

of the natives to act as pundit, was expected here this month, but by H.M.S. "Cordelia," now in the harbour, we have learned that she did not leave Suva till the end of June, and consequently cannot be here before the beginning or middle of October. If prospered they will probably reach London about the beginning of June.— If spared, I am certain a hearty reception awaits them. Since I came from Tana, Mr. Inglis and I have visited the schools on this side of the island, in number between thirty and forty; for the purpose of ascertaining the state of education, becoming acquainted with the natives, and distributing a fresh supply of books. Recently we have been engaged with the translation of a part of the New Testament into this language. I sit by and observe how the ideas in the original are expressed in his tongue, as a means of becoming acquainted with it. The work of a missionary here is both abundant and diversified. At sunrise the school for teaching reading assembles, continuing for rather more than an hour. Medicine is dispensed every day at noon, except on Sabbath. For eight months of the year, the teachers' institution meets, for instruction in reading, writing, and arithmetic. On Wednesday afternoon we have two meetings, one for those who are candidates for Baptism, and the other a prayer meeting for the public generally. On the Sabbath there are two services, a Sabbath school, and family worship with the natives living near. The Lord's Supper is observed twice in the year.— Fourteen elders and as many deacons were appointed recently. The mortality on this side of the island has been great during this season; although on Mr. Geddie's side, the number is not greater than on former years. On this side, and also considering the state of the mission on Tana, and on Aniwa (where one of the Aneiteum teachers was killed last spring) it has been thought proper to hold a fast on this side on Wednesday next—the first day of the kind that has been observed here. In addition to the proper work of the missionary, there is always more or less manual labour. As there are no workmen on this group, the missionary must be a kind of factotum. He is fervent in spirit serving the Lord, and it will be also true of him, that

he is diligent in business. It is not with matters that concern religion only that he has to do.

As was to be expected, we have been getting our false notions about our work, and the subjects of it, corrected. There is a popular idea in the minds of some good people to the effect, that the savage lives a happy life, physically considered. Perhaps the statements of travellers may have given rise to it. Seen in certain circumstances, he does seem to be happy, and to have the advantage over those that are called civilized. But if you trace this savage in his wanderings and doings for some time, and contemplate him in different circumstances, you come to a very different conclusion. You look out on a morning, and see him marching along the beach in high health and spirits, with a firm but graceful step. His mind seems to be free of care. He need not dread famine, as his land with a little care flows with milk and honey. His thirst can be quenched by the cooling cocoa nut. As for clothing, he requires not to spin.— All that can be called property is about his person, and goes with him where he goes; he need not, therefore, fear the approach of the thief. His body is not bent and crushed with hard work. If he feel disinclined for work one day, it can be done on the following. He is his own master, and spends his time as he pleases. When the sun pours down his mid-day rays, he reclines under the shade of the cocoa-nut or bread-fruit tree, and there with his companion discusses that which is new, fanned by the refreshing breeze. If inclined, he may cool his limbs in the stream or the glassy sea. As he digs the paternal soil, or trains the yam, one thinks of the days of the golden age, and as he skims along the placid deep in his canoe, his happiness seems to be complete. Or again, to witness him after his easy toil is over returning home, carrying his evening meal, some fish, or a yam, or kava, from which to express his favourite beverage, one naturally concludes that savage life has many enjoyments. Civilization may bring with it burdens, but these are amply compensated by the additional comforts it secures. Did health and youth continue always, and were this world free from vicissitudes, the savage and he that is civilized might be nearly on a level. This savage is not free, he is confined to a small