

in the service of their idols. To them the first fruits from the sea, with the most valuable productions of their labor and ingenuity, were offered; and to propitiate their favor, avert their displeasure and death, the dreaded consequence, human victims were so often slain. In striking contrast with these dark and dismal features of idolatry, he placed the mild and benevolent motives and tendency of the Gospel of Jesus Christ, and the benefits its introduction had conferred; alluding to the very fact of their being assembled for the purpose which convened them, as a powerful illustration of his remarks. He next pointed out the vast obligations they were under to God for sending them his word, and the partial manifestation of gratitude they had yet given. After this, he directed their attention to the miserable situation of those whom God had not thus visited, and proposed that, from a sense of the value of the Gospel and a desire for its dissemination, they should form a Tahitian Missionary Society, to aid the London Society in sending the Gospel to the heathen, especially those in the islands of the surrounding ocean; explaining the kind of remuneration given to the owners of ships and the expensiveness even of sending missionaries. "The people of Africa," said he, "have already done so; for though, like us, they have no money, they have given their sheep and other property. Let us also give of the produce of our islands—pigs, or arrow-root, or cocoa-nut oil. Yet it must be voluntary; let it not be by compulsion. He that desires the Word of God to grow where it has been planted, and to be conveyed to countries wretched as ours was before it was brought to us, will contribute freely and liberally to promote its extension; he who is unacquainted with its influence, and insensible to its claims, will not perhaps exert himself in the work. So let it be. Let him not be reproved; neither let the chiefs in general, nor his superiors, be angry with him on that account." Pomaré seemed anxious that they should act according to the dictates of their own conscience, and not form themselves into a Society simply because he had recommended it. He wished those who approved of the proposal he had made, to lift up their right hands. Two or three thousand naked arms were instantly raised, presenting a scene no less imposing than it was pleasing. The regulations were then read, and the treasurer and secretary chosen. By this time even-

ing had begun to close in, and as the king rose from his chair, and the chiefs and people retired to their dwellings under feelings of excitement and satisfaction, the sun declined behind the distant horizon.

In this interesting manner was the Tahitian Missionary Society formed; and thus closed the first missionary meeting held in the South Seas. Other societies were formed in the neighboring islands; and as regularly as the month of May came round, so were the meetings held.—On these occasions the islanders contrasted with joy their present peace and happiness with their former misery and degradation.

### ERROMANGA.

(From Annual Report of the London Missionary Society.)

From the journal of Messrs Turner and Nisbet, who accompanied the "John Williams" in her last voyage, the following mournful facts are selected.

Of Erromanga, where the devoted Williams fell a victim to the dark and cruel deeds of preceding voyagers, our missionaries write:—

"Our prospects for that unhappy island are as dark as ever. The natives now use every scheme to get foreigners within their reach. They come off swimming with one arm, concealing a tomahawk under the other, and with a bag of sandal-wood as a bait. While the bag is being hauled into the boat, they dive under the keel, tip it over, and then strike at the white men with their tomahawks. They have taken several boats lately in this way. The 'Elizabeth,' Captain Brown, a sandal-wood barque, went ashore last February in a gale in Dillon's Bay; it is supposed that all perished in the wreck except two, who reached the shore, but were killed directly. This savage state of things is not to be wondered at, as the sandal-wood vessels are constantly firing upon them. We know of some, who, if they get a native chief within their reach, will keep him prisoner until the people fill boat-loads of sandal wood for his release. We have heard, too, of natives being first mangled on board with a cutlass, then thrown into the sea and shot at. They call this redress for previous crime; but these are the very things which have made Erromanga what she is; and they are hindering our labors to a fearful ex-