

prayer ; and I closed with the Lord's prayer in Indian, and the Benediction. But the music, led by my wife on the concertina was a special attraction, and did more than anything else to keep up the congregation—ranging from 15 to 30 persons. Almost all the people came out, some time or other, to our meetings ; and we found at last that the young people were learning our tunes, and joining their sweet voices in the praises of the Lord. I tried to present to my hearers those Scriptures and lessons which I thought they most needed ; and I do trust that the very great contrast between the Church of Christ and Romanism and Paganism, was observed and believed by them. False religion is ever a thing of fear—true religion is light, and love, and liberty. Richards was met by the question, "Wherefore does your minister not scold us as the priest does, he speaks to us kindly ?" I told Richards to tell them that our Master, the blessed Jesus, was kind, and that "God is love." Fearful at turning them away from Christianity, I refrained from saying anything against the priest or the Church of Rome, but just gave them "the truth as it is in Jesus," the truth which makes free from all error and all sin ; but I should not be much surprised to find the whole band, if properly cared for by us, Protestantized. Only one family is now Pagan, but the rest are little more than nominally Papists, having had only one or two visits of a few days in each year from the priests. Let us teach them to read, and give them the New Testament, and we may well pray in hope that they shall be turned not only to Protestantism, but to the Lord. Every day I gave them a simple lesson, and had prayer in the school, having an attendance varying from one to two dozen scholars, and frequently Richards the interpreter and I went round to see the people at their houses. Seldom was our house void of visitors, especially of women, to some of whom my wife taught the art of knitting, and received in return lessons in Indian conversation, in which she has made considerable progress. By dint of study, she and I managed to communicate some of our ideas ; and often, too, I had opportunity of reading the scriptures. The presence of the family evidently helped to secure the confidence of the people, and many presents which they made to our little girl and ourselves, showed the kind feelings which they entertained towards us. I doubt not that, aided by this winter's study of their language, another visit may be even more useful. Calling on an old Pagan man and his wife one day, as soon as I told them my errand they ceased working ; the woman left her matting and sat down in the corner, the man dropped the net which he had been mending, and both listened most attentively to the gospel. I tried to make the glad tidings as plain and impressive as possible, and then both expressed their consent that we should pray to our God to bless them. Afterwards I noticed the woman among those who came to our evening worship. My last sight of the old man was on our voyage home, when we met him and his Pagan son, both bareheaded and rowing for their lives to escape a squall off Gore Bay ; his boat was small and poor, and the waves were such as I have not seen since I crossed the Atlantic. Our much larger boat had all that she could bear, and whether the old man escaped or not I don't know, but I do know that it is a pleasant thing to have our last correspondence with a fellow creature, such as may be our joy when we meet before the Bar of God.

In leaving, we visited every house, and invited all the people to a farewell tea-meeting ; some 70 or 80 came. We had speeches from the chiefs

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