

he took out his musket to shoot a Samoan man who had done something which he disliked. It is a custom among the natives to exchange their wives with their friends. We who have been brought up under the influence of the gospel, little know what the horrors and wickedness of heathenism are; but when we consider for a little their degraded state, we cannot expect that ignorant, naked savages could act any better than brute beasts. We owe our own position to the gospel, and by the gospel and the power of God these miserable wretches shall be raised also. We feel ourselves very weak to grapple with the power of sin and wickedness here, and feel sometimes not a little cast down, but we take no thought for our lives; for these are in the hands of God, and while we do his will, and while he has work for us to do, He will spare us; but still, my Christian friends, we need your prayers and sympathies. Plead and pray with us for the salvation of these degraded people. We feel it no small misery to come down so low as to meet with these in their filth, but when we think of what Jesus did in humbling himself to meet us and supply all our wants, we cannot but say it is but little self-denial in us to do all within our power for the salvation of fallen humanity. Our disquietude arises from the fact that when we do all we can by word and example to teach the natives chastity and morality, and all that is right and good, we see white men who are worse than the devil himself by their lusts and licentiousness, undo all the good we have done. The gross and shameful conduct of some of these vessels which touch here is most revolting. They act worse than the heathen themselves. I cannot understand how these wretches can show their faces in public: but they not only do so, but also malign and slander the missionaries in the public print, and accuse them falsely of all that is bad; and that for no reason whatever, except that they stand in their way and prevent them from fully carrying out their wicked deeds. Perhaps it may be one of the ways in which the world returns favours; for the missionaries have frequently to share with these ungrateful men their supplies and also scanty medicines, and give shelter and treatment to their wounded and dying.

We almost got into a difficulty with some of the natives this season. One of the high chief's men lost his canoe in a storm while bartering with the *Dayspring*, for which Dr. Geddie, through compassion, gave him an American axe. Another native, a chief from another district, had a very good canoe sent adrift by the captain's orders, as he began to put out to sea,

thinking it safer than remaining in the harbour. The next day the captain and some of the crew made up a present of axes, knives, beads and calico, and Dr. Geddie brought it to me for the man. I took the present, which, in the course of a few days, I delivered, and with which he was greatly pleased. The following day the other man made his appearance and demanded as much as he had got. His pleading was of this nature:—"You buy 'em canoe belong a me as good as you buy 'em canoe belong other man." I reasoned with him, and explained the matter to him, showing him that the other man had a right to get it, but that he had lost his own canoe and that the *Dayspring* had nothing to do with it; but no reasoning would be of any avail. I had therefore recourse to their own way of considering what was right or wrong. I showed them that my pigs and one of the goats got away to the bush as soon as they were landed, and that they promised to the Captain of the *Dayspring* that they would get them for me, but still no one got the pigs nor the goat, nor did any man pay me for them, and until they got my pigs and goat, or paid me for them, they could not expect that I would buy his old wreck of a canoe. This they saw was very right, according to their own views, and so the matter ended; and as one of the pigs has never been found, it is not likely there will be anything more about it.

The next thing they had recourse to was to induce the lads we had to run away, and strict orders were given to all others not to help us in the least. We miss the lads very much, and in particular as, by their aid, I was getting on very well with the language, so as to address the people on Sabbath. They do not like to hear about their sins or bad conduct, and in this respect, they differ very little from some of my own countrymen, who would like to be called good men, although their conduct would in no sense entitle them to this appellation. Human nature unsanctified is the same everywhere. After some time, when the natives saw that we were getting on quietly without their aid, and that they frequently required my assistance in administering medicine to their sick, they are beginning to show their willingness to assist us. We are trying to deal as wisely as we can with them, and give them as little offence as possible, but still maintain what is right, and show them that we are not the least afraid of them. In fact, when any of them does wrong, he keeps out of the way, which shows that he feels that he is guilty. Our third chief is a most faithful friend, and is always ready to