my words—sometimes in a ludicrous manner—being stupid from agitation.

There, too, I saw one of those who had been to Samoa—a helpless cripple. He had not a finger on either hand of the slightest benefit. Another of those who had been to Samoa and who lives on this side the island, has since taken to himself two women. He acquired sufficient influence by being made overseer of a sandalwood station, to purchase two.

PROGRESS AND DECLINE.

When Mana and Joe resumed the work all the malecontents in their vicinity threatened to kill them. Anticipated disease and death were assigned as reasons. The recollection of the scourging which they had received is burnt into their very hearts. A few months afterward, and eleven previous to my settlement—there was an earthquake of unusual violence. One in 1860 broke up a war encampment. The influence of the last one was turned in favor of Christianity, I know not how, unless it were through a story which got into circulation to the effect that Mrs.—(my informant,) and Mana prayed and the island did not go down. Humanly speaking the work was resumed a year too late; as I came when the good impression was fast fading out of the memories of the mass and now it is clean gone.

For four months after my arrival the attendance at the Bay on Sabbath would average 100. Some days about 150 were present. That of the school during the same time would be 30 or 35. In January