

About three months ago, I baptized the child of one of our Aneiteum teachers, but soon after it died in measles. As I informed our Tannese of this event, the Sabbath before it took place, about fifty persons came to worship, and Miaki among others, so that they might see our first baptism on Tanna. They were all very attentive, and appeared deeply interested. O that all our Tannese would give themselves to Jesus in the same way. May God grant that this desired time may be near, and that man after man, village after village, and tribe after tribe, may, by his Spirit's influence, embrace Christ and love his cause.

Mr. P. had a very severe attack of typhoid fever, and also of fever and ague. But he recovered and is now doing well. He proceeds:—

HABITS—PROGRESS, ETC.

On Tanna, men and their wives do not live together in one house, so that every man must have a house for himself, and one for his wife also. Ten or twelve persons may live in one house, but you seldom find two persons living together in one house, so, when any of them are ill, they are often forced to sleep outside, or in the surrounding bush—be it wet or dry it matters not. Such being their custom, when an epidemic gets among them, many are houseless; and, from the way in which they are huddled together, it attacks all in a short time. When a man or woman feels unwell, it is common for them to sleep in the bush, on the damp ground, till health is restored; or if a person is thought to be dying, he is taken and forced to sleep on the ground under a tree, or shade made of branches; hence, when rain falls, they are wet, and the ground is damp for some time after, which causes colds and increases disease, and makes them worse, causing greater mortality in measles. I think it is a wonder that so many of them recovered, for you can have no idea how miserable their houses are, and how little interest they have in each other, but Christianity will civilise and elevate them.

A Tanna man who is married will not touch anything he eats with his hands, for fear he should die; he takes hold of his food with a leaf. Women and children have no such superstition. Our old friend the chief, Nowar, now takes a piece of bread in his hand, and says he "eats it like Missi." He asks the divine blessing on all his food. He conducts family worship night and morning, and goes to his "imrum," i. e., public ground, in the morning and at mid day, and unites in prayer with any of his men who choose to assemble. And, in the evening, when they are all assembled to eat, and drink their "kava," though strangers were present, not a man dare taste, till he stands up and prays with them, imploring the divine blessing, &c. Now he also goes and prays with any of his people who are sick. He now listens attentively to all I say, and keeps faithful at all times, wears a shirt, and appears to act consistently. He is generally present at worship on Sabbath. Of late, I have had much comfort in him, for he is always the same truthful, humble, old man, and yet he is the most influential chief we have. A Kasromini chief has for three Sabbaths past accompanied him to worship. Other two chiefs appear equally friendly. Manumin and Sirania, they come to worship, but Kiwar is far ahead of them in Christian knowledge and consistency. About three weeks ago, Sirania came to our house, followed by a number of his young men, carrying six fowls, a pig, and a pine apple, as a present to me: he said, "Missi, the hurricanes have destroyed everything at present, but, by-and-by, we will show our love for you. Just now, take these fowls, this pig, and apple as a token of our love for you, for coming among us and giving us medicine to take away our sickness. We do not blame you for the sickness; it is only dark-hearted men that do so. We believe you do not make us sick, but you give us medicine to make us well. Now, I will have no payment, accept this small present as a token of my love." Another chief, who used to mock when we went to his village to worship, also came with a large bunch of bananas as a present, saying, "Had it not been for your ('Uni Birtania') medicine, I would have been dead, and also many of my people; but, when we were dead (almost dead), it made us alive, and now we all love you." He now wears a piece of cloth round his body, and says he is "going to worship Jehovah, as Missi is our friend, and the worship is good."