

mission. He had not given up many of his heathen customs, but he was a straightforward and honest man. Mr. Neilson, writing of the sickness, says—"It has not occasioned any ill-feeling towards us; the people, on the contrary, seem rather subdued and more willing to listen to the Word."

ANUWA.

The annual meeting of our mission was held on this small island. All the members of the mission were present, except Mr. Goodwill, who was absent by leave of the mission. Much important business was done at our meeting.

The consideration of the slave trade occupied much of our time. The mission unanimously agreed to present a memorial on the subject to the Imperial Government, and petition for the total abolition of the system. We have no reason to hope that it will ever be conducted in harmony with the humane and benevolent spirit of the age. The laws which have been enacted for the regulation of the trade are valueless on these islands, and any attempt to enforce them would doom the system at once. We have a right to expect that something will be done to suppress the rising traffic on these islands by a nation which has expended £20,000,000 for the abolition of slavery in the West Indies.

IFATE.

The stations at Brakor and Pango are both vacant, the former by the death of Mr. Morrison, and the latter by the temporary removal of Mr. Cosh. I visited both places, and found the people doing well. They improve all the religious privileges within their reach. I brought with me the Gospel by John, translated by Mr. Cosh, and printed in New Zealand under his superintendence, which was received as a great boon. The elders applied for a missionary to be sent during the season to dispense the ordinance of the Lord's Supper to them, which will be done.

The small islands of Fill and Mel are still closed against the Gospel. The people are, however, becoming more friendly. The chief sacred man on the former island acknowledges that heathenism is doomed, and says that the rising generation will be Christians. Superstition is fast losing its power over the natives. We had an example of this at the time of our visit. We were greatly in need of yams, which were all under *tabu*. An application was made to the chief priest to know if anything could be done for us. After much hesitation, he agreed to remove the *tabu* for one day on the receipt of a certain amount of property, which we were glad to give. The time is not far distant when any breach of the *tabu* would have cost a man his life.

The time to favour this dark-hearted people draws nigh.

We next visited the large harbour at the north-west end of Ifate. There are a few white settlers at this place. They have recently bought up most of the land around the harbour. The settlers were preparing the land for cultivation. Two vessels were absent at the time of our visit, in search of natives. The cultivation of the land about the harbour will add to the healthiness of the place. At the request of the natives, three Rarotongan teachers were stationed at this harbour. Two of them were settled on the main land, and the third on a small island which forms the north side of the harbour. The natives were also most urgent for a missionary. They seemed to have an idea that his presence would be beneficial to them in the event of collisions arising between them and the settlers, which is likely to be the case. I trust that we will be able to settle a missionary at this important station next season.

As we were leaving Havannah harbour, on 29th June, we were met by the "Jason" coming in. The wind was light, and both vessels were within speaking distance of each other for some time. She had 98 natives on board for the Queensland market. As we were passing, a number of the natives climbed up the rigging of the "Jason" and sang a plaintive song of their own island. There was a native of Ambrym on board of the "Dayspring," and he told me, after we parted, that these men were his countrymen, and had sung to attract his attention, as they espied him on board of our ship. They had a sad story to tell him, but by no means uncommon in these islands. A party had gone from Ambrym on a visit to the neighbouring island of Mollicolo. On their voyage home in a canoe, they were overtaken by the "Jason," which lowered a boat and captured the canoe and those on board. The canoe was then broken in order to make it unserviceable. The following are the names of the stolen natives—Wamille, Paragkatis, Paragtagkau, Perper, married men; the unmarried men were Saksok, Urunpatik, Tapi, Kailog, Masengpu, Napog, Babg. There were two others, married men, who made their escape at the island of Apee. The natives were all from the same part of Ambrym as my informant, and one of them was a younger brother. From the unsophisticated and circumstantial manner in which the case was told, as well as from the previous character of the vessel, I have no doubt of its accuracy. The days of piracy and outrage are not yet ended in these seas.

Before leaving Ifate, I may mention that during the present month Captain Welsh, of the "Maria Douglas," died at Havannah Harbour, of arrow wounds received at