

us anything, it is more as doing a favor for us than as a mark of gratitude. True, some of them are somewhat better, and show a little gratitude. But we did not come to purchase their thanks. We came to seek the salvation of their souls, and if, through our feeble instrumentality any should be among that number who shall sing the song of Moses and of the Lamb, we shall not think that our lives have been mis-spent.

OCTOBER 28TH.

#### "DAYSPRING."

In about a fortnight the *Dayspring* will be back for our mail. She will call at all the mission stations as she goes south to Anceitum, and then set sail for Sydney. I expect that Mr. Paton and family will go up in her. He is in very poor health, and I fear will not do much in this field. Mrs. Copeland has been in Sydney for about a year, and Mr. C. will be going up now. Her health is not good. I expect that Mr. Inglis will be leaving next year. So you see our number will be small, and we have no prospect, so far as I know, of being reinforced from any quarter.

#### HEATHEN VILLAGES.

We have a very difficult station here. The villages are so small, and so far apart. Mr. Annand and I spent four days in visiting new villages. We walked inland about fifteen or twenty miles without seeing a single village. When we go to any village we have to go a small distance in a boat or canoe. I can only go to two heathen villages all the way in my boat. But we go part of the way to several. Eratap and Brifa are the two nearest villages. The former is about three miles distant, and the latter eight or nine, and then the third nearest is about fifteen miles. If we only could get an opening among them, I would settle teachers, and then I could visit them occasionally, but as it is, they will not take a teacher, and if I were to settle one against their will, they would soon tomahawk him. It would be impossible for me to remain inland any length of time. I would be sure to be down with fever, and I could only take a small supply of provisions. If the villages were along the shore, where I could go to them in my boat, I would be all right, but going inland, the walking is so bad in some places, that it is hard work getting along even without a load. In some places we travelled knee deep in mud, in others knee deep in water, and then again we were almost crawling on our hands and feet, the hill was so steep. Even without a load of clothing or provisions it was hard getting along. I intend going inland again shortly, but in a different direction to explore a new tract of country.

#### IGNORANCE AND SUPERSTITION.

You can form no idea of the darkness of a heathen heart. He has little or no idea of a supreme being, and not the slightest idea of a future state. They think that shortly after death they are annihilated. They have no fear of death. All they want is plenty to eat and to be left alone. But they are capable of becoming by God's grace new creatures. And when a native is advanced this far, what an amazing change has been wrought on him. If you were to see the vilest wretch, or the most drunken sot that walks the streets of Halifax become a sober man, and gradually advance from one step to another till he became one of the leading men of the Church, you would be ready to exclaim, "what hath God wrought." This, although a great change, would be insignificant in comparison with that wrought on one who is brought out of the depths of heathenism into the fold of Christ.

When I go to a heathen village and tell them about God, they have no dread of Him and no love to Him. They say *sup-mol* made the world, but he died long ago. Their only object of dread is the spirit of a departed sacred man. He can send sickness or famine, or anything he pleases on them. The sacred men who are now living will by and by be dead, and be their gods, and those whom they now worship will in time be annihilated. Every sacred man of a generation in turn becomes their god, and then passes away. They think that their sacred spirits live in a small stone, and these are the property of the sacred man who is living. They thus go on in natural order. The last sacred man that died is now their god, and when the one now living dies, he in turn will become god.

#### CHILDREN'S SCHOOL.

I must tell you about our children's school. It is very interesting. Nearly thirty children attend regularly and some of them are getting on very well. We have them divided into three classes for reading. Two mornings out of the week they write, and two they cipher. Every Wednesday we have an examination in Bible stories. Yesterday and day before, I had four of the boys carrying stone and coral of our new cook-house. I am giving each of them cotton to make a shirt. They don't like to come to school without having some clothing on. One little fellow ties a big handkerchief round his shoulders, and another has a man's vest, and a third his father's shirt. All the children wear some clothing more or less. One little fellow has a very good memory. Indeed, I believe he knows as much about Bible history as many little boys at home.