

ing of the 15th, and this, I have no doubt, was the means of saving it, if not from utter ruin, at least from an incurable obliquity. The storm set in on the evening of the 15th, and continued increasing gradually till daylight. Such torrents of rain one never sees in your country. It was as if the very atmosphere had been converted into water, and that liquid driving with the impetuosity of an incipient hurricane. The land was everywhere deluged, and covered by a sheet of water. Neither the absorbing powers of sand, and coarse, porous, coral rock, nor yet the declivity of hills, was enough to carry off the water as fast as it fell.

When the storm subsided the face of the country appeared as one would fancy the old world to have looked after the flood. Trees were stripped bare of both fruit and foliage; many of them were blown down, while many more stood with broken branches still clinging to the shattered trunks.—Papaw-apple trees, of which there were a good many in the village, had their tops blown off with fruit and leaves, the trunks remaining erect, reminding one of harbors of commerce bristling with masts.

The mission house in the village, which we occupied when we first landed, was blown down. The church also was blown to the ground.

The following sabbath we met for worship under the shadow of a large Banyan tree, of which there are many illustrious specimens here. On the following Monday the people, with Toma at their head, turned out to rebuild the church. Saturday evening it was finished, and better than before.

Such yams as had grown suffered severely, and all banana trees were left prostrate on the ground. But now everything that withstood the fury of the storm is in full bloom, as if nothing had interfered with its progress.

The native houses are so low that they sustained no serious damage, although many of their occupants thought it necessary to stand by the main posts, holding them more firmly in proportion as the gusts were heavier.

We got our primer by the last visit of the *Dayspring*. It was printed in Aneiteum by Rev. Mr. Ella of the L. M. Society. We have school only three mornings in the week, from 6 to 7.30 a. m. Two mornings we meet for devotional exercises. Saturday there is no school—it is given them to prepare for the sabbath.

Our primer is Phonetic, as far as the Roman characters will serve that purpose. We teach the pupils not the names but the sounds or powers of the letters. They make very encouraging progress, generally. We have now nine that can read the primer with considerable ease, and a good many more

who will do so soon. Such eagerness to learn one seldom sees, as is manifested by old and young. We make the most advanced teach the others. Thus you can see hoary matrons taking lessons with great docility from those who might be their grandchildren.

When we set others to teach we ourselves superintend, to see that the thing is as well done as circumstances will admit of. Thus we are making teachers as well as scholars.

In their prayers you hear them supplicating the Lord to enable them to know and remember a, o, e, and i, &c., in order that they may be able to read the Word of God and learn from it.

We have now a little hymn book, composed by Toma, and printed by Mr. Ella, which, though neither good Fætean nor yet good poetry, is highly prized by us. It contains twelve hymns.

Mr. Morrison adds the following items, under date of 6th January:—

In Erakor we are now keeping the "Week of Prayer," uniting our supplications with those of the christian church. We verily need the Spirit from on high to be poured out on us both missionaries and converts, and heathen. But it is said "Ask and it shall be given you." Any of our male church members will engage in prayer without hesitation. It is cheering to hear their devout supplication and see their simple and childlike trust in the Lord.

Our three boys are catechumens. I call upon them in turn to pray at worship in their own house. They engage readily, and to edification, without anything of that unreasonable bashfulness or backwardness found so often among our young people at home.

Pango is ready to receive a missionary. A house for the missionary is already built, and a teacher occupying it for the time being. Fil is ready to receive teachers—the pioneers of missionaries.

Lately we have heard that on Havanna harbor there are two places wishing for teachers. Sema, and Conva, a small island in the mouth of the harbor, where teachers were killed some years ago. They seem now to regret their deeds of blood, and promise all kindness to any teacher that may be left with them in the future.

You will be greatly cheered to hear that the influence of the *Dayspring* has been already powerfully felt for good. In Fotuna, Anewa, and Tanna, when first visited, the teachers seemed quite disheartened, and feeling that they were doing nothing, were wishful to be taken away. They were persuaded to remain a little longer, in the hope that a favorable change may soon take place.

By the last accounts I received a most