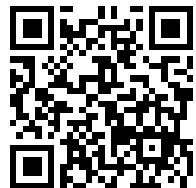

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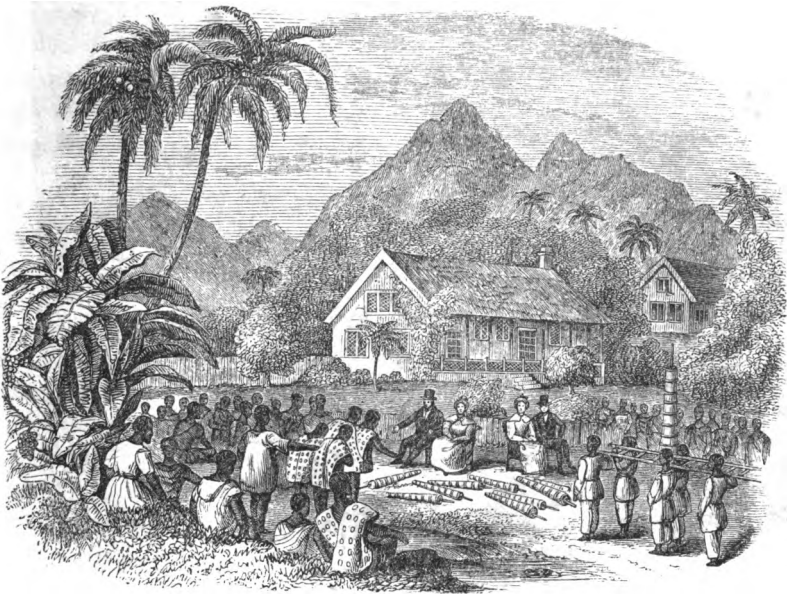
A NARRATIVE
OF
MISSIONARY ENTERPRISES
IN THE
SOUTH SEA ISLANDS;

WITH
REMARKS UPON THE NATURAL HISTORY OF THE ISLANDS, ORIGIN, LANGUAGES,
TRADITIONS AND USAGES OF THE INHABITANTS.

BY THE REV. JOHN WILLIAMS,

OF THE LONDON MISSIONARY SOCIETY.

FORTY-FIRST THOUSAND.



“ And the idols he shall utterly abolish.”—Isaiah ii. 18. (See page 30.)

ILLUSTRATED WITH
A PORTRAIT OF THE AUTHOR AND ENGRAVINGS ON WOOD.

LONDON:
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1845.

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TO THE KING.

MAY IT PLEASE YOUR MAJESTY,

It is with feelings of the highest satisfaction that I avail myself of the permission graciously afforded me to dedicate this work to your Majesty.

Your Majesty's illustrious Family has especial claims upon the gratitude of the friends of Missions for the fostering countenance it has uniformly extended to their operations. The Society with which I have the honour to be connected enjoyed from its commencement, in the year 1795, the gracious approbation of your Majesty's Royal Father; and the Directors were allowed to dedicate to him the first Narrative of their labours among the inhabitants of the South Sea Islands. Your Majesty's Royal Brother, when on the throne of these realms, graciously signified His attachment to the objects of the Society, by an act of princely munificence, and by permitting the Journal of their Deputation to be published under his auspices.

Since the accession of your Majesty to the throne, the readiness evinced by your Government to aid the benevolent design of Missions to the heathen, induces the assurance that your Majesty cherishes sentiments in perfect unison with those expressed by your august Predecessors.

It is, therefore, with grateful confidence that I accept the permission, so graciously afforded, to inscribe this Work to your Majesty. I trust it will be found that the facts it records are not unworthy of the attention, as I am persuaded, the object it seeks to promote is not unworthy of the patronage, of the enlightened Sovereign of the greatest nation upon earth.

I embrace this public occasion to assure your Majesty, on behalf of my brethren as well as myself, that, although removed to the antipodes, the Missionaries in the Islands of the Pacific Ocean cherish a loyal affection for your Person and Government, and feel as lively an interest in the welfare of their native land as any of your Majesty's subjects; and that, in prosecuting the one great object to which their lives are consecrated, they will keep in view whatever may promote the Commerce and the Science, as well as the Religious glory, of their beloved Country.

Offering the dutiful homage of my devoted coadjutors and myself to your Majesty,
I have the honour to subscribe myself,

YOUR MAJESTY'S

Obliged servant, and loyal subject,

JOHN WILLIAMS.

P R E F A C E.

WHILE the Author of the following pages has endeavoured to compose a volume that will be generally interesting and instructive, and to publish it in a form at once cheap and elegant, his principal design has been to secure a permanent record of facts, to which history can furnish but few parallels. In the prosecution of his task, however, the Author has experienced difficulties which he did not anticipate at its commencement. Having travelled a *hundred thousand miles*, and spent *eighteen years* in promoting the spread of the Gospel, he has gathered a mass of materials, from which he could have composed many volumes with greater ease than one; and his chief difficulty has been so to select, compress and arrange his facts as to form out of them a continuous Narrative, in which the details should be given with as much brevity as would consist with faithful description. It would have been comparatively easy to have filled the volume with general statements, instead of descending to minute particulars; but mere outlines and sketches could convey a very inadequate impression of the state of society and the progress of Christianity among the people for whose welfare he has laboured. He has therefore endeavoured as exactly as possible to describe the scenes he has witnessed as they appeared to himself, and to give upon the pages of his narrative a *cast* of the images and impressions which exist in his mind. With this view, he has preserved the dialogues, in which much of his knowledge was obtained, and has not spoken for the natives, but allowed them to speak for themselves. In doing this, he has carefully avoided the use of terms and phrases which are current among nations more advanced in the scale of intelligence and civilization, and the employment of which might lead the reader to form a higher estimate of the state of society in the South Sea Islands than facts would warrant; and he has been equally careful to convey native ideas in the phraseology and under the figurative garb in which they were expressed. This he has been enabled to do, not only from an intimate knowledge of the habits of thought and modes of communication with which they are familiar, but more especially from the circumstance of his having kept a minute record of most of the interviews and events which the following pages describe. In a word, the Author has endeavoured to take his reader with him to each of the islands he has visited; to make him familiar with their chiefs and people; to show him what a Missionary life is; and to awaken in his mind emotions similar to those which successively filled his own.

In the course of the Narrative, but more especially in the concluding chapters, some observations will be found upon the origin, structure, and productions of those lovely islands at which the Author has resided. As, however, his days have been devoted, not to the study of geology, nor to the pursuits of the naturalist, but to the work of a Missionary, the curious and scientific must not censure him for contributing to their stores so small a portion of information. While he would not underrate the talents, the diligence, and the discoveries of those who have chosen for themselves such paths, he always felt that he had a much nobler work to perform. Still he hopes that the facts he has presented will throw some light upon the formation, the natural history, and the botany of those isles of the Pacific; and, should the

providence of God permit him to revisit the scenes of his former labours, and to explore others on which the eyes of a Christian Missionary never rested, he purposes to make observations, and to collect specimens to a very much greater extent than before. To two points, especially, he intends to devote some attention. In the first place, he will endeavour to gather from those comparatively unexplored fields of botanical research a complete *hortus siccus*; and, in the second place, to make a variety of experiments upon corals and coral formations, for the purpose of ascertaining the mode of their construction, and the rapidity of their growth.

While it is cheering to observe the triumphs which the cause of Missions has gained, not only abroad, but at home, and the high estimate in which Missionary exertions are now held by many who a few years since despised and derided them, it is yet to be lamented that there are few of the wise and the noble amongst us who countenance and contribute to the work. To what can this be ascribed? Not surely to anything in the Missionary enterprise which could dishonour or degrade those who identify themselves with it. Regarded in the lowest view in which it can be considered—as an apparatus for overthrowing puerile, debasing, and cruel superstitions; for raising a large portion of our species in the scale of being; and for introducing amongst them the laws, the order, the usages, the arts, and the comforts of civilized life—it presents a claim, the force and obligation of which every one who makes pretensions to intelligence, philanthropy, or even common humanity, ought to admit; and, if evidence in support of this claim be demanded, the Author ventures confidently to assert that it will be found in the following pages. This, however, is taking but low ground. The Missionary enterprise regards the whole globe as its sphere of operation. It is founded upon the grand principles of Christian benevolence, made imperative by the command of the ascending Saviour, and has for its primary object to roll away from six hundred millions of the race of Adam the heavy curse which rests upon them;—to secure their elevation to the dignity of intelligent creatures and children of God;—to engage their thoughts in the contemplation, and to gladden their hearts with the prospects, of immortality;—to make known “the way of life” through the meritorious sufferings of the Redeemer;—in a word, “to fill the whole earth with the glory of the Lord.” Surely, to be identified with such an object must confer dignity on the highest stations, and throw lustre around the most brilliant talents. If, then, there be nothing in the Missionary enterprise to account for the indifference of the more opulent and literary of our countrymen, but everything to condemn it, we are led to the conclusion that such a state of things must be ascribed to the circumstance that the important subject has not been brought sufficiently under their attention. The Author scarcely indulges the hope that a Narrative with so few pretensions to literary excellence will meet the eye of those to whom his remarks refer, but he would ardently desire that they might be induced to ponder the facts which his pages record; persuaded that, if not altogether insensible to the claims of God and man, they would be led thereby to honour and support the institutions whose imperishable names will fill one of the brightest pages of history, and live amongst the purest and best recollections of “the spirits of just men made perfect.”

The candid reader will throw the mantle of kindness over the numerous defects which may appear in the execution of his work, when he recollects that the greater portion of the Author's life has been devoted either to active labour, or to the study

of uncultivated dialects, the idiom, abruptness, and construction of which are more familiar to him than the words and phrases—the grace and force of his native tongue. He has aimed at nothing beyond furnishing a simple and unadorned narrative of facts; and, did he not believe that the interest of these facts would compensate for every deficiency, he should have shrunk from the position which he has been induced to occupy.

The Author has availed himself of the kind assistance of the Rev. Dr. Reed, of London, and the Rev. E. Prout, of Halstead, to both of whom he is indebted for many valuable suggestions.

In conclusion, the Author would commit this volume to the blessing of that God, the wonders of whose Providence, and the triumphs of whose Gospel, he has endeavoured to record. After a life so marked by the Divine favour, he “could not but speak the things which he had seen and heard;” and, whatever reception may await his volume, he will rejoice in its publication, and close his earthly existence with the delightful satisfaction of having discharged a sacred obligation, by recording facts which alike redound to the honour of God and illustrate the power of his Gospel.

PREFACE TO THE FIFTH THOUSAND.

IN introducing to the Public, at this early period, the FIFTH THOUSAND of his Narrative of Missionary Enterprises, the Author avails himself of the opportunity thus afforded of acknowledging, with feelings of lively gratitude, the encouraging approbation with which his Volume has been so generally received. To many Noblemen, scientific and other Gentlemen, as well as to several Dignitaries and Clergymen of the Establishment, he is under great obligations for the opinion they have been pleased to express of the merits of his Narrative. To his own brethren in the Ministry, as well as to Ministers of other denominations, the Author would tender his thanks for their kindness in recommending the Work to the people of their respective charges. He begs, also, to present his grateful acknowledgments to the Editors of a number of highly respectable literary, scientific, and religious Periodicals, and also to the Gentlemen conducting most of the leading Journals of the day, for the very favourable notice they have taken of his Volume. In preparing the present Edition for the press, the Author has availed himself of the suggestions of several of the Reviewers, and begs to express his high sense of the gentlemanly and Christian spirit in which those suggestions were offered, especially those in the Monthly Review. Commending his Volume once more to the blessing of God, and the patronage of a kind and discerning Public, the Author again embarks upon an extensive and arduous expedition, cheered by the assurance that he has a share in the prayers and sympathies of British Christians, and entertains a pleasing hope that he shall be privileged to see the inhabitants of many more islands turned from darkness to light, by the transforming influence of the Gospel of Christ.

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FUNDAMENTAL PRINCIPLE
OF THE
LONDON MISSIONARY SOCIETY.

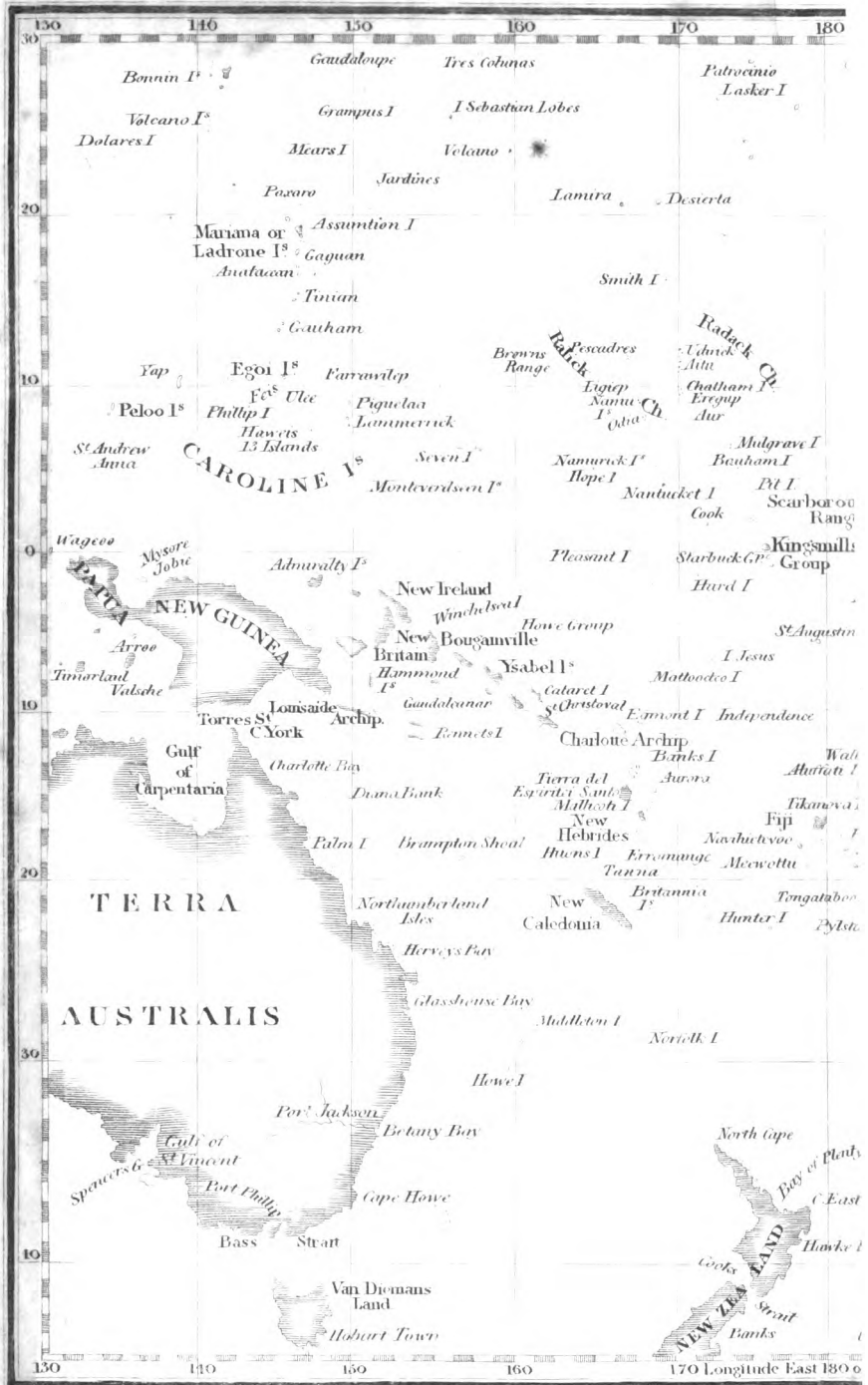
“As the union of Christians of various denominations in carrying on this great work is a most desirable object, so to prevent, if possible, any cause of future dissension, it is declared to be a *fundamental principle* of the Missionary Society, that its design is not to send Presbyterianism, Independency, Episcopacy, or any other form of church order and government (about which there may be difference of opinions among serious persons), but the glorious Gospel of the blessed God, to the heathen; and that it shall be left (as it ought to be left) to the minds of the persons whom God may call into the fellowship of his Son from among them, to assume for themselves such form of Church government as to them shall appear most agreeable to the word of God.”

In introducing this Volume to the public, I avail myself of the opportunity it affords me to say, that, after twenty years' connexion with this Institution I have never known its fundamental principle violated. I have never received any communication, either directly or indirectly, as to the mode of Church government that I should adopt; nor am I aware that any of my coadjutors have. The only charge given to me by the Directors of the Society was, to make known the way of salvation, as consummated by the death of the Lord Jesus Christ.

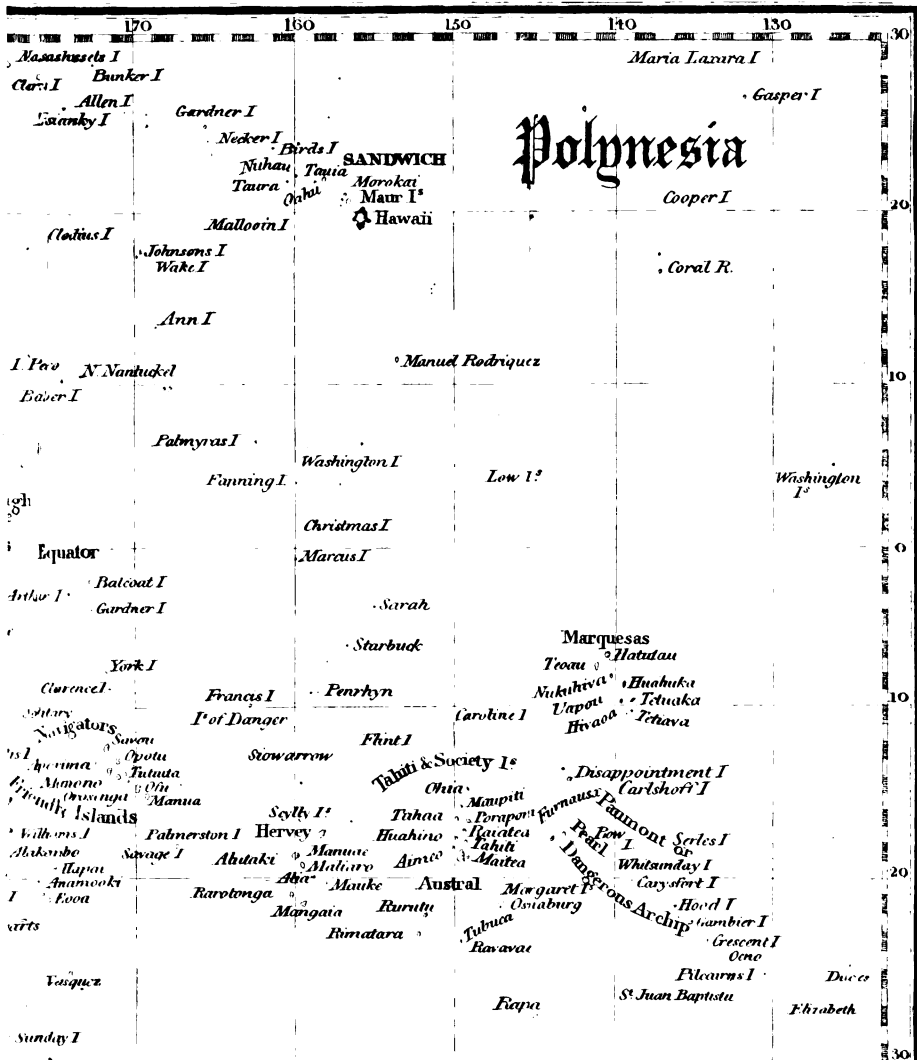
JOHN WILLIAMS.

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NAME	NUMB*	ISL**	SUPPO	POPUL†	STATE	N° MISSIONA°
Tahiti & Society I	eight		18 or 20000	Christian	nine English Lond. M ^s Soc ^y	
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Danish Archipelago	very many		Sml.	mostly Christ ⁿ	Native	L. M. S.
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Hervey I ^s	seven		16 or 18000	Christian	two Eng. 14 Nat ^s	L. M. S.
Navigators I ^s	eight		160000	Partial ^l Christ ⁿ	six Eng. 10 Nat ^s	L. M. S.
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Hapai	a group		3 or 4000	Christian	with Native	Wesleyan
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All beyond in Heathen Darkness
 New Zealand Church and Wesleyan Missionary Society making great progress
 & Native Assistants

John Snow, 35, Paternoster Row.

A NARRATIVE,

§c. §c.

CHAPTER I.

A Mission to the Isles of the Pacific resolved upon—the Voyages of Captains Wallis and Cook—the hand of Divine Providence recognised—The importance of the Mission—The Duff's first voyage—Account of Captain Wilson—The Capture of the Duff—Discouraging State of the Mission—Extraordinary Circumstances under which Success commences.

THE venerable fathers and founders of the London Missionary Society, after having aroused the attention of the Christian public to the important duty of extending the knowledge and blessings of the Gospel, proceeded to the consideration of the very important and difficult question, "In what part of the world they should commence their work of mercy!" The late excellent Dr. Haweis, Rector of All Saints, Aldwinkle, and Chaplain to the late Countess of Huntingdon, who was one of the founders of the Society, the father of the South Sea Mission, and among its most liberal supporters, was requested to prepare a "Memorial" upon the subject, which was delivered at Surrey Chapel. In the course of his address, he says, "The field before us is immense! O that we could enter at a thousand gates!—that every limb were a tongue, and every tongue a trumpet, to spread the joyful sound! Where so considerable a part of the habitable globe on every side calls for our efforts, and, like the man of Macedonia, cries, 'Come over and help us,' it is not a little difficult to decide at what part to begin." The learned and venerable doctor then proceeded, with all the warmth of his ardent and cultivated mind, in a lucid and masterly style, to draw a comparison between the climates, the means of support, the government, the language, and the religion of heathen countries; and concluded that, of all the "dark places of the earth," the South Sea Islands presented the fewest difficulties, and the fairest prospects of success. The result of Dr. Haweis's able advocacy was a unanimous resolution, on the part of the Directors and friends, to commence their mission among the numerous and far-distant islands of the Southern Ocean; and, with the exception of the estimate of the population of Tahiti, I am astonished at the general correctness of his information.

Those great and good men appear to have had the pleasing impression that they were acting under the guidance of the Spirit of God; for one of their number, in his almost prophetic discourse, after having enumerated the various

No. 1.

difficulties that had been overcome and the numerous facilities that had been unexpectedly afforded, says,* "Thus the providence of God, in an unusual manner, seems to conspire with the Spirit of God; everything favours, nothing impedes the design." Subsequent events, I think, evidently confirm the correctness of this impression; for, from the very commencement of the mission to the present day, the leadings of Divine Providence have been remarkably developed, and the interpositions of the Redeemer's power both frequent and striking. The discovery of so many beautiful islands just before that wonderful period, when, amidst the throes of kingdoms, and the convulsions of the civilized world, a gracious influence was simultaneously shed in so surprising a way on the minds of thousands of British Christians, cannot fail to convince every thinking person that the undertaking was of God. So great was the liberality, that, in a short time, ten thousand pounds were subscribed; and such an amazing spirit of prayer was diffused, as clearly indicated that the Spirit of God was at work, and that some mighty movement was about to take place for the wider extension of the Redeemer's kingdom.

It was not until the year 1767, that Captain Wallis, commander of his Majesty's ship *Dolphin*, when crossing the comparatively untraversed waters of the Southern Pacific Ocean, discovered the splendid island of Tahiti, which has since occupied so prominent a place in the annals of Missionary enterprise. Little did its discoverer think, when hoisting the broad pennant on the Tahitian shores, and taking possession of the island in the name of his sovereign, King George III., that in a few short years the Missionary, sent by the liberality and sustained by the prayers of British Christians, would follow in his track, search for the lovely spot he had discovered, unfurl another banner, and take possession of that and other islands in the name of the King of kings. This has been effected under the guidance of Him

"Who plants his footsteps in the sea;"

for the providence of God has evidently conspired with the Spirit of God in the accomplishment of this great work.

A year or two after the voyage of Captain Wallis, Tahiti was visited by that truly great

* See a Sermon, by the Rev. T. Pentecross, A. M., Vicar of St. Mary, Wallingford.

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man Captain Cook, whose name I never mention but with feelings of veneration and regret. His objects were purely scientific. His first voyage was undertaken to observe the transit of the planet Venus, the Royal Society having represented to King George III. that important services would be rendered to the interests of science by the appointment of properly-qualified individuals to observe that phenomenon. The second was in search of a southern continent, which, at that time, was a favourite object of geographical speculation. The third and last was to endeavour to find a passage from the Pacific into the Atlantic Ocean. By the important discoveries made in these successive voyages, a new world was opened to the view of all Europe; for beside New Holland and New Guinea, almost innumerable islands were found to exist, bestudding the bosom of the vast Pacific with their beauties.

The wonderful accounts published respecting these newly-discovered regions very naturally excited unprecedented and almost universal interest. The climate was represented as most salubrious: the cold of winter was never known, and the heat of a tropical country was alleviated by breezes from the ocean. The scenery of the islands was represented as most enchanting: their productions most wonderful: and the manners and customs of the inhabitants as altogether novel and peculiar. The universal interest excited by these representations is, therefore, not a matter of wonder. The mind of the late excellent Countess of Huntingdon was deeply affected by the account of the inhabitants of these interesting islands, and she was anxiously desirous that the Gospel, with all its attendant blessings, might be conveyed to them. I believe her dying charge to her beloved chaplain, Dr. Haweis, was, never to lose sight of this object.*

While we respect the enterprising spirit of the philosophers at whose instigation the voyages were undertaken, as well as admire the daring and adventurous energy and skill of those individuals by whom they were performed, we recognise the hand of One who is wonderful in counsel and excellent in working; the movements of whose providence have ever been subservient to the triumphs of his Gospel; and who, by all this work of preparation, just at this particular time, was showing clearly to his people that it was his intention that those far distant islanders should be visited by the Gospel; that there the interesting experiment of its power to ameliorate the condition of an ignorant, barbarous, and demoralized race should be tried; that, by the triumphs it should achieve, its moral energy should be demonstrated; that present and succeeding ages should see that the Gospel alone was "mighty to the pulling down of strongholds;" and that there was, at least, one means by which uncivilized nations might be constrained to bless, rather than execrate, the day when civilized men first landed on their shores. To what else can we attribute such a

* The representations of Dr. Haweis, doubtless, produced this impression upon the Countess's mind.

confluence of new and unparalleled circumstances just at this period!

Notwithstanding all that has been effected in the Tahitian and Society Islands, in transforming their barbarous, indolent, and idolatrous inhabitants into a comparatively civilized, industrious, and Christian people, I never considered this group alone as worthy the lives and labours of the number of Missionaries who have been employed there. It is only by viewing the Tahitian mission as a fountain from whence the streams of salvation are to flow to the numerous islands and clusters scattered over that extensive ocean, that we can perceive it to be worthy of the importance that has been attached to it, or of the labour and expense which the London Missionary Society has bestowed upon it. To this mission, however, considered in its relation to other islands, too much importance cannot be attached; for, in addition to the numerous islands now professedly Christian, there are, within a comparatively small distance, many large and extensive groups of which little is known. Among these are the Fiji, the New Hebrides, New Caledonia, Solomon's Archipelago, New Britain, New Ireland, and, above all, the immense island of New Guinea. This island is said to be 1200 miles in length, and, in some parts, about 300 in breadth. It is reported to be a most beautiful island, rich in all the productions of a tropical climate, inhabited by several millions of immortal beings, suffering all the terrific miseries of a barbarous state, and dying without a knowledge of God, or the Gospel of his Son. The Fiji is an extensive group, said to comprise from 100 to 200 islands, which vary in size from five to 500 miles in circumference—all teeming with inhabitants, in the most degraded and wretched state of barbarism.

These various islands and clusters are inhabited by distinct tribes, diverse from each other in appearance and habits; but principally by those of the negro race. They are men of immense stature, with black complexion, spreading noses, and crisped hair; decidedly distinct from those inhabiting all the islands to the eastward, who are distinguished by their light copper colour, Malay countenance, and straight hair. I sincerely hope that the London, or some other Missionary Society, or the Societies unitedly, will adopt some effective measures, by which these extensive and inviting fields may be brought under moral culture. It will, no doubt, be attended with much danger, as some of the inhabitants are cannibals of the worst character; others of ferocious habits and cruel practices, using poisoned arrows, and poisoning the very food they bring to sell, and even the water which is taken from their shores; whilst others are mild in their manner, and kind in their treatment of strangers. The adventurous trader, however, braves all these dangers; and shall the devoted Missionary of the Cross, whose object infinitely surpasses in importance that of the merchant, and who professes to be influenced by motives of a higher order, be afraid to face them? Has he not the

arm of Omnipotence for his protection, and the promises of a faithful God for his encouragement?

The places to which the Gospel has already been conveyed from the Tahitian and Society Islands, are the Sandwich Island group, 3000 miles to the north of Tahiti, inhabited by a population of 150,000 souls;—the Austral Islands, a group 400 miles to the south:—the Paumotu, the Gambier, and the Marquesan, to the eastward;—together with the Hervey, the Navigators, and the Friendly Islands, to the westward. These various groups are inhabited by a population little short, I think, of 300,000 persons; the greater part of whom have abandoned idolatry, with all its barbarous practices, its horrid rites, and superstitious customs. Their sanguinary wars have ceased; the altars of their gods are not now stained with the blood of human beings offered up in sacrifice; and mothers have ceased to destroy their innocent babes. Captain Cook and his scientific associates little thought, when observing the transit of the star, that in a few short years the island on which they stood would itself shine resplendent, like a bright speck in the midst of the ocean, whence the light of salvation was to diverge in all directions over that mighty mass of waters.

The fathers and founders of the London Missionary Society began their labours upon an extensive scale. They purchased a ship, and sent out no less than twenty-five labourers to commence missions simultaneously at the Marquesan, Tahitian, and Friendly Islands. The vessel returned after a most successful voyage; the Missionaries having been settled, and everything having succeeded to the wishes and expectations of the friends and Directors of the benevolent scheme. This, in a great measure, may be attributed to the skill of Captain Wilson, whom God raised up, and, by a series of events almost without a parallel in the history of man, qualified to take charge of the expedition. When in India, after having rendered invaluable services to the British army, he was unfortunately taken by the French; and, upon receiving intelligence that Suffrein had basely accepted a bribe from Hyder Ally to deliver the English prisoners into his hands, he determined to effect his escape, which he did by leaping from the prison-walls, a height not less than forty feet. In his flight, the vast Coleroon, a river full of alligators, obstructed his passage; but, ignorant of the danger he was encountering, he plunged into its waters, and swam to the opposite shore. Flattering himself that his perils were passed, and his liberty secured, he ascended an eminence to survey the surrounding country, when, to his terror and surprise, he was perceived by some of Hyder Ally's peons, who galloped towards him, seized him, stripped him naked, tied his hands behind his back, and, fastening a rope to them, drove him before them to head-quarters.

When interrogated by one of Hyder Ally's chieftains, he gave an ingenuous account of his escape from the prison at Cuddalore. The

chieftain immediately charged him with falsehood, adding, that no mortal man had ever swam over the Coleroon, and that, if he had but dipped his fingers in its waters, he would have been seized by the alligators. Upon being convinced, however, of the fact, they all gazed with astonishment, and the Turk exclaimed, "This is God's man!"

After this he was chained to a common soldier, and driven naked, barefoot, and wounded, a distance of 500 miles. He was at length loaded with irons of thirty-two pounds weight, and thrust into a horrible prison called the Black Hole; and while there, so great at times was the raging of hunger, that his jaws snapped involuntarily when his scanty meal was brought to him. Often the corpse was unchained from his arm in the morning, that another living sufferer might take its place, and fall by the same merciless treatment.

That he should survive such accumulated misery for twenty-two months, was next to a miracle. At length the monster Hyder Ally was subdued, and the doors of the Black Hole were thrown open, when, emaciated, naked, half-starved, and covered with ulcers, with thirty-one companions, who alone remained to tell the dismal tale of their sufferings, Captain Wilson obtained deliverance. At a subsequent period, when at Bencoolen, every European in the ship he commanded died! Yet during all this time his heart continued hardened, and he knew not the hand that preserved him.

Having been successful in his mercantile pursuits, he resolved to return to England, and sit down content. With this view he embarked in the same ship in which the excellent Mr. Thomas, one of the Baptist Missionaries, was returning to England. Mr. Wilson, being still an infidel in principle, had frequent disputes with Mr. Thomas, who one day remarked to the chief officer of the vessel, that he should have much more hope of converting the Lascars to Christianity than Captain Wilson; so deeply mysterious, at times, are the ways of Providence. But things impossible to man are possible with God; for at length, by a series of most interesting incidents, he was induced to abandon his infidel principles, and became an eminent and devoted Christian.

After some years of uninterrupted enjoyment of the comforts around him, a number of the Evangelical Magazine, communicating some embryo views of the mission to the South Seas, fell into his hands, which immediately gave rise to the suggestion, that, if his services were either needful or acceptable, he would sacrifice his comforts, and, without any prospect of worldly advantage, embark once more upon the stormy ocean. Thus was this wonderful man raised up, and thus prepared to take command of this novel and important undertaking.

When we reflect upon the various circumstances which attended the commencement of the mission, we cannot wonder that our fathers had the pleasing impression "that their undertaking was of God."

A second time the ship Duff was sent with a

strong reinforcement of thirty additional labourers. By this we perceive the enlarged nature of the views entertained by the friends of this mission, together with the extent of their confidence in God and in his people. They were men whose minds seemed to revel in great things. God, however, for a time, appeared to disappoint all their expectations; for this hitherto favoured ship was captured by the Buonaparte privateer. The property was entirely lost; and the Missionaries, with their families, after suffering many difficulties and privations, returned to England. The Marquesan mission failed; at Tongatabu some of the Missionaries lost their lives, and that mission was, in consequence of a series of disastrous circumstances, abandoned; those settled at Tahiti, under such favourable circumstances, had, from fear of their lives, nearly all fled to New South Wales; so that after a few years very little remained of this splendid embassy of Christian mercy to the South Seas. A few of the brethren, however, never abandoned their posts; and others returned, after having been a short time absent; some of whom are still labouring with unabated devotedness in the cause to which they consecrated their lives. These are Mr. Henry and Mr. Nott,* who were among the first Missionaries in the Duff; and Mr. Davies and Mr. Wilson, who were in the same vessel when she was captured. In addition to all these disappointments, the Missionaries at Tahiti appeared to be "labouring in vain, and spending their strength for nought and in vain." For sixteen years, notwithstanding the untiring zeal, the incessant journeys, the faithful exhortations of these devoted men, no spirit of interest or inquiry appeared; no solitary instance of conversion took place; the wars of the natives continued frequent and desolating, and their idolatries abominable and cruel. The heavens above seemed to be as brass, and the earth as iron. At length the time to favour Zion in Polynesia, yea, the set time came, and then God was pleased to commence the work of conversion there, in such a manner as to secure all the glory to himself. This is worthy of special notice; for the Missionaries, at the time the work commenced, were driven away from the island of Tahiti by war, and cut off from all communication with it. Two native servants, formerly in the families of the Missionaries, had received, unknown to them, some favourable impressions, and had united together for prayer. To these many other persons had attached themselves, so that, on the return of the Missionaries to Tahiti, at the termination of the war, they found a great number of "pure Atua," or praying people; and they had little else to do but to help forward the work which God had so unexpectedly and wonderfully commenced. Another circumstance, demanding special observation in reference to the commencement of the great work at Tahiti, is, that, discouraged by so many years of fruitless toil, the Directors entertained serious

* Now in England, after nearly forty years of faithful and devoted labour.

thoughts of abandoning the mission altogether. A few undeviating friends of that field of Missionary enterprise, however, opposed the measure, among whom was good Dr. Haweis, who, in addition to his former princely donations, sustained his position by presenting the Society with 200*l.* more.* My late venerable and beloved pastor, the Rev. Matthew Wilks, united with Dr. Haweis in supporting the mission, and, with the characteristic devotedness of his spirit, said, "that he would rather sell his garments from his back than that the mission should be given up;" and proposed that a season of special prayer for the Divine blessing should be observed. The proposition was agreed to, and letters of encouragement were written to the Missionaries: and while the vessel which carried these letters was on her passage to Tahiti, another ship was conveying to England, not only the news of the entire overthrow of idolatry, but also the rejected idols of the people. Thus was fulfilled the gracious promise, "Before they call I will answer, and while they are yet speaking I will hear."

From that time to this, one continued series of successes has attended our labours, so that island after island, and group after group have, in rapid succession, been brought under the influence of the Gospel; so much so, indeed, that at the present time we do not know of any group, or any single island of importance, within 2000 miles of Tahiti, in any direction, to which the glad tidings of salvation have not been conveyed.

Thus it will be seen, that God was "not unrighteous to forget their work of faith and labour of love." The fathers of our Society had cast themselves, in the "confidence of hope," upon the promises and faithfulness of God; and it is not in accordance with the one or the other that, having sown bountifully, they should reap sparingly. My earnest desire is, that the mighty work may go on with equal rapidity, so that within a few years every island in the Pacific, even to New Guinea itself, may be elevated from its moral degradation, and made to participate in the blessings of the Gospel. Nor am I devoid of the cheering hope that I also may be an instrument in accelerating this great work.

* The amount was in fact *twelve hundred pounds*; a thousand of which the excellent Doctor became possessed of in a peculiar way. Mrs. H—— had just given birth to a son, and a kind lady addressed a letter of congratulation to her, enclosing a present for Mrs. H——'s attendant. This Mrs. Haweis returned to her friend. Dr. Haweis was at this period much perplexed about the Mission; his 200*l.*, he said, would not support it, and he feared that it would ultimately be abandoned. He had spent an almost sleepless night in anxiety, when, on the following morning, a letter was received from the lady to whom the Five Pounds had been returned, enclosing *FIVE HUNDRED*, saying, it was hoped that the Doctor would not return that, but devote it to some of the numerous benevolent objects for which he required it. The letter also contained a promise of Five Hundred more the following year; all of which was devoted by the good Doctor to the South Sea Mission.

CHAPTER II.

Geographical Description of the Hervey Islands—Geological Character of the Islands generally—Their Classification—The Object for which, and the Spirit in which, Knowledge should be sought—On Coral Formations—Reefs and Islands not the work of Insects.

THE Island of Raiatea, the largest and most central of the Society Islands, about 100 miles from Tahiti, has been the immediate scene of my labours since I joined the mission, in 1817; but, as much information has been given, in various ways, respecting the Tahitian and Society Islands, I shall say little respecting them.

The two groups, about which the following pages contain much information, are, first, the Hervey; and, secondly, the Samoa, or Navigators' Islands; both of which are new fields of Missionary labour.

The Hervey Islands are seven in number—*Mauke*, *Mitiaro*, *Atiu*, *Mangaia*, *Rarotonga*, *Hervey's Island*, and *Aitutaki*. They are from 500 to 600 miles west of Tahiti. Very little was known of them until they were visited by myself and my colleague, Mr. Bourne, in 1823. To prevent the interruption of the narrative, and to render the sequel more intelligible, I shall give a short description of each island, with its position, size, and population.

Hervey's Island, from which the group takes its name, is really composed of two small islets, 19° 18' S., 158° 54' W. long. It was discovered by Captain Cook, and by him named in honour of Captain Hervey, R. N., one of the Lords of the Admiralty, and afterwards Earl of Bristol. It is surrounded by a reef, through which there is no entrance. I visited it in 1823, intending to place a native teacher there, as I expected to find a considerable population; but on learning that, by their frequent and exterminating wars, they had reduced themselves to about sixty in number, I did not fulfil my intention. Some six or seven years after this I visited the same island again, and found that this miserable remnant of the former population had fought so frequently and so desperately, that the only survivors were five men, three women, and a few children! and at that period there was a contention among them as to which should be king!

Mauke is a small low island, discovered by myself and Mr. Bourne, in 1823, in lat. 23° S., 157° 20' W. long. It is about fifteen miles in circumference. By an invasion of a large fleet of canoes, laden with warriors from a neighbouring island, three years prior to our arrival, the population, previously considerable, was, by the dreadful massacre that ensued, reduced to about 300.

Mitiaro is a still smaller island of the same description. It lies about twenty miles north-west of *Mauke*. By famine and invasion this island has likewise been almost depopulated; there not being 100 persons remaining.

Atiu is larger than either *Mauke* or *Mitiaro*. This island, which is about twenty miles in circumference, was discovered by Captain Cook, and is situated 20° S., 158° 15' W. It is a

beautiful verdant spot, not mountainous, but hilly. We found the inhabitants something under 2000. Captain Cook, called it *Wateoo*.

Mangaia was also discovered by Captain Cook, and is situated lat. 21° 57' S., 158° 7' W. long., being about 120 miles south of *Atiu*. *Mangaia* is twenty or five-and-twenty miles in circumference, and moderately high. The island is rather singular in its form and appearance; a broad ridge girding the hills, at about 100 feet from their base. The foliage is rich; the population between 2000 and 3000. These four islands differ from the Society Islands in this very important feature, that the surrounding reef joins the shore; there is, consequently, neither passage for boats, nor any safe anchorage for vessels.

The sixth, and most important island of the group, is *Rarotonga*. This splendid island escaped the untiring researches of Captain Cook, and was discovered by myself in 1823. It is a mass of high mountains, which present a remarkably romantic appearance. It is situated in lat. 21° 20' S., 160° W. long. It has several good boat harbours, is about thirty miles in circumference, and is surrounded by a reef. The population is about 6000 or 7000.

The seventh and last island is *Aitutaki*, which was discovered by Captain Cook. Like most of its companions in the group, its landscapes are rich and variegated; it is hilly rather than mountainous, and surrounded by a reef, which extends a very considerable distance from the shore. There is a good entrance for a boat on the west side of the island. It is eighteen miles in circumference, and has a population of about 2000 persons. The situation is 18° 54' S. lat. 159° 41' W. long.

By this brief description of the Hervey Islands, the reader will be enabled, as we proceed, to refer in his mind to the relative importance of each island; he will also perceive that the whole group contains a population of from 14,000 to 16,000 persons. Of the Samoa Islands I shall hereafter give a more extended account.

Perhaps it will be expected that I should say something upon two most interesting subjects—both of which, however, are involved in much mystery—the formation of the islands, and the origin of the inhabitants. The latter point I shall defer until I treat of the different dialects spoken by the inhabitants of the various groups; and, having hastily glanced at the former, shall pass as speedily as possible to the immediate object of the present narrative, which is, first, to show how the Gospel has been introduced among this people, and then to supply some account of the mighty triumphs it has achieved.

In order to give the reader a correct idea of the islands generally, it will be necessary to divide them into *three* distinct classes, and describe each class separately. The first is the mountainous. The islands of this class, with but few exceptions, are truly splendid. The immense mountains rise gradually from their base, till their lofty summits are lost amid the clouds of heaven; some are broken into a thou-



AIMEO Volcanic, or First Class.

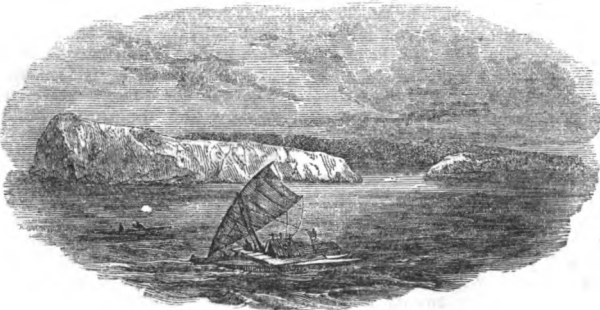
sand fantastic shapes; here a pyramid piercing the skies, and there a spire presenting its apex above the belt of clouds by which it is girt; and then you see a precipitous rock, lifting itself up in solemn grandeur, and frowning over your head like the mouldering battlements of some immense castle. The sides of these magnificent heights are clothed with bright verdure of varied shades. Beauty, grandeur, wildness, and sublimity, are so fantastically blended and contrasted, as to excite the most varied and delightful feelings. Then there is the ocean beneath you, stretching away in boundless majesty, until it appears to embrace the heavens in the distance. At the base of the mountains are fertile and luxuriant valleys, in which are intermingled the stately bread-fruit tree, the banana, the Brazilian plum, and many other tropical productions, some of which are trees of gigantic growth and richest foliage,—all equally beautiful, but each having its own hue, from the darkest shade to green of the lightest tint. The plumes of the cocoa-nut tree, overtopping the whole, and waving majestically to the passing breeze from the ocean, giving an exquisite finish to the landscape.

The elevated portions of these islands are from 2,000 to 10,000 feet above the level of the sea. The mountains of Hawaii are said to be about 15,000 feet in height.

In all the above-mentioned islands there are evident traces of volcanic eruption. In many of them the rocks are composed of a fine-grained

black basalt, of which the natives make their *penus*, or pounders, to beat their bread-fruit into a paste, and of which also they made their hatchets prior to the introduction of iron tools. In others, pumice-stone is found, and stones of varied appearance, which have evidently undergone the action of fire. Immense masses, also, of conglomerated rubble are frequently met with. But whether these islands, from 50 miles to 400 or 500 in circumference and from 1,000 to 15,000 feet in height, owe their existence *entirely* to volcanic agency, or otherwise, is a problem I am not prepared to solve. Some of them may; others may be fragments of a submerged continent; or they may have been thrown up from the bed of the ocean by some violent convulsion of nature. It is evident, that all the islands with which we are acquainted have, at one time or other, been under water; for at the tops of the highest mountains *coral*, shells, and other marine substances, are found in great abundance. The wild and romantic appearance of the rocks—their broken, abrupt, and irregular forms—also indicate that at some remote period they have been subject to the disruption of an earthquake, to volcanic explosion, or to some other equally mighty and equally capricious agent.

The islands of the second class are rather hilly than mountainous, averaging from 100 to 500 feet in height. They are, generally speaking, equally beautiful in their appearance, and luxuriant in their foliage, with those of the



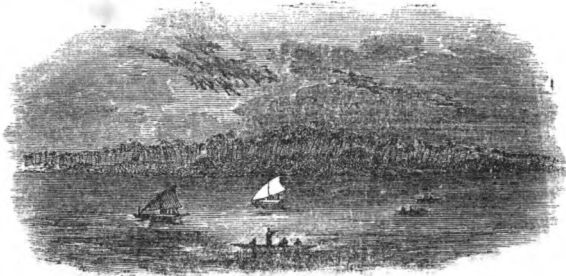
HENDERSON'S ISLAND. Crystal Rocks, or Second Class.

first class; but, being less sublime in their character, from having neither pyramidal rocks nor spring heights, they do not impress the mind with that wonder and delight which must seize the breast of every lover of nature, when mountains of so much grandeur, richness, and sublimity, first present themselves to his view.

In this second class of islands there is certainly an absence, to a great extent, of the volcanic phenomena that abound in those of the

first, the rocks being crystallized carbonate of lime, very much in appearance like the aragonite of the Giant's Causeway. These are supposed originally to have been coral; but by exposure to the action of the atmosphere, together with that of the water percolating through them, the loose particles of calcareous matter have been washed away, and the whole mass has become hard and bright.

The third class is the low coralline islands,



ONE OF THE FRIENDLY ISLANDS. Coral, Third Class.

which, in most cases, rise but a few feet above the sea. They are generally small. Tongatubu, however, which is also of this class, is about 100 miles in circumference. The soil upon the coralline islands is frequently so very thin, that but little vegetation is produced upon them, beside the cocoa-nut trees, pandanus, some stunted hibiscus, and a few other trees, of dwarfish growth, with a quantity of brush-wood. Tongatubu, however, and the Friendly Islands generally, may be deemed exceptions; the soil there being much deeper, every production of the islands of the first and second class grows in luxuriant profusion. Mauke, also, is a beautiful and fertile little spot. The accompanying cuts will present to the reader, at one view, the relative appearance of the classes into which I have divided the islands.

All the Society, and many other islands in the Pacific, are surrounded by a belt of coral rock, from two or three to twenty yards in width, and situated at various distances, from a few yards to perhaps two miles from the shore. Against this wonderful barrier the long rolling waves of the wide Pacific are driven with terrific violence; and towering in one vast sheet of water to an immense height, with majestic power they curl their foaming tops over the reef, and bursting against this rocky bulwark, spread their harmless vengeance upon its surface. The spray from the breaking of these billows frequently rises so high as to present a beautiful marine rainbow.

The waters of the lagoon, between the reef and the shore, are placid and transparent, at the bottom of which, and on the sloping sides of the banks as they descend beneath the water, a most enchanting picture presents itself; for coral of every variety, of every shape, and of every hue, is seen intermingled in rich profusion, presenting to the imagination the idea

of a sub-marine flower-garden or shrubbery of exquisite beauty: while among the tortuous branches of the madrepora, and wide-spreading leaves of other corals, the sebra-fish, and others of every colour and size, are seen gamboling in conscious security.

For the sake of being clear and explicit upon the interesting topic of the formation of the islands, I shall first notice the theories which I find are entertained upon it, and afterwards present some important facts to the attention of the reader, by which these theories may be tested. For it appears to me that there is one grand point of difference in moral and physical science, which ought ever to be kept in view in our researches after knowledge: in morals, facts and theories must be brought to the test of known principles; while in physical science, theories and principles must be brought to the test of facts.

The great object for which all knowledge should be sought, and for which it ought to be employed, is to illustrate the wisdom or goodness of the great and beneficent Creator. And if we come to the study of natural phenomena with minds unchilled by scepticism or infidelity, we shall be led to sublime religious contemplations; and whether we examine the little coral insect of the ocean, or gaze upon the gigantic beast of the forest; whether we study the little glow-worm which twinkles upon the bank, or the celestial luminaries performing their appointed revolutions in majestic silence, amidst the vast expanse of infinity, with an ancient and scientific king we shall be led to exclaim, "How manifold, O God, are thy works! in wisdom thou hast made them all."

In all our prying researches after knowledge, it is necessary that the mind be firmly established upon two great points—the belief in a Divine creative agency, and in the Divine authenticity

of the sacred Scriptures; having a thorough conviction of the truth of the facts recorded, and of the correctness of the principles laid down. Without these, our minds will be led into a dark mysterious void, instead of having our thoughts carried up to the Father of light and of life.

With these principles as our ballast, without any apprehension of danger, we may launch our bark upon the broad ocean of science, explore its coasts, and fathom its depths; but destitute of them, our vessel will be in a perpetual storm, amidst rocks and shoals, without a rudder, a compass, or a chart.

Thus equipped, you may accompany the geologist into the bowels of the earth, and examine its wondrous structure; and you will return with an overwhelming conviction, that the "Eternal God made the earth by his power, that the pillars of it are his, and that he has set the world upon them." With the astronomer, you may ascend the skies, contemplate with ecstacy the movements of the heavenly bodies, and with the scientific Psalmist you will exclaim, "The heavens declare the glory of God, and the firmament showeth his handiwork." With the voyager, you may visit distant climes, and viewing man in all his multiplied and varied characters, you will be convinced that "God hath made of one blood all nations of men for to dwell upon the earth." Thus it is, that in every age the evidences of revealed religion have advanced with the progress of sound knowledge. Indeed, it cannot be otherwise; for the God of nature, whose operations it is the province of science to explore, is the God of the Bible; and, as the God of truth, he cannot set forth in his word principles at variance with those which, as the God of nature, he has established in the material world. Both systems of knowledge, thus emanating from the same source, *must* harmonize with each other; for the Bible is something like a new edition of the book of nature, with a splendid appendix, which makes known the wonderful scheme of human redemption. If there is any apparent discrepancy in these two editions of this same great work, it arises from our inability rightly to decipher the characters employed.

In venturing to suggest any opinions of my own upon this intricate but interesting geological topic, I shall do so in the form of hints, for the candid consideration of those who may feel disposed to prosecute their inquiries into its mysteries.

First, then, as to the formation of the coral islands. The received opinion *now* is, that they are formed by little marine animals, called *saxigenous*, or rock-making polypes. These insects, it is supposed, first select a suitable situation, such as the summit of a volcano, or the top of a sub-marine mountain; for it is stated that this species of the coral insect does not exist in deep water.* Having thus selected the spot, innumerable myriads of these wonderful little animals work with incredible diligence until they reach the surface of the water, above which

* Journal of Royal Geographical Society of London, 1821; p. 218.

they cannot build. Drift-wood and other substances, which are conveyed by currents and winds, there find a lodgment: sand, &c., is washed up by the waves of the sea, and thus an island is formed. Birds visit the spot, seeds are by this means conveyed, and a soil is subsequently created by decayed vegetable matter.*

This appears to be the received opinion relative to the formation of the low coral islands.

The second class of islands, which are from thirty to three hundred feet in height, being what is termed crystallized rock-coral, are supposed to have been originally either reefs or low islands, which have been elevated by the upheaving power of an earthquake, or the volcanic intrusion of matter somewhere under their base, or by some general and powerful expansive force. In two or three islands of this class that I have had an opportunity of examining, this latter opinion appears very probable.

In Atiu and Mauke, the latter of which we discovered in 1823, there are several extensive caverns, having a stratum of crystallized coral, fifteen feet in thickness, as a roof. In one of these exquisitely beautiful caverns I walked about for two hours, and found no termination to its windings. This circumstance, together with the entire absence of scoria, lava, and other volcanic phenomena, in this class of islands, may lead to a supposition that they may have been elevated by some expansive power, or volcanic agency, without eruption.

In the island of Mangaia, where there is also a small quantity of fine-grained basalt, there is a subterraneous communication with the sea, which, to the best of my recollection, reaches more than a mile inland. A piece of wood, or any other floating substance, thrown into a hole at the bottom of the rocks, where there is a small lake, will, in a short time, be found floating on the sea. Also at Raiatea, the largest of the Society Islands, and one of the first, or volcanic class, there is a similar communication with the ocean. On the top of a mountain, several hundred feet in height, there is a hole of a few yards in dimension: and if, when a strong *haapiti*, or north-easterly wind, blows, you roll a piece of cloth of the size of a sheet into a hard ball, and throw it into the hole, the current of air beneath will open it out, and it will be blown to the top of the hole again like a parachute.

The first class, as I have before intimated, betray, in the multiplied points of their expansion, the proofs of volcanic violence. In Hawaii of the Sandwich Islands, in Toofua and Proby of the Friendly Islands, and in Tanna of the New Hebrides, volcanoes are still in active operation.

From a variety of questions which have been proposed to me since my arrival in England, together with what I have heard stated by many well informed persons, I perceive that incorrect opinions are entertained respecting the extent and rapidity of coral growth; and that it is supposed *new* islands are constantly being formed with such rapidity, that in course of time island

* Lyell's Geology, vol. iii., p. 300.

will be joined to island, and the whole Pacific will become one vast continent! Dr. Buckland, in his late work on Geology, countenances the theory of newly-formed islands, as well as the rapidity of coral growth. "The tendency of polypes to multiply in the waters of warm climates is so great, that the bottom of our tropical seas swarm with countless myriads of these little creatures, ever actively engaged in constructing their small but enduring habitations. Almost every submarine volcanic cone and ridge within these latitudes has become the nucleus and foundation of a colony of polypes. The calcareous secretions of these insects are accumulated into enormous banks, or reefs of coral, sometimes extending to a length of many hundreds of miles; these, *continually* rising to the surface in spots where they were unknown before, endanger the navigation of many parts of the tropical seas."* Now, the question is, Do the phenomena of the South Seas warrant such a conclusion? I should reply, Most certainly not. The rapidity of coral growth has been most egregiously overrated and overstated. Capt. Beechy, of his Majesty's ship the Blossom, in his voyage to the Pacific, supplied some valuable information calculated to correct this error. And here I may assert, that, in all the range of my travels in the South Seas, I have perceived *no* animal agency at work adequate to the formation of a reef or island of any extent, within a period of many thousands of years.

Lyell, reasoning upon Captain Beechy's data, supposes that the ordinary growth of coral may amount to six inches in a century; it will then require 3000 years to produce a reef fifteen feet thick.† Captain Beechy visited an island, supposed to be an elevated reef, eighty feet high; Mr. Stuchbury and myself have visited Rurutu, the rocks of which are of the same material, and are a hundred and fifty feet in height; and the calcareous rocks of Mangaia are about three hundred feet. Now, all these are supposed to be reefs elevated out of the sea; and if it takes a century to produce a reef six inches in thickness, and three thousand years to produce one fifteen feet thick, eighteen thousand years would be required to produce the island visited by Captain Beechy, thirty thousand for the rocks of Rurutu, and fifty or sixty thousand for those of Mangaia; and only that portion of them which appears above water!

In addition to this, I have traditions of the natives upon almost every subject, especially of their former navigators, wherein every island which has subsequently been discovered within two thousand miles is named; but in no one of them is there any mention of, or reference to, a newly-formed island. I am familiar with one tradition, in which there is a genealogical account of the reigning family for thirty generations, and this is also equally silent upon the subject of new formations.

Another error in reference to corals I find entertained is this: many persons suppose that

all coral insects work until they reach the surface of the water, which is not the case; for you seldom find a piece of branching madreporæ, or brain, or any other coral, however deep in the water, above two or three feet in height. Dr. Ure, in his admirable work on Geology, appears to assign by far too great importance to this species of coral.*

And now I would briefly inquire what is the substance of which coral is composed, and whence do the insects obtain the material with which they build? Three distinct theories appear to be entertained upon this subject. The first is, that coral is the *exuvie* of the insect.† The second, that it is a secretion from the animal. Buckland says, "that the gelatinous bodies of these polypes are furnished with the power of secreting carbonate of lime, with which they form a basis of attachment, and cell of retreat," &c. A third opinion is, that the dead animal is converted into coral. This latter idea appears to be sanctioned by some persons of eminence. Lyell, when speaking of Bermuda, says, that "the decomposition of the numerous zoophites produces a soft white calcareous mud resembling chalk."‡ Mr. Stuchbury also remarks, that the "carbonate of lime, by which some solid masses of compact limestone are formed, may have been derived from the decomposition of corals and testacea."§

In venturing to offer a theory upon this topic, differing from those entertained by scientific men of great eminence, I must cast myself upon the candour of any one who, by his superior discernment, may detect a want of soundness in my propositions.

That there exists a considerable portion of calcareous matter, or carbonate of lime, in salt water, has of course long been known; it was, however, a fact with which I was unacquainted, until, when abroad, being in want of salt, we were compelled to make it by boiling down sea-water. In this process we invariably found that a cake of lime formed at the bottom of the pan in which the water was boiled. This fact, thus ascertained, gave rise to a variety of suggestions in my mind; and having, since my arrival in England, prosecuted my inquiries into this subject, I find that, in all the salt-works in which sea-water is boiled, a thick cake of sulphate of lime is invariably found at the bottoms of the pans; and that our magnesia is obtained from the same source. These facts will be conclusive and satisfactory to the mind of every person who was not previously aware of the presence of lime in salt water. Whence this material may be derived is an inquiry of no importance to the theory I would suggest. Dr. Buckland says, that "some refer it entirely to marine animals," but intimates himself, "that it may be carried by rivers into the sea."|| Where, however, are there rivers of sufficient magnitude to impregnate such a body of water as that of which the Pacific Ocean is com-

* See Ure's Geology, p. 469. † Forster's Voyages.

‡ Lyell's Geology, vol. iii. p. 301.

§ Stuchbury, in the West of England Journal.

|| Buckland's Bridgewater Treatise.

* Buckland's Geology, p. 443.

† See Lyell's Geology, vol. iii. p. 306.

posed? But, as in tropical climates the process of evaporation is so much more rapid than in higher latitudes, and as this calcareous matter is separated by evaporation, may we not conclude that the innumerable myriads of these minute calcareous particles, which are always floating about in the sea, are thus produced? The inference I draw, then, is this: that, as there is carbonate of lime in salt water; that as corals are carbonate of lime; and that as they are found to exist principally in warm climates, where by the process of evaporation there is an abundance of material supplied for these insects to build with; instead of secreting the substance, or producing it in any other way, they are merely the wonderful architects which nature employs to mould and fashion this material into the various and beautiful forms which the God of nature has designed it should assume?

This opinion appeared to me to receive considerable confirmation on my late visit to the Museum at Liverpool; for, in looking over the extensive collection of corals there, I perceived a branching piece rather different from any with which I was acquainted; and on reading the label I found it to be "a calcareous crystal formed in the evaporating-house of the King of Prussia."

I would venture also to suggest, whether the same theory might not be applicable to the formation of shells; and instead of supposing that the animals secrete the calcareous coverings which they inhabit, may they not emit or secrete a gluten, to which the calcareous particles adhere, and thus the shells are formed.

While I believe in the agency of insects in the formation of the branching, the brain, and other corals, and also in that of roundish masses of various size, which, when broken, have much the appearance of coarse lump-sugar, and may be the work of the *saxigenous polypes*, yet, for two or three apparently conclusive reasons, I think the rock of which the reefs and islands are composed is not the production of insects. The first of these relates to the height of these masses. Lyell states that the class of polypes, to which this work is assigned, cannot live in water of great depth, and, quoting Mr. Stuchbury and other scientific authorities, suggests that twenty-five or thirty feet is the lowest point at which they can work. If this be correct, how can we account for the solid rock eighty feet above the surface of the water, of which Henderson's Island, visited by Captain Beechy, is composed; for the rocks of Rurutu, 150 feet; and for those of Mangaia, 300 feet in height? none of which present appearances to warrant the supposition that they have been elevated by a succession of efforts.* The inference to be drawn from this is, that the insects do exist in greater depths than are now assigned to them, or that these solid masses are not the effect of their labour: the one or the other must be the case. To the latter opinion I entirely yield.

Another reason equally conclusive is, that, while the madrepora, the brain, and every other

* See Captain Beechy's Account of Henderson's Island.

species of coral, are full of little cells, the reefs and islands appear to be solid masses of compact *crystal* limestone, in which nothing like a cell can be detected, but which, on the contrary, present a fine stratified appearance. Lyell intimates, "that this continuous mass of stone is composed of shells, broken-off prickles of the echini, fragments of coral, united by calcareous sand, produced by the pulverisation of shells," &c. Now this kind of marine rubble, I think, is invariably in strata from three to nine inches in thickness; and the solid masses composing the islands and reefs, to which I have alluded, are pure and unmix'd.

A third objection I have to allowing the reefs and islands to be the work of insects is, the amazing length of time, as I have already shown, that would be required to produce them. May not these structures have been produced by the chemical precipitation of the minute calcareous particles of which I have spoken? or may not the late experiments at the Philosophical Institution at Bristol throw some light upon this subject? There, Mr. Cross, by passing electric fluid through water, detached the calcareous and silicious particles, and produced stones of various kinds. Now, in tropical climates lightning is very frequent and vivid, and perhaps may exert an influence which has not hitherto been assigned to it; but more especially electric fluid may be engendered, to a considerable extent, by the sub-marine and other volcanoes which abound in the South Seas, and produce an effect adequate to the formation of these wonderful and invaluable structures.*

After all, however, that I have seen, and thought, and read upon the subject, my impression is, that the islands remain much in the same state as when the deluge left them, and that every subsequent alteration has been partial in its character, and exceedingly limited in its extent.

CHAPTER III.

Voyage to New South Wales—The remarkable circumstances under which the Gospel was introduced in Rurutu—His Majesty King George the Fourth remits the Duty on the first Cargo of Native Produce—The Wreck of the Ship Falcon at Rurutu—Honesty of the Natives—Exhibition of Idols—The Aitutaki Mission commenced.

In the latter end of the year 1821, Mrs. William's health being much impaired, and suffering myself from the effects of a disease prevalent in the islands, it was deemed desirable to avail ourselves of an opportunity, which was then afforded, of visiting New South Wales. Desirous of making the affliction subservient to the one great object to which our lives were devoted, we determined to take with us two native

* In my late visit to Bristol, I found that Mr. Cross produced his crystals, not by violent shocks of electricity, but by a small constant stream of electric fluid; which appears to be the manner in which it would be emitted in submarine volcanoes, and may account for the circumstance of the coral reefs and islands being formed on their summits.

Christians, and place them as teachers in the Island of Aitutaki.

The captain of the vessel having kindly consented to convey them, without expense either to ourselves or the Society, we mentioned the circumstance to the members of the church, who were delighted with the proposition, and selected Papeiha and Vahapata, two of their number, for the work. Of Papeiha much will be said hereafter, for he has been exceedingly useful, and to the present moment has preserved an unsullied reputation. These two brethren were set apart to their office in an interesting service, held on the day of our departure from Raiatea. The minds of our people had been awakened to the subject of extending the knowledge of the Gospel by a peculiarly interesting circumstance that had just before occurred. An island called Rurutu, about 350 miles to the south of Raiatea, was visited by an epidemic, which appears to have been exceedingly fatal. As the natives believe every such calamity to be an infliction of some angry deity, two chiefs of enterprising spirit determined to build each a large canoe, and, with as many of their people as could be conveyed, to launch upon the mighty deep, committing themselves to the winds and the waves, in search of some happier isle. They felt convinced that, if they remained, they would certainly be "devoured by the gods," whose anger they had in vain endeavoured to appease; and that, should they not succeed in reaching any other land, they could but perish in the billows of the ocean.

Everything prepared, Auura and his party launched their canoe, unfurled their sails, and were soon out of sight of their lovely but devoted island, and, as they supposed, out of the reach of their infuriated deities. They arrived at the island of Tubuai; and, after having recruited their strength and spirits, determined on returning to their native isle, hoping that the plague was stayed. They launched their vessels, and committed themselves again to the deep, little anticipating the perils that awaited them. Scarcely had they lost sight of the mountains of Tubuai, when they were overtaken with a violent storm, which drove them out of their course. Of the crew of one of the canoes the greater part perished at sea. The chief, Auura, to whom the other belonged, and his party, were driven about they knew not whither, and for three weeks they traversed the trackless ocean, during which time they suffered exceedingly from the want of food and water. At length, He who holds the winds in his fists, and the waters in the hollow of his hands, to whose merciful designs the elements are subservient, guided them to the Society Islands. They were driven on the coral reef which surrounds the island of Maurua, the farthest west of the group. Had they not reached this island they must have perished.

The hospitable attentions of the inhabitants of this little isle soon restored the strength of the exhausted voyagers, who related the dreadful calamities which had befallen their country and themselves. The Mauruans informed them

that they formerly worshipped the same deities, and attributed every evil that befel them to the anger of their "evil spirits;" but that now they were worshippers of Jehovah, the one living and true God; giving them a detailed account of the manner in which Christianity had been introduced among themselves, and pointing to the demolished maraes and mutilated idols in confirmation of their statements.

The astonished strangers, on hearing that white men, who had come in ships from a distant country to bring them good tidings, were living at islands, the summits of whose mountains were in sight, determined to proceed there immediately. A westerly wind setting in, Auura and his friends again launched on the deep, not to fly from the anger of their gods, but in search of those who could explain more fully to them the nature of the astonishing news they had heard. Not being acquainted with the coast of Porapora, they missed the entrance, and were driven to Raiatea. On landing their astonishment was again excited; the missionaries, their wives and families, the natives in European dresses with hats and bonnets, their neat white cottages, together with the various useful arts which had been introduced amongst the people, filled the strangers with admiration and surprise. When they were conducted to public worship on the Sabbath, they beheld with astonishment the assembled multitude; heard them sing the praises of the one living and true God, and listened with the deepest interest to the message of mercy. At once they were convinced of the superiority of the Christian religion, and concluded that God had graciously conducted them there for the purpose of making them acquainted with its inestimable blessings. Having placed themselves under our instruction, we gave them in special charge to our deacons, and supplied them with elementary books. Auura was exceedingly diligent in learning, and made very rapid progress. In a short time he completely mastered the spelling-book, could repeat the greater part of our catechism, and read in the gospel of Matthew. They were only with us a little more than three months, and, before they left, he and several others could read, spell, and write correctly, although they were previously ignorant of the formation of a letter or a figure.

Auura expressed to us very frequently his anxious desire to revisit his own island, to carry to his relatives and countrymen the knowledge he had obtained of the true God and his Son Jesus Christ; manifesting, at the same time, in the most affectionate manner, his fears that on his return he should find very few of his relatives and friends alive, as "the evil spirit was devouring the people so fast when he fled from the island."

A vessel, belonging to our kind and liberal friend A. Birnie, Esq., touched at Raiatea, on her way to England, whither she was conveying the very first cargo of native produce which was shipped from that part of the world. It was a cargo of cocoa-nut oil, subscribed by the converted natives in aid of the funds of the London

Missionary Society. His late Majesty King George IV., upon being informed of the circumstance, graciously commanded that the duty should be remitted, which enhanced the value of the property 400*l*. The total amount, therefore, contributed to the funds of the Society by this produce was 1800*l*.

Having informed the captain of our wish that the chief and people might be conveyed to their own island, with a readiness which did him honour, he offered to take them. When we named the kind offer of the captain to the chief and his wife, they expressed their delight at the prospect of returning, but Auura objected to go to their "land of darkness without a light in his hand," by which he meant some person to instruct him and his people in the truths of the Gospel. We assembled the members of our congregation, mentioned Auura's desire, and inquired who among them would go as teachers to the heathen of Rurutu. Two of our deacons, who were amongst our best men, came forward, and, we hope, with the spirit, as well as in the language of the prophet, said, "Here we are; send us." They were therefore set apart to their work by an interesting service. The greater part of the night previous to their departure was spent in providing them with some necessary and useful articles. Every member of our church brought something as a testimonial of his affection; one a razor, another a knife, a third a roll of native cloth, a fourth a pair of scissors, and others, various useful tools. We supplied them with elementary books, and a few copies of the gospels in the Tahitian language, from which their own does not materially differ. Thus we equipped them for this expedition as well as our means would allow.

As we were anxious to know what reception was given to the teachers, and to open a communication with this, to us, unknown island, we sent a boat of our own, with a native crew, to bring back intelligence. After an absence of little more than a month, we had the pleasure of seeing this boat return, laden with the trophies of victory, the gods of the heathen taken in this bloodless war, and won by the power of the Prince of Peace. On reading the letters which accompanied them, and seeing with our own eyes the rejected idols, we felt a measure of that sacred joy which the angels of God will experience when they shout, "The kingdoms of this world are become the kingdoms of our God and his Christ."

A meeting was held in our large chapel to communicate the delightful intelligence to our people, and to return thanks to God for the success with which he had graciously crowned our first effort to extend the knowledge of his name.

The chapel was lighted up with ten chandeliers, made of wood neatly turned; cocoa-nut shells were substituted for lamps. The middle chandelier held eighteen lights, twelve in the lower circle, and six in the upper; the others held ten and twelve each. When lighted up, they presented to the natives a most brilliant appearance, and called forth expressions of asto-

nishment and delight. In the course of the evening the rejected idols were publicly exhibited from the pulpit. One in particular, Aa, the national god of Rurutu, excited considerable interest; for, in addition to his being bedecked with little gods outside, a door was discovered at his back, on opening which, he was found to be full of small gods; and no less than twenty-four were taken out, one after another, and exhibited to public view. He is said to be the ancestor by whom their island was peopled, and who after death was deified.

Several most interesting addresses were delivered by the natives on the occasion. The two following extracts will give an idea of their general character:—Tuahine, one of our deacons, observed,—

"Thus the gods made with hands shall perish. There they are, tied with cords! Yes! their very names are also changed! Formerly they were called '*Te mau Atua*,' or the gods; now they are called '*Te mau Varu ino*,' or evil spirits: Their glory, look! it is birds' feathers, soon rotten; but our God is the same for ever."

Tamatoa, the king, also addressed the meeting; and, perhaps, a finer illustration of the similitude of the knowledge of the Lord covering the earth as the waters cover the channels of the great deep, will not readily be found, than was used by this Christian chief:—

"Let us," said he, "continue to give our oil and arrow-root to God, that the blind may see, and the deaf hear. Let us not be weary in this good work. We behold the great deep: it is full of sea; it is rough and rugged underneath; but the water makes a plain, smooth surface, so that nothing of its ruggedness is seen. Our lands were rugged and rough with abominable and wicked practices; but the good word of God has made them smooth. Many other countries are now rough and rugged with wickedness and wicked customs. The word of God alone can make these rough places smooth. Let us all be diligent in this good work, till the rugged world is made smooth by the word of God, as the waters cover the ruggedness of the great deep. Let us, above all, be concerned to have our own hearts washed in Jesus' blood; then God will become our friend, and Jesus our brother."

He concluded by an interesting allusion to the natives of Rurutu. Another speaker, with warmth and animation that produced a great impression, said,—

"Look at the chandeliers! Oro never taught us anything like this! Look at our wives, in their gowns and their bonnets, and compare ourselves with the poor natives of Rurutu, when they were drifted to our island, and mark the superiority! And by what means have we obtained it? By our own invention and goodness! No! it is to the good name of Jesus we are indebted. Then let us send this name to other lands, that others may enjoy the same benefits." "Angels," added Uaeva, "would rejoice to be employed by God to teach the world this Gospel of Christ."

To prevent the necessity of having again to

notice this island, I shall mention here one or two interesting events in reference to it. Some time after the introduction of Christianity into Rurutu, a circumstance occurred which afforded indubitable proof of its beneficial effects upon the minds of the inhabitants, and displayed at the same time the great advantages which accrue from Missionary labours to our own and other maritime countries. Captain Chase, who commanded an American whaler, was in the habit of touching frequently at Raiatea for refreshment. He determined, on his last visit to us, to call at Rurutu, on his way to America, in order to procure a supply of yams, which are both fine and abundant at that island, when, unfortunately, his vessel was wrecked upon the rocks.

The natives afforded him very efficient aid; in acknowledgment of which, the captain, on his departure, left the following document:—

“The natives gave us all the assistance in their power from the time the ship struck to the present moment. The first day, while landing the things from the ship, they were put into the hands of the natives, and carried up to the Native Mission-house, a distance of half a mile; and not a single article of clothing was taken from any man belonging to the ship, though they had it in their power to have plundered us of every thing that was landed; which fully proves the honesty of the natives of this island. Since I have lived on shore, myself, officers, and people, have received the kindest treatment from the natives that can be imagined, for which I shall ever be thankful. Myself and officers have lived in the house with Puna, who, together with his wife, have paid every attention to make us comfortable; for which I return my unfeigned thanks, being the only compensation I can make them at present.

(Signed) “B. CHASE.”

A short time after this I received a letter from Captain Chase, speaking in the strongest terms of the kindness he had experienced, and informing me that he had committed the cargo and the stores of the vessel to the native teachers; but, as they were not acquainted with the relative value of money, he requested me to take the first opportunity of selling the property, and transmitting the proceeds to the President of the Marine Insurance Company in America. Some two or three months subsequently to this unfortunate occurrence, a trading vessel arrived at Tahiti. The captain, hearing of the wreck of the Falcon at Rurutu, and that there were only native Missionaries at the island, imagined that he could easily deceive them, and obtain the property; and, therefore, instead of coming to Raiatea, and making a fair purchase of me, he raised his anchor, and steered direct for Rurutu. On landing he was welcomed by the native Missionary, to whom he stated that he had come for the oil belonging to the late Falcon. The Missionary asked him if he had not a letter from Beni. “Certainly,” replied the captain, “but I have come from my ship without it; I will return for it immediately.” He went off to his vessel, and wrote an order, with which he returned to the shore: and, affirming

that it was from Captain Chase, he put it into the hands of the Missionary. The natives are very unsophisticated at times, in the expression of their sentiments; and, looking the captain significantly in the face, the teacher, in his broken English, said, “You a liar, you a thief, you want to steal this property—you no have it.” The captain, being much enraged at this salutation, or more probably at being disappointed of his expected booty, began to bluster and storm. The teacher, however, took the captain by the hand, led him into his house, then opened his native journal, in which he had taken the precaution to get Captain Chase to write, and, placing the forged paper by the side of this writing, he repeated his charge—“You a liar, you a thief, you shall not have this property.” The captain threatened to go on board, load his cannon, and take it by force. He left the shore in anger; but, instead of carrying his threat into execution, he hoisted his sails and took his departure. We never ascertained from whence he came, nor whither he went. This circumstance shows that the conduct of civilized visitors is not, at all times, calculated to raise the European character in the estimation of the natives. It shows, also, that the natives are not destitute of good sound common sense; while at the same time it exhibits, in a striking light, the advantages the people have derived from education.

Captain Chase rewarded the natives for the assistance they rendered, in saving the cargo and stores of the vessel, by giving them a portion of the oil. They immediately formed a Native Missionary Society, and contributed a considerable part of what they had thus obtained in aid of the funds of the institution from whose operations they had derived so much advantage; and, in a visit I paid them some time after, they presented me with a set of bills for 66*l.*, which they had received from the captain to whom they had sold their contributions! It was with much pleasure that I transmitted this expression of their gratitude to the Treasurer of the Society.

This island was visited by the Deputation,* some twelve or fifteen months after the introduction of the Gospel; respecting which, in their communications, they remark, “Now the designs of God, in sending us winds which we thought adverse, were explained, in affording us an opportunity of visiting this beautiful little island. When we reached it, we were not certain what island it was, but were greatly surprised to see several neat-looking white houses at the head of the bay. From this we concluded that the Gospel had reached its shores. A pier, a quarter of a mile in length, had been constructed of vast coral blocks, as at some of the Society Islands, which afforded a convenient landing-place. We were kindly invited to the houses of the Missionaries, when we received every possible attention from them and from the natives, who supplied us with baked pigs, fowls, and yams in profusion.

* The Rev. Dr. Tyerman, and G. Bennet, Esq., sent by the Directors to visit all these stations.

"Besides the two comfortable houses of the Missionaries, we were surprised to find a large place of worship, eighty feet by thirty-six, wattle, plastered, well floored, and seated,—built within a twelvemonth, at the expense of great labour, by these industrious people, under the direction of the two native Missionaries, who performed a great part of the work with their own hands. Mr. Ellis preached several times to the people, when every individual in the island attended. Many of the chiefs were dressed in European clothing, and all were attired in the most decent and becoming manner. In the house of God no congregation could have behaved with more propriety; all was solemnity.

"Here our eyes were struck, and our hearts affected, by the appearance of certain simple yet signal trophies of 'the word of God' which in these islands is really going forth conquering and to conquer. These were 'spears,' not indeed 'beaten into pruning-hooks,' but converted into staves to support the balustrade of the pulpit staircase: for the people here 'learn war no more;' but all, submitting to the Prince of Peace, have cast away their instruments of cruelty with their idols.

"Not a vestige of idolatry was to be seen, not a god was to be found in the island. So great a change effected in so short a time is almost beyond credibility; but we witnessed it with our own eyes, and exclaimed, 'What hath God wrought!'"

By the remarkable success that had attended the introduction of the Gospel to Rurutu, our own minds, as well as those of our people, were powerfully awakened to the great importance of extending the benefits and blessings of the Gospel; and, under the excited and delightful feelings thus produced, we, with our native teachers, took an affectionate leave of our people, and beloved colleagues, Mr. and Mrs. Threlkeld, and steered for the Hervey Islands. On the arrival of the vessel at Aitutaki, we were very soon surrounded by canoes; the natives were exceedingly noisy, and presented in their persons and manners all the wild features of savage life. Some were *tattooed* from head to foot; some were painted most fantastically with pipe-clay and yellow and red-ochre; others were smeared all over with charcoal; and in this state were dancing, shouting, and exhibiting the most frantic gestures. We invited the chief Tamatoa on board the vessel. A number of his people followed him. Finding that I could converse readily in their language, I informed the chief of what had taken place in the Tahitian and Society Islands with respect to the overthrow of idolatry. He asked me, very significantly, where great *Tangaroa* was? I told him that he, with all the other gods, was burned. He then inquired where *Koro* of Raiatea was? I replied, that he too was consumed with fire; and that I had brought two teachers to instruct him and his people in the word and knowledge of the true God, that he and they also might be induced to abandon and destroy their idols, as others had done. On my

introducing the teachers to him, he asked me if they would accompany him to the shore. I replied in the affirmative, and proposed that they should remain with him. He seized them with delight, and saluted them most heartily by rubbing noses, which salutation he continued for some time. On the chief promising me that he would treat the teachers with kindness, and afford them protection, taking with them their little store, they got into his large canoe, and the natives paddled off to the land, apparently greatly delighted with their treasure. We had with us our only child, a fine boy about four years of age. He was the first European child they had seen, and attracted so much notice, that every native wished to rub noses with the little fellow. They expressed their sorrow that so young and lovely a child "should be exposed to the dangers of the wide-spreading boisterous ocean," and begged hard that I would give him to them. I asked them what they would do with him, for I feared they were cannibals. The chief replied, that they would take the greatest care of him, and make him king. As, however, neither his mother nor myself were ambitious of royal honours for our dear boy, we declined their offer. The people became clamorous in their demands for the child, and a good deal of whispering going on among them, with the significant gestures of first looking at the child, then over the side of the vessel, his mother was induced to hasten with him into the cabin, lest they should snatch him from her, leap with him into the sea, and swim to the shore. In the course of conversation with the chief, I learned that several islands, of which I had heard our natives speak, when reciting their legendary tales, were not far distant, and that some of them were very populous, especially Rarotonga. This information much increased in my estimation the interest of the Aitutaki Mission.

Thus it will appear that the year 1821 was fraught with important events. It was, in fact, a period of great things. In this year our native Missionary Society was formed, and our first Missionary meeting held. In this year also our Missionary interest was excited by a striking providence, which ended in the utter renunciation of idolatry, and the reception of the Gospel, by the inhabitants of Rurutu. In the same year, too, by distressing afflictions, which we deeply deplored at the time, operations for extending the boundaries of the Redeemer's kingdom were commenced, which have been attended with the most delightful results, and which have been continued with great success ever since.

This is the more remarkable, because, on account of health, we expected that my labours in that part of the Missionary field were about to terminate; for we had actually made preparations for returning to England in the vessel that brought home the Missionary contributions. But, feeling a reluctance to abandon the work, we determined to try the effect of a visit to New South Wales.

Thus we are able to recognise the gracious

hand of God in all that has occurred. We little thought at the time to what these things would grow. But He in whose work we were engaged is the Wonderful Counsellor, the government is upon his shoulders, and he overrules all human events for the furtherance of his designs of mercy. We shall find much pleasure, as we proceed, in noticing the numerous and striking interpositions of God on our behalf.

CHAPTER IV.

Mission to Aitutaki—Tradition about Rarotonga—Voyage of Messrs. Bourne and the author—Success at Aitutaki—Our intercourse with the People—Information about Rarotonga—Search for it—Papeiha's Narrative.

HAVING derived much advantage from a few months' residence in New South Wales, we returned, with recruited vigour, to our delightful labours, after an absence of about eight months, and were cordially welcomed by our beloved brethren and people.

In April, 1822, we received letters from Papeiha and Vahapata, stating the dangers to which they had been exposed, and the partial success that had attended their efforts, and requesting that two more labourers might be sent to assist them. The vessel which brought these had touched at Aitutaki on her way from the Society Islands to New South Wales, to deliver some books, presents, and letters, which we sent there by her. With these Faaori, a native of Raiatea, went on shore. The idolaters crowded around him, seized him, led him before the marae, and formally delivered him up to their gods. Faaori, looking up at an immense idol, struck it, and said to the idolaters, "Why do you not burn this evil spirit, and this marae? They are Satan's: why do you suffer them to remain? What you are now regarding is all deceit." The idolaters replied, "We are all ignorant; we have been kept in darkness by Satan a long time, and we do not know the truth." Faaori answered, "This is the truth that your teachers have brought you; receive it, and be saved." Upon hearing which, they said to him, "When you return tell *Viriamu*, (Mr. Williams,) if he will visit us, we will burn our idols, destroy our maraes, and receive the word of the true God." Together with this communication, we received the very important information, that there were several natives at Aitutaki, from an adjacent island, called Rarotonga, who had embraced the Gospel, and were very anxious to return to their own island, with teachers to instruct their countrymen in the same blessed truths. These circumstances appeared to us providential openings for the introduction of the Gospel into the whole group of islands, respecting several of which I received information when I first visited Aitutaki. Of Rarotonga, also, we had heard much from our own people; for in many of their legendary tales, especially in those of their voyagers, Rarotonga is frequently mentioned.

In conversation with an old priest, who at

that time was a decided and excellent Christian, respecting the situation of Rarotonga, he informed me that there was a tradition that it was formerly united to the southern extremity of Raiatea, but that the gods had carried it away. I asked him whither they were said to have conveyed it? when he replied, that he did not know, but it was believed they had taken it to the south. Upon this, I inquired the reason of the gods carrying away so valuable a neighbour as an island and its inhabitants? and he informed me that the natives of Rarotonga, in the exercise of their piety, had made a large drum, called *Tai-moana*, or the Sounder of the Seas, which they sent by the hands of two priests, as a present to Oro, the god of war, whose residence was the great marae, at Opoa, in Raiatea, and that after the priests from Rarotonga had dedicated *Tai-moana*, some untoward circumstances occurred, which induced the Raiateans to kill them. The gods were so much enraged that persons who had brought so valuable a present should be killed, that they took up the island, with its population, and carried it completely away. From some parts of this fabulous legend we were convinced that the island was in existence, and that it was an island of considerable importance. From another tradition, which stated what was universally believed, we learned that a chief, named Iouri, many years before, had built a large native *pahi*, or ship; and, being of an enterprising spirit, he determined to go in search of other countries, when, after traversing the ocean for a length of time, he reached Rarotonga; from which place he returned in safety to Raiatea, bringing with him a female, who became the wife of Tamatoa, the king of that island, and an ancestor of the late excellent chief of that name. From hence, also, Iouri brought a quantity of *mahi*, or preserved bread-fruit, which was dedicated to the god Oro, at the celebrated marae at Opoa, in Raiatea, the grand emporium of idolatry to Tahiti, the Society, and the surrounding islands; and from that time it became an object of ambition with every adventurous chief to discover other lands, and, on his return, to bring some article of value to his own island. The information thus obtained was, that Rarotonga was a large and beautiful island, with a population so great, that it was divided, into nine-and-twenty districts. This traditional information, as to the existence of the island, was now confirmed beyond the possibility of a doubt, as there were several people at Aitutaki from the very island, anxiously waiting an opportunity to return home, to make known to their deluded friends and countrymen the wonderful truths of which they were in possession.

After consultation and prayer with my esteemed colleagues, Messrs. Threlkeld and Bourne, it was determined that Mr. Bourne and myself should embrace the first opportunity of proceeding to the island of Aitutaki, by hiring a vessel for the purpose; that we should also take a number of native Missionaries with us, search for Rarotonga, and attempt to introduce

the Gospel into every island of the Hervey group. And, little as we think of it now, it was a great undertaking at that time, when nothing accurately was known of the islands or their inhabitants.

Four Missionaries, with their wives, were selected from our church at Raiatea, and two from Tahaa. These were set apart for their work by a solemn service on the evening preceding our departure. Our people took so lively an interest in the undertaking, that, by their willing contributions, they completely equipped the Missionaries for the voyage, and for their stations, without any expense to the Society.

After about five days' pleasant sail, we reached Aitutaki. A number of canoes crowded around us, filled with men, every one of whom was anxious to get on board our ship. We had, however, determined not to allow any canoes alongside, until we had seen either the chief or one of the teachers; for, had the natives been hostile, they could easily have captured our small vessel. We received a grateful salutation from every canoe that approached us. Some of the natives cried out, "Good is the word of God; it is now well with Aitutaki! The good word has taken root at Aitutaki!" Finding, however, that we did not repose entire confidence in their assertions, some held up their hats,* others their spelling-books, to convince us of the truth of what they stated. As we approached the settlement, we beheld, from the vessel, a flag-staff with a white flag flying, which satisfied us that the teachers were alive. At length the chief's canoe came alongside, when we learned from Tebati, one of the first who embraced the Gospel, that the maraes were burned; that the idols which had escaped the general conflagration were in the possession of the teachers; that the profession of Christianity was general, so much so, indeed, that not a single idolater remained; and that a large chapel was erected, nearly 200 feet in length, plastered, and awaiting my arrival to open it. This news was as delightful as it was unexpected. When the teachers came on board, they not only confirmed all that had been told us, but added, that the Sabbath was regarded as a sacred day, no work of any kind being done on it; that all the people, men, women, and children, attended Divine service; and that family prayer was very general throughout the island. At hearing this good news, joy beamed in every countenance, and gratitude glowed in every heart. We hastened to the shore to be eye-witnesses of what had been effected. The natives crowded around the boat, and having to drag it a considerable distance, they amused and delighted us; for, instead of the unsightly gesticulations and lascivious songs with which I was greeted on my first visit, some were now spelling long words, and others were repeating portions of the catechism, or a prayer; another asking a blessing on his food; and others sing-

* The European-shaped hat was worn only by the Christian party, the idolaters retaining their heathen head-dresses, war-caps, &c.

ing a verse of a hymn: indeed, every one appeared anxious to show what progress he had made in the new religion.

Shortly after landing, we convened a meeting of the chiefs and people, at which we expressed our joy at hearing and seeing that they had demolished their maraes, embraced the Gospel of Christ, and erected so fine and large a house for the worship of the one living and true God. We also informed them that we had brought two more teachers, who, with their wives, would reside with them, and to whom they must show kindness. We further intimated, that, if agreeable, we would open the chapel on the following morning, when they must lay aside their heathenish ornaments, wash themselves clean, and clothe themselves decently; to which they consented. We asked them if they had any reply to make. They said no, but wished that we would continue to talk with them, for they were delighted to hear us. After this interview, we went to see the chapel. It was a fine building, from 180 to 200 feet in length, and almost thirty feet wide, wattled and plastered, and built after the model of our chapel at Raiatea. The pulpit was rather singular, both in its size, construction, and appearance, being about two yards square, made of wattling, and plastered with the same materials as the walls of the chapel. I gazed upon the building with wonder and delight. We then went to the teachers' house, and found it to be a neat, well-built cottage, plastered and divided into five rooms. We commended them sincerely for the diligence they had evinced, and for the good example they had thus set to the people. Posts, for houses on a similar plan, were collected in every part of the settlement; many dwellings were already erected, and others were in progress. Bedsteads had been made, and hung with white native cloth, in imitation of those of their teachers. Little did I expect to see so much accomplished in so short a time. Eighteen months ago they were the wildest people I had ever witnessed: now they had become mild and docile, diligent and kind.

Next day, while in the midst of an interesting conversation, our attention was arrested by a ringing sound. This was produced by striking an axe with a stone, which contrivance was their substitute for a bell. The ringer, or rather striker, was followed through the settlement by a number of men and women, decently dressed in white cloth, and, when the congregation was assembled, we entered the spacious chapel. The six teachers, with their wives, together with Papeiha and Vahapata, took their seats in front of the pulpit. As they were all clothed in European dresses, their appearance excited much surprise and interest; indeed, it was to the Aitutakians an ocular demonstration of the beneficial effects of Christianity. My esteemed colleague commenced the service with reading, singing, and prayer. I then preached my first sermon to them, from one of the most delightful texts in the Bible, "God so loved the world," &c.; and I may add, at all the islands I have visited, from that time to the present, my first address has invariably been founded, either upon

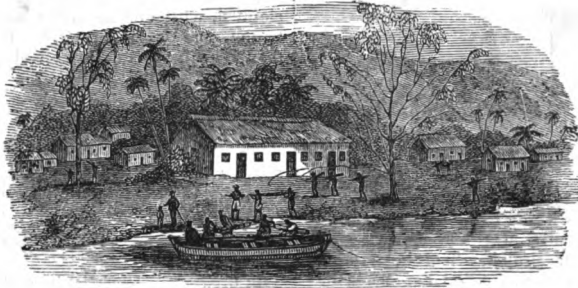
that passage, or upon 1 Tim. i. 15, "This is a faithful saying," &c. It was, indeed, a delightful sight to behold from 1500 to 2000 people just emerged from heathenism, of the most uncultivated appearance, some with long beards, others decorated with gaudy ornaments, but all behaving with the greatest decorum, and attending, with glistening eyes and open mouth, to the wonderful story, that "God so loved the world, as to give his only-begotten Son." Many of them, however, were dressed very neatly; and I could not help contrasting their appearance with that which they presented on our first visit. At that time, also, they were constantly killing, and even eating each other, for they were cannibals; but now they were all, with one accord, bending their knees together in the worship of the God of peace and love.

The grandfather of the young king expressed a wish to accompany us to Raiatea; and, as it would afford him an opportunity of witnessing the beneficial effects of the Gospel in the Society

Islands, and be a source of much gratification to our own people, we thought it desirable to accede to his request. We were desirous also that the young king, his grandson, might accompany him; for we had an impression that they might be of great service to us at the various heathen islands which we intended to visit.

The natives of Rarotonga also were desired to prepare themselves for their voyage. The Aitutakians endeavoured to dissuade us from going to Rarotonga, by assuring us that the Rarotongans were a most ferocious people, that they were horrid cannibals, and exceedingly treacherous; and they feared, if we went, that we should lose our lives. This was very important, although discouraging information.

Wishing for a few quiet hours to consult respecting our future proceedings, we determined to spend the evening on board the ship. The gods and bundles of gods, which had escaped destruction, thirty-one in number, were carried in triumph to the boat; and we came off to the



vessel with the trophies of our bloodless conquest, "rejoicing as one that findeth great spoil."

After much consultation on the subject, we determined, at all events, to go in search of Rarotonga, concluding that the work must have a commencement; that it would, at all times, be attended with danger; that natives of the island had been providentially thrown in our way; that we had come for the purpose of attempting to introduce the Gospel among them; and that, therefore, after taking every precaution which prudence suggested for our own safety, we would commit ourselves to the protection of Him in whose work we were engaged. We concluded, also, to take Papeiha with us, as he would be of great service in our intercourse with the people.

During the time we spent at Aitutaki, many incidents occurred, of which the following is a specimen:—

While walking through the settlement, we saw two grim-looking gods in a more dishonourable situation than they had been wont to occupy, for they were sustaining upon their heads the whole weight of the roof of a cooking-house. Wishing to make them more useful, we offered to purchase them from their former worshipper. He instantly propped up the house, took out the idols, and threw them down; and, while they were prostrate on the ground, he

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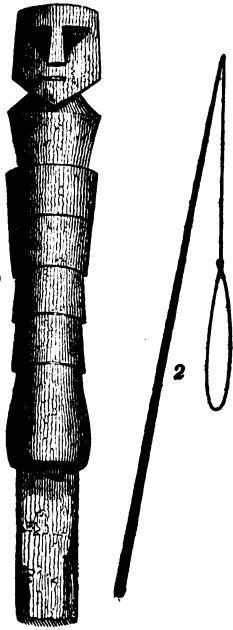
gave them a kick, saying, "There—your reign is at an end."

On receiving two fish-hooks, he was highly delighted. What a revolution of sentiment and feeling! A few months before, this man was a deluded worshipper of these senseless stocks!

After giving the teachers such advice and instructions as we deemed necessary, and exhorting the chief and people to abandon all thoughts of war, to treat captains and crews of ships with kindness, to be upright and honest in their dealings with them, to be kind to their teachers, and diligent in attending to their instructions, we took our leave of Aitutaki with feelings of the liveliest and most devout gratitude to God, having derived from the visit great encouragement to proceed in our work.

We traversed the ocean for several days in search of Rarotonga, but without success. During this time I received from Papeiha an interesting detail of the dangers to which the teachers had been exposed, the labours in which they had been engaged, and the circumstances by which the people of Aitutaki had been induced to abandon idolatry. It would occupy too much space to narrate more than a few particulars. On landing, they were led to the maraes, and given up formally to the gods; the poor deluded people, little imagining that, in a few short months, by the instrumentality of the

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very persons they were thus dedicating to them, "their gods would be famished out of the land." Subsequently, war had thrice broken out, and all their property had been stolen from them. But, when I asked Papeiha if they were not discouraged by these frequent wars—"No," he replied, "we knew that all was in the hand of God; and we believed that he would make it a means of overthrowing idolatry in the island."

The first favourable impression appears to have been produced by a tour which the teachers made of the island. They stayed a few days at every district, conversing with the inhabitants, and teaching them the alphabet, and the Lord's Prayer. On reaching the district of Tautu, they held, in the presence of a great assemblage of people, an argument with an old priest, who vociferated, "*Te-erui* made all lands, he made Aitutaki; and after he had made it he gave it its present form, by moulding it with his hands." The teachers answered that it was not so; that God alone had power to create, and that he made Aitutaki, and every other land. The priest continued vociferating about the greatness of *Te-erui*, and asserted that he was the first man. The teachers asked him who was *Te-erui*'s parent. He replied, "O *Te-tareva*." They then inquired of him whence *Te-tareva* came: he said, "From Avaiki." Wishing to know where Avaiki was; he said, "It is beneath: *Te-tareva* climbed up from it; and because he arrived at the top he was called by that name;" whereupon the teachers said "This land, then, was made before *Te-tareva* arrived?" "Most certainly," replied the priest.

"Then," continued they, "how can *Te-erui* be the maker of a land which you say was made before even his parent *Te-tareva* came up from beneath?" This appeared to perplex the priest, and he was silent. They then addressed the assembled multitude, upon the being of God, affirming, that before anything was made he only existed, and that he was without beginning, and is without end. From this topic they proceeded to speak of angels, and of one portion of them falling from their original happiness, which was followed by a detailed account of the creation of the world. All this was new to the people; and the interest excited by the announcement appears to have been intense; for, if the slightest noise was made, there was a general cry of "Be still, be still, let us hear." Thus encouraged, the teachers went on to describe the creation of our first parents; their being placed in the garden of Eden; their transgression, with its consequences; and the love of God in giving his dear Son to die a sacrifice for sinful man. On hearing which they exclaimed, with one accord, "Surely this is the truth; ours is all deceit." From that time many began to listen attentively, and to believe what they heard.

CHAPTER V.

Papeiha's Narrative continued—Remarkable Incidents at Tahiti—Effect upon the Aitutakians at seeing Lime burnt—Unsuccessful search for Rarotonga—Go to Mangala—Incidents there—Abandon it, in consequence of the cruel Treatment the Missionaries' Wives experience.

THE progress of Christianity at Aitutaki appears to have been gradual, the converts at times suffering much from the rage of their heathen countrymen, until the month of December, 1822, rather more than a year after my first visit; when two circumstances contributed to the utter overthrow of idolatry in this island. The first was the arrival of the vessel from Raiatea, which we had promised to send. The teachers had told the people that a ship would come to inquire after their welfare, and to bring them presents and information from their friends. This was believed by a few; but the greater part called them "Two logs of drift-wood, washed on shore by the waves of the ocean," and said that no ship would ever come to inquire after them. Her arrival, however, set the matter at rest; and, as the captain showed kindness to the chiefs, and made several of them presents of axes and other useful things, their opposition to the teachers was not a little subdued.

There being no quadrupeds in the island, but a few millions of rats, we sent from Raiatea a number of pigs and goats; with a variety of useful articles, which our people had contributed. The teachers gave the pigs and goats to the king's grandfather, and he, on the following morning, distributed them among the various chiefs of the island. A powerful impression was thus very generally produced in favour of Christianity. "Behold," said the people, "we

called these men drift-wood, and they have rich friends, who have sent an English ship to inquire after them, and bring them property, such as we never saw before! We ridiculed and called them liars, and behold they are men of truth!" A few days after the vessel had sailed a general wish was expressed by the people to renounce heathenism, and place themselves under Christian instruction. The old grandfather of Tamatoa, however, was firm in his determination to adhere to his heathen superstitions; for being, at this time, in the midst of an idolatrous feast, which was of several weeks' continuance, notwithstanding the wishes of the people, the old chieftain determined to remain at the marae and complete the sacred ceremonies. While yet there, a beloved daughter was taken dangerously ill. The priests were immediately on the alert, presenting numerous offerings, and invoking the gods from morning to evening, day after day, in order to induce them to restore the child to health. The disease, however, increased, and the girl died. The chief was so much affected at the death of his daughter, that he determined at once to abandon the gods who were so ungrateful as to requite his zeal with such manifest unkindness, and therefore sent his son early next morning to set fire to his marae. Two other maraes near it caught fire, and were also consumed. From thence the son, enraged with the gods for destroying his sister, proceeded to a large marae, before which the people were presenting their offerings, and attempted to set it on fire; but was prevented by the worshippers, who seized and dragged him away.

By such circumstances does God, in numberless instances, work upon the minds of men. This remark may be illustrated by two important incidents which occurred at Tahiti, one of which resembled that which took place at Aitutaki.

When Pomare, the king of Tahiti, first determined to embrace Christianity, and attempt the introduction of it among his people, before taking any decided steps, he convened a number of powerful and influential chiefs, and stated his wishes to them. Very many made strong objections to the proposed innovation; but Tenania, and his wife, who were reigning chiefs of a neighbouring island, cordially approved of the king's proposition, stating that they themselves had almost come to a determination to burn their god. This feeling had been induced by the death of a beloved and only daughter, who was to inherit their titles and estates; and, as might be expected, was the object in which their affections centered, and on whom their hopes were placed. She was a fine girl, about fifteen or sixteen years of age; and when she was unexpectedly taken ill, every priest of note, far and near, was applied to, and every god propitiated with the most costly offerings which it was in the power of this mighty chief to command. Still the disease increased, and the child died; and as this happened only a short time before Pomare made his important proposition, Tenania and

his wife were well prepared by it to enter most cordially into the king's wishes; for they were bitterly enraged against the gods they had in vain endeavoured to conciliate. Thus Pomare had the influence of a powerful chief on his side, on the very first announcement of his intentions. Tapoa, another chief of equal name, was present at this important consultation. He was a mighty warrior, the Buonaparte of the Tahitian and Society Islands; and, having conquered all the latter, had come to Tahiti, ostensibly to assist Pomare in regaining his ascendancy in that island, but actually to conquer it for himself. Tapoa was a bigoted idolater, and, at the meeting in question, expressed his full determination to oppose, in every possible way, so impious an innovation as the destruction of the gods. Although ill at the time, he removed immediately to Tahiti, for the purpose of making arrangements for the battles he expected to fight; but disease made rapid inroads upon his constitution, and he died very shortly after he had attended the meeting of his brother chieftains. It is the general opinion of intelligent natives to the present day, that, had Tapoa lived, Christianity could not then have been introduced among the people. These events, therefore, show us that, although the age of miracles has ceased, God has ample means of effecting the purposes of his love by the ordinary interpositions of his providence, which are equally mighty to the pulling down of the strongholds of heathen superstition, and in removing obstacles to the progress of his truth.

As at Tahiti, so at Aitutaki, the downfall of idolatry was accelerated by ordinary occurrences, in which, however, a Divine agency was too conspicuous to escape observation. So general and powerful was the impression on the minds of the people of Aitutaki, by the circumstances I have narrated, that, on the Sabbath day after the death of the chief's daughter, the people of several districts came, cast their idols at the feet of the teachers, and professed themselves worshippers of Jehovah. During the next week the rest followed; so that, by the next Sabbath, not a professional idolater remained in the whole island. On the third Sabbath in December, just about fifteen months after the teachers landed on their shores, they had the delightful satisfaction of seeing the whole of the inhabitants convened to worship the one living and true God. Having no house which would contain so great a number of people, they assembled under the shade of a grove of *Barringtonia* and *mape*, or chestnut-trees, whose interwoven leaves and thick foliage were at intervals penetrated by the rays of the sun, while the cooling breeze from the ocean swept softly among the branches.

At the conclusion of the services of this memorable day, Papeiha requested the people to attend a general meeting which was to be held on the following morning, when subjects of importance would be brought before them. At the appointed hour, the whole of the inhabitants of the island assembled, and, after

having spoken to them of the immense labour they formerly bestowed in the erection of their maraes in the worship of their false gods, he exhorted them to let their "strength, devotedness, and steadfastness in the service of the true God, far exceed." He then made the two following propositions:—first, "That all the maraes in the island should be burned, and that all the remaining idols should be brought to him, in order that he might forward them to us at Raiatea, that we, with our people, might also rejoice in the triumphs of the Word." The second proposition was, "That they should commence immediately building a house in which to worship Jehovah." To both these proposals the assembled multitude yielded their cordial assent. As soon as the meeting broke up, a general conflagration of the maraes took place; and so complete was the destruction, that, on the following morning, not a single idol temple remained unutilated.

The whole population then came in procession, district after district, the chief and priest leading the way, and the people following them, bearing their rejected idols, which they laid at the teachers' feet, and then received from them in return a few copies of the Gospels and elementary books. Thus were the labours of two comparatively weak instruments rendered "mighty through God" in effecting the utter overthrow of an idolatry, dark, debasing, and sanguinary, which had shrouded the by-gone generations of this verdant little island, and held them bound in its fetters.

They commenced, immediately, the erection of their chapel. The construction of the Aitutaki houses being different from those of Tahiti, and not well adapted for a large building, the teachers had to attend and direct the builders in every particular. When the frame-work was up, they took a reed's length of thatch and thatched up to the ridge pole; and, when the people saw how it was done, they were so diligent in their good work, that in two days the whole roof, 200 feet in length, was completed.

Having been taught at Raiatea the art of making lime from coral rock, the teachers determined to plaster the chapel, and therefore desired the chiefs to send their people to cut down a large portion of fire-wood; and when this was done, they requested them to send to the sea for a quantity of coral rock, which was brought to the shore and piled upon the wood. The natives did as they were desired, but could not imagine what all this singular process of preparation was to effect. At length, the teachers requested them to set light to the fire-wood; and, as soon as it began to blaze, they could contain themselves no longer, but commenced shouting, "Oh these foreigners, they are roasting stones! they are roasting stones! come, hurricane, and blow down our bananas and our bread-fruit; we shall never suffer from famine again; these foreigners are teaching us to roast stones." The Missionaries told them to wait patiently, and they would see the result. At daylight the following morning they hastened to the

spot, and, to their utter astonishment, the burnt coral was reduced to a beautiful powder; and they were so surprised and delighted at its softness and whiteness, that they actually whitewashed their hats and native garments, and strutted about the settlement, admiring each other exceedingly. A space in the chapel being wattled, the teachers mixed up a portion of the "roasted stone" with some sand, and plastered it on the space which had been prepared, taking care to cover it up with mats, and to send the people away, lest, prompted by their curiosity, they should scratch it down before it became hard. Early on the next morning they all hastened to see this wonderful sight. The chiefs and common people, men, women, and children, hurried to the spot; and, when the covering was removed, a sheet of beautifully white plastering was presented to their astonished view. All pressed forward to examine it; some smelling it, some scratching it, whilst others took stones and struck it, exclaiming, as they retired, "Wonderful, wonderful! The very stones in the sea, and the sand on the shore, become good property, in the hands of those who worship the true God, and regard his good word." Thus singular and beneficial was the impression produced by the introduction of useful arts among this people.

Not succeeding, after six or eight days' search, in discovering Rarotonga, we steered for Mangaia. On reaching the island, we descried a number of the natives, on a sandy beach, waving a white flag, which is a signal universally understood in the islands of the Pacific, as intimating a wish for friendly intercourse, or, rather, that the parties waving it should be approached. We replied by a similar signal, to induce them to come off to us; but as they showed no disposition to accept our invitation, a boat was lowered from the vessel, and Papeiha, with two other teachers, approached the shore. We gave them strict injunctions not to land, but to converse with the natives from the boat; stating who we were, and the object of our visit, and to endeavour by all means to induce the chief of the island to come off with them. The boat returned without success. After some time two canoes approached us, and our boat went towards them; on perceiving which, they paddled away as fast as it was in their power, leaped on shore, seized their spears, and placed themselves in an attitude of defence. The boat again returned without accomplishing the object of our wishes. The natives came off a third time, when we sent our boat again towards them, and, by the exhibition of knives and mother-of-pearl oyster-shells, they were induced to allow themselves to be brought to the vessel. After we had so far succeeded, we found equal difficulty in getting any one of them to ascend the ship, although we presented to them the chiefs from Aitutaki, and the people of Rarotonga, who used all their eloquence to convince them that there was nothing to fear, for that ours was "a ship of God." After much persuasion, one man ventured on board; and the other, as soon as he perceived that the canoe was unloosed from the boat, paddled off in great glee, and

appeared determined not again to place himself in so much jeopardy, by approaching the vessel. The man who had ventured on board was much agitated: and every muscle in his Herculean frame appeared in motion. He inquired particularly the vessel's name, saying, that it was the second they had seen; 'Tute (Captain Cook's)' being the first. Being near the landing-place, we proposed that he should accompany the teachers to the shore; and, apparently delighted with the proposition, with hasty steps he descended the ship's side into his canoe, under a pretence of throwing out the water; but, finding himself once more safely seated in his own little bark, he untied the rope and paddled away as if for his life, not staying even to gaze upon the dangers he had escaped. Thus our hopes were again blasted. In a consultation upon the subject with the teachers, Papeiha said to us that he should have no objection to land among them. There being no openings in the reef, through which the boat could pass to the shore, with a readiness and devotedness that heightened him in the estimation of every one present, he offered to leap into the sea, and swim through the surf. Being accounted for his daring exploit, he went into the boat, and, on reaching the reef, which extended but a few yards from the shore, he perceived that the natives were all armed, some with stones in their slings, and others with their spears poised, ready in a moment to defend their island against the expected invasion. Papeiha addressed them, saying, that we were peaceably disposed, and that he was coming on shore; but unless they would tie their spears in bundles with their slings, he would not venture among them. They immediately did as he proposed, when this devoted man dived into the sea, and was born on the top of a billow to the shore. Encouraged by his kind reception, he stated to the chiefs and the assembled multitude who we were, and what was the object of our visit; and also informed them that we had with us two teachers and their wives, whom it was our wish to settle among them. They told him that they should be glad to receive instruction, and requested that he would go to the vessel, and return with the teachers immediately. Papeiha accordingly came off, and informed us of all that had taken place; stating, at the same time, that he thought they were an inoffensive people, and that no danger was to be apprehended from them. Some property was immediately put into the boat; and two teachers, with their wives, attended by our veteran pioneer, went to the shore.

By the time of their return, the natives had unloosed their spears, and again presented a formidable appearance, but, upon being desired to bind them up, as they had done before, they did so, and our people landed. No sooner had the teachers reached the shore, than there was a general seizure of their persons and property. One of them had a saw, which the natives grasped, broke into three pieces, and tied to their ears as ornaments. A box of bonnets,

intended as presents for the chief's wives, was dragged through the water. Of their bedsteads, one took one post, another another, and ran off with their booty. A number of bamboos of cocoa-nut oil were landed, which they poured so profusely on each other's heads, that it streamed down their bodies till they glistened as they stood in the sunbeams. Among other things, there were two pigs, animals they had never seen before. These were taken by a chief, who, casting off his own garments, decorated the pigs in the insignia of chieftainship, and sent them into the presence of their majesties, the gods. But what completed the catastrophe was their conduct to the poor females, the teachers' wives, whom they carried into the woods, and were proceeding to treat with great brutality, when, terrified at the report of a small cannon which we fired off from the vessel, they ran away. We immediately sent the boat, and brought our people off to the vessel; and certainly their appearance was truly deplorable. Their hats and bonnets had been torn from their heads: they had been dragged through water and through mud, and their shirts and gowns were hanging in ribands about them. Papeiha upbraided the chief with his perfidious conduct in inviting them on shore, and then suffering them to be ill-treated. He told him, also, that they, like himself and his people, were formerly ignorant of the true God, and the way of salvation by Jesus Christ; but that Christians from England had come to instruct them, and that now they were desirous of imparting the knowledge of the same precious truths to others. The chief wept, and assured him of his sorrow; but stated, that, in his island, "all heads being of an equal height," his influence was not sufficient to protect them; and therefore, much as he himself wished them to stay, he would rather they did not come on shore again. The chief, it must be allowed, did everything in his power to protect them, and succeeded in rescuing one of the females when in the extremity of peril. The husbands, being thrown and held down by the natives, were prevented from rendering any assistance to their wives; and our valuable Missionary, Papeiha, nearly lost his life, for they put a tiputa* over his head, and commenced twisting it for the purpose of strangling him; but happily he had the presence of mind to introduce his hand into the aperture, which preserved his throat.

Thus our pleasing anticipations were frustrated, and our poor people suffered "the loss of all things," in attempting to introduce the Gospel into Mangaia.

We left the island with feelings of deep regret, but resolved to embrace the first opportunity of sending two single men, who, we had every reason to hope, would suffer no other inconvenience than the loss of their property. Accordingly a few months after our return to Raiatea, as the Deputation intended to touch at

* The tiputa is, like the Spanish poncho, a piece of cloth about three quarters of a yard wide and three yards long, with a slit in the centre, through which the head is put, so that the garment hangs down before and behind.

Mangaia on their way to New South Wales, it was determined that some native teachers should accompany them. Davida and Tiera, two unmarried members of the church at Tahaa, offered their services to carry the Gospel to that island, and, on reaching it, these two devoted men, as Papeiha had done before them, leaped into the sea and swam to the shore, taking nothing with them but the light dresses which they wore, and a portion of the New Testament in the Tahitian language, which was carefully wrapped up and tied upon their heads. Contrary to expectation, they were kindly received, an afflicting dispensation of Providence having very much subdued the violent spirit of the people, and prepared the way before them; for, soon after our visit, a disease broke out which proved exceedingly fatal; the infant and the aged, the chieftain and the peasant, falling alike beneath its deadly influence. Ascribing this calamitous visitation to the vengeance of the "God of the strangers," whom they had ill-treated, they collected all the property which had been taken from us, and cast it into an immense cavern in one of the mountains; making a vow to "the God of the strangers," that, "if he would suspend the execution of his vengeance, and conduct his worshippers again to their island, they would receive them kindly, and give them food to eat."

Thus again we had the pleasing task of recognising the timely interposition of an all-wise and overruling Providence, adapting the means he employs to the circumstances of the people whose minds are to be influenced. And it must be allowed that the event just narrated was calculated to produce as powerful an impression upon the minds of such a people, as if they had been the eye-witnesses of a miraculous display of Divine power.

CHAPTER VI.

Visit to Atiu—Conversion of the King—The power of Scripture Truth—The Discovery of Mauke—Introduction of Christianity into it and Mitiaro—Lord Byron's Testimony—Regard to the Sabbath-day by a Native Crew—Go again in search of Rarotonga.

On leaving Mangaia, we steered for Atiu. To this island, our brother Missionary, Mr. Ormond, had sent two teachers, some two or three months before our arrival. We found them in a most pitiable condition, having been stripped by the natives of every article of property, suffering exceedingly from hunger, and much disheartened by their want of success. We had not been long near the island, when we perceived a large double canoe approaching us, in the centre of which, on an elevated stage, was seated the principal chief. His person was tall and slender, and his aspect commanding. He was clothed in a white shirt, having a piece of Indian print girt around his loins; his long and beautiful black hair hung gracefully over his shoulders, or waved in the passing breeze,

as, with the motion of his body, he kept time to the rowers. We gave him a hearty welcome on board. Our friend from Aitutaki was so full of zeal for the conversion of his brother chieftain, that as soon as he reached the deck he led him away from us, and commenced his work by informing him that the maraes of Aitutaki were demolished, the great idols burnt, and the smaller ones on board the ship, to be conveyed to Raiatea, the island from which the teachers came who had instructed him. To this he added, that a large white house made of "toka tumu," burnt or roasted stone, had been erected, and dedicated to the worship of Jehovah, who was the only true God. "All our offerings to our false gods," continued this now Christian chief, his countenance gleaming with animation as he spoke, "cannot procure us pardon: but God has given his Son Jesus Christ to die for us, and through Him mercy is bestowed. I am come," said he, "to advise you to receive the good word. Our gods were one formerly, mine are now all abandoned, many of them destroyed; let us both worship one God again, but let it be the true God." In confirmation of his statements, he led the astonished chieftain into the hold of the vessel, and exhibited to his view their once dreaded, and, as they imagined, powerful gods, which were lying there in degradation. By some circumstance, which I do not now recollect, this chief was induced to remain on board during the night, and the following day, being Sabbath, he attended worship. In the course of my address, I read and commented upon what is said by David and Isaiah in reference to idols. The mind of Roma-tane was powerfully impressed by these vivid representations of the folly of idolatry, especially by the words, "with part thereof he roasteth roast, and is satisfied: and the residue thereof he maketh a god, and worshippeth it, and prayeth unto it, and saith, Deliver me, for thou art my god." Nothing could be better calculated to make an impression on the mind of an intelligent South Sea islander than these inimitable verses of inspired truth; indeed, the effect is likely to be far greater than that produced on the mind of an English reader. The natives have two words not very much unlike, but expressive of opposite ideas,—*moa* and *noa*, the *moa* meaning sacred, and *noa* the very reverse of sacred. All that pertains to the gods is the superlative of *moa*; and all that pertains to food, and the cooking of food, the superlative of *noa*. The idea now, for the first time, darted, with irresistible force into the mind of Roma-tane; and he perceived at once the excessive folly of making a god and cooking food from one and the same tree; thus uniting the two opposite extremes, the *moa* and the *noa*. The astonished chief appeared for some time lost in wonder. At length he retired and spent the whole of the night in conversation with the teachers and chiefs from Aitutaki about the wonderful truths he had heard, frequently rising up, and stamping with astonishment that he should have been deluded so long, and expressing his determination never again to worship his idol gods.

"Eyes, it is true," said he, "they have, but wood cannot see; ears they have, but wood cannot hear."

Very early the following day, the teachers came to us with this pleasing intelligence; and, in a subsequent conversation with the chief, he expressed to us his full determination to demolish his maraes, to burn his idols, and to commence immediately erecting a house for the worship of Jehovah. We proposed that he should accompany us to the Society Islands; to which he objected, saying, that he should not go under the same favourable circumstances as his brother chief from Aitutaki; besides which, he wished at once to commence the good work, and expressed a desire to purchase an axe from us, with which to cut down trees for the posts of "God's house." The chief was now in haste to leave us; but, having heard that there were two small islands in the vicinity of Atiu, one of which was unknown to Europeans, we determined to go in search of them; and, learning that Roma-tane was the chief, we proposed that he should accompany us, and use his influence in procuring a favourable reception for the teachers who were repulsed from Mangaia. In addition to this motive, we thought that a few days' further intercourse with us might prove beneficial to our new convert, and were therefore glad when he acceded to our proposal. The first evidence which he gave of his sincerity was an authoritative command that no person should cut and scratch their heads and faces on account of his absence; which they commonly do, under such circumstances, with sharp stones and sharks' teeth.

On our arrival at *Mitiaro* the king sent for the resident chief of the island, to whom he stated that the object of his visit was to exhort him and the people to burn the maraes, abandon the worship of their gods, and place themselves under the instruction of a teacher whom we were about to leave with them, and who would teach them the word and worship of the true God, Jehovah. He wished, moreover, that the house they were erecting for himself should be converted into a house of prayer, under the direction of the teacher. The people listened with astonishment, and inquired if the gods would not be all enraged, and strangle them. "No," replied the king, "it is out of the power of the wood, that we have adorned and called a god, to kill us." "But," said one, must we burn "*Tarianui*?" or Great Ears.* "Yes," replied the king, "commit him and all the evil spirits to the flames." He then requested them to behave with kindness to Tana, the teacher, and give attention to his instructions. Having asked the king if he would not come to the celebration of the great festival which he had ordered them to prepare, he replied that he should, but that it would be on different business. "I shall come," said the chief, "to behold your steadfastness in this good work, and your kindness to the teachers you have received."

* The name of a god of which the king himself was the priest.

Having been graciously prospered to the utmost bounds of our expectation at *Mitiaro*, we proceeded, with grateful hearts and excited expectations, in search of *Mauke*, which we succeeded in finding without much difficulty, the chief having directed us correctly. On arriving at this island, the king conducted the teacher and his wife to the shore. Tararo, the chief, with a number of the people, were waiting on the beach to welcome their king. The first words he uttered as he leaped on shore were, "I am come to advise you to receive the word of Jehovah, the true God, and to leave with you a teacher and his wife, who will instruct you. Let us destroy our maraes, and burn all the evil spirits with fire: never let us worship them again. They are wood, which we have carved and decorated, and called gods. Here is the true God and his word, and a teacher to instruct you. The true God is Jehovah, and the true sacrifice is his Son Jesus Christ." He exhorted them also to erect a house in which to worship the true God, and to be diligent in learning his good word. After the astonishment produced by the king's address had subsided a little, the natives replied, that, as he assured them it was a "good word and brought salvation," they would receive it, and place themselves under the instruction of the teacher. Roma-tane then invited the principal chief Tararo and his wife to attend family worship that evening, to which they consented. After this they inquired of the king when they might expect him at the great festival which they were preparing for him; and at another, called *Takurua*, at which the most obscene ceremonies were performed. He replied, "all those infamous customs, connected with the worship of their false gods, should now be abandoned; but that he would visit them again, to behold their steadfastness in the good word." After this he exhorted the people to behave kindly to Haavi and his wife, and to supply them with plenty of food. He then gave them a new house, which had been erected for himself, shook hands with them affectionately, and came on board the vessel. Were three islands ever converted from idolatry in so short a time! so unexpectedly!—islands almost unknown, and two never before visited by any European vessel! In, as it were, one day, they were induced to consent to the destruction of objects which former generations had venerated, and which they themselves looked upon as most sacred.

It is a pleasing reflection, that the very first vessel which visited the islands of *Mitiaro* and *Mauke* carried to them the glad tidings of salvation. In this people the words of the Psalmist have a striking fulfilment: "As soon as they hear of me, they shall obey me; the strangers shall submit themselves unto me." The sun had risen with his wonted splendour, gilding the eastern heavens with his glory; and little did the inhabitants of *Mauke* and *Mitiaro* imagine, that before he retired beneath the horizon in the western sky, *Ichabod* would be written upon the idolatry of their ancestors.

How sudden and unexpected, at times, are the gifts of a bountiful Providence! How unlooked for, unsought, the communications of God's mercy! The king of Atiu came on board of our vessel to gratify his curiosity, and was at that time a bigoted idolater, having even threatened to put the teachers to death; but was induced to embrace the truth himself—to use his influence in overthrowing the superstitions of ages in two islands—and then to return to his own with a full determination to do the same there. Could we be restrained from exclaiming, "It is the Lord's doing, and it is marvellous in our eyes?" Our troubles at Mangaia were forgotten in the joy we now experienced, and the present failure at that island was compensated by the abundant success which attended us here.

The next vessel which visited Mauke was his Majesty's superb frigate, the *Blonde*, commanded by the Hon. Captain Lord Byron, who had just conveyed the bodies of the deceased chiefs of the Sandwich Islands to their own country. From the published narrative of that voyage I present the following extract:—

Extract from the Voyage of H. M. Ship Blonde, Captain the Right Hon. Lord Byron, Commander.

"On the 8th of August, to our great surprise, land was descried from the mast-head; and, as it was uncertain, from its position, whether it was one of the islands discovered by Captain Cook, we bore up for it. A boat was lowered, and Mr. Malden, with a reconnoitring party, proceeded towards the shore, with strict injunctions, however, to be very cautious in endeavouring to ascertain the disposition of the natives, before he attempted to land among them. On our approaching the island, we attempted, by signs, to induce a man to swim off to the boat; this he naturally enough refused to do; but, from his gesticulations, we understood that there was no landing-place there; yet on the other side of the island we should find one.

"Next morning we proceeded to the lee-side of the island, and, perceiving several canoes coming off to us, we lay-to for them. The first that reached us was a single man, whose costume soon convinced us that we were not the first visitors of this solitary place. He wore a straw hat, shaped like a common English hat; and, besides his *maro*, or waist-cloth, he wore a cloak of *tapa*, of the same form with the South American poncho. While we were questioning our visitor, another canoe of very singular construction came alongside of us. Two persons, who, by their dress and appearance, seemed to be of some importance, now stepped on board, and, to our great surprise, produced a written document from that branch of the London Missionary Society settled at Otaheite, qualifying them to act as teachers in the island of Mauke. They were very fine-looking men, dressed in cotton shirts, cloth jackets, and a sort of petticoat of very fine mat, instead of trousers.

"They were much astonished at everything they saw on board the frigate, though it ap-

peared they were not ignorant of the use of guns and other things; but they evidently had never seen so large a vessel. The galley-fire, and the players on wind instruments in the band, seemed to surprise and delight them more than anything. Our bread they ate, after smelling it; but it is impossible to describe their faces of disgust on tasting the wine.

"As soon as their curiosity was satisfied, we determined to avail ourselves of their local knowledge as guides, and to go on shore. We embarked in two boats, taking one of the Missionaries in each; but we found the surf on the beach so violent that we got into the natives' canoes, trusting to their experience for taking us safely through: this they did with admirable dexterity; and our passage in the canoes convinced us that no boat of ours could have effected a landing. When we arrived, it appeared as if the whole male population had assembled to greet us; the only two women, however, were the wives of the Missionaries, decently clothed from head to foot. Each individual of this numerous assembly pressed forward to shake hands, and seemed unhappy till this sign of friendship had passed: this ceremony being over, they conducted us towards their habitations, which were about two miles inland. Our path lay through a thick shady wood, on the skirts of which, in a small open space, two handsome canoes were building. They were each eighty feet long; the lower part, as usual, of a single tree, hollowed out with great skill. The road was rough over the fragments of coral, but it wound agreeably through the grove, which improved in beauty as we advanced; and at length, to our surprise and pleasure, terminated in a beautiful green lawn, where were two of the prettiest white-washed cottages imaginable—the dwellings of the Missionaries.

"The inside of their dwellings corresponded with their exterior neatness. The floors were boarded: there were a sofa and some chairs of native workmanship; windows, with Venetian shutters, rendered the apartments cool and agreeable. The rooms were divided from each other by screens of *tapa*, and the floor was covered with coloured varnished *tapa*, resembling oil-cloth. We were exceedingly struck with the appearance of elegance and cleanliness of all around us, as well as with the modest and decorous behaviour of the people, especially the women.

"After partaking of the refreshment offered us by our hostess, which consisted of a baked pig, bread-fruit, and yams, we accompanied the Missionaries to their church. It stands on rising ground, about four hundred yards from the cottages. A fence composed of the trunks of coca-nut trees surrounds the area in which it stands. Its form is oval, and the roof is supported by four pillars, which bear up the ridge. It is capable of containing two hundred persons. Two doors and twelve windows give it light and air; the pulpit and reading-desk are neatly carved and painted with a variety of pretty designs, and the benches for the people are arranged nearly round. Close to the church is

the burying-place, which is a mound of earth covered with green sward; and the whole has an air of modest simplicity, which delighted no less than surprised us."

After giving a short account of the introduction of Christianity among this interesting people, the writer proceeds:—

"Thus, in one day, and that the first in which a vessel from the civilised world touched there, the superstitions of ages were overturned, and the knowledge of the true God brought among a docile, and, generally speaking, innocent people.

"On our return to the beach, one of the missionaries accompanied us. As we retraced our steps through the wood, the warbling of the birds, whose plumage was as rich as it was new to us—the various-tinted butterflies that fluttered across our path—the delicious climate—the magnificent forest-trees—and above all, the perfect union and harmony existing among the natives—presented a succession of agreeable pictures which could not fail to delight us."

I called at the island shortly after the visit of the Blonde. The Missionaries and people spoke with gratitude and delight of the kindness shown to them by Lord Byron and other gentlemen, while they exhibited the valuable presents which had been received from their generous visitors.

The work at Atiu was equally rapid. Messrs. Tyerman and Bennet were the next visitors to that island; and the first intelligence they received on approaching it was, that the whole population had renounced their idols, and had built a large chapel. This great work had been accelerated by the arrival of a boat of mine, which had been sent to Tahiti, to communicate the painful intelligence of the death of Mrs. Threikeld, the wife of my excellent coadjutor. She arrived in safety at Tahiti, but, on her return to Raiatea, lost her way; we therefore concluded that she had sunk, and that the crew had perished at sea. But in this we were happily mistaken; for, after having been driven about the ocean for six weeks, during which time they suffered exceedingly from hunger and thirst, they reached Atiu. Here, by the attention of their brethren the teachers, and the hospitality of Roma-tane, they soon regained both flesh and strength. Several of them immediately united with the teachers in preaching the Gospel and instructing the people: the effect of which was, that the remaining half of the population, till then unconverted, believed, and cast away their idols. "Now we know," said many, "that this religion is true; for these people could not have come here to deceive us; they were driven by the waves of the ocean, and, behold, they have their books with them; and the God to whom they prayed has preserved them." Here, again, we have another striking indication of an overruling Providence, and are shown how distressing events are often made subservient to God's designs of mercy: "His ways are past finding out." The crew in this boat would, in

all probability, have perished, had it not been for a little pot of rice, which a friend had sent to Mrs. Williams. They had exhausted all their food, and long before had drunk every drop of water; when they divided out the rice, and ate it, a grain at a time, moistening their mouths, by dipping the fibrous husk of the cocoa-nut in oil, and thoroughly masticating it. They spent their time in reading the Scriptures, singing hymns, and praying to God to preserve them from perishing by famine, or being drowned in the ocean. So great was the regard they paid to the Sabbath that the individual who had charge of the boat informed me, that on one occasion a large fish continued near them for a considerable time, which they could easily have caught; but, although nearly famished they held a consultation whether it was right for them to take it, and determined "that they would not catch fish on a Sabbath-day." God graciously heard their prayers; conducted them to Atiu; rendered them useful there, and afterwards restored them to their relatives and friends. I mention this circumstance to show the tenderness of their consciences, and not as approving of the ignorance in which it originated. Had they known the meaning of the Saviour's words, "I will have mercy, and not sacrifice," they would of course have taken the fish.

A variety of interesting little incidents occurred at Mauke and Mitiaro, where the natives had never before seen Europeans, or European animals. The simple-hearted inhabitants were much astonished at our appearance, took hold of our hands, smelt us, turned up our sleeves, examined us most minutely, and, being delighted with the whiteness of our skin, concluded that we must be very great chiefs.

When the boat was put into the sea, they involuntarily shouted, "It will upset! it will upset! it has no outrigger!" On seeing the goats, they called to their companions to come and look at the wonderful "birds with great teeth upon their heads." These innocent expressions of ignorant astonishment, with others too numerous to mention, show the impression made upon a barbarous people by their first intercourse with civilised man. Our fish-hooks they looked upon with ineffable contempt; and, placing them beside the thick hooks made from cocoa-nut shells, pearl-shells, and wood, exclaimed, "If the fish break these that are so thick and strong, alas! for such slender things!"

We had still one more island to seek; and, finding Roma-tane exceedingly intelligent, we inquired of him if he had ever heard of Rarotonga. "Oh, yes," he replied; "it is only a day and a night's sail from Atiu; we know the way there." This information delighted us; but, when we inquired the position in which it lay, he at one time pointed in one direction, and at another in quite the opposite. But this was soon explained; for the natives, in making their voyages, do not leave from any part of an island, as we do, but, invariably, have what may be called starting-points. At these places

they have certain land-marks, by which they steer, until the stars become visible; and they generally contrive to set sail so as to get sight of their heavenly guides by the time their land-marks disappear. Knowing this, we determined to adopt the native plan, and took our vessel round to the "starting-point." Having arrived there, the chief was desired to look to the land-marks, while the vessel was being turned gradually round, and when these ranged with each other he cried out, "That's it! that is it!" I looked immediately at the compass, and found the course to be S.W. by W.; and it proved to be as correct as if he had been an accomplished navigator. I mention this circumstance, because I think it of universal importance to all persons, in every scientific or other expedition, who seek information from natives, to allow them to communicate it in their own way. I was struck a few days ago, in reading the address of R. King, Esq., the surgeon of the Northern Expedition, with the statement "That the expedition had failed to derive advantage from the information of the natives, by perplexing them with questions, and presenting doubts, instead of allowing them, with charcoal, to draw a rough chart upon a piece of board," &c. So it was with us; and, had we not adopted the method we did, in all probability Rarotonga would have been unblest with the knowledge of salvation to the present day.

When we had accomplished all we could at Atiu, a large double canoe came off for our interesting guest, to whom we presented an axe or two, "to cut down trees for posts for the house of God," with some other useful articles. He then took an affectionate farewell of us, seated himself upon his elevated stage, beat time to the rowers, and hastened on shore to carry the important purposes of his mind into execution;—not, as he came on board, a bigoted idolater, but a convert to the truth.

CHAPTER VII.

Rarotonga discovered—Pleasing and distressing Incidents there—Papeiha's devoted Conduct—Conversation between a Native Sailor and the King—Remarkable Incident of a Heathen Woman—Return Home—Exhibition of the Idols—Native Speeches, &c.

AFTER leaving Atiu, we were baffled and perplexed for several days by contrary winds. Our provisions were nearly expended, and our patience all but exhausted, when, early in the morning of the day on which we discovered the island, the captain came to me, and said, "We must, Sir, give up the search, or we shall all be starved." I replied, that we would continue our course till eight o'clock, and, if we did not succeed by that time, we would return home. This was an hour of great anxiety; hope and fear alternately agitated my mind. I had sent a native to the top of the mast four times, and

he was now ascending for the fifth; and when we were within half an hour of relinquishing the object of our search, the clouds which enveloped its towering heights having been chased away by the heat of the ascending sun, he relieved us from our anxiety by shouting "*Teie teie, taua fenua, nei!*" Here, here is the land we have been seeking! The transition of feeling was so instantaneous and so great, that, although a number of years have intervened, I have not forgotten the sensations which that announcement occasioned. The brightened countenances, the joyous expressions, and the lively congratulations of all on board, showed that they shared in the same emotions; nor did we fail to raise our voices in grateful acknowledgement to Him who had graciously "led us by a right way."

It would be pleasant to linger here, and to describe the varied feelings we experienced, as the lovely island unveiled its beauties to our view. The high mountains, the rocky eminences, and the luxuriant valleys, called forth our admiration; the recollection of the degraded state of the inhabitants extorted the tear of sympathy; while the doubtful nature of our reception awakened intense solicitude. We "wondered and held our peace, to wit, whether, the Lord would make our journey prosperous or not."

On reaching the island, the canoe we purchased at Aitutaki was sent on shore, with one of the natives of Rarotonga, Vahineino, and Papeiha. Meeting with a most favourable reception, a consultation was immediately held with an immense assemblage of the natives, under the shade of a grove of *Temanu* trees; when the teachers stated the object of our voyage, informed the people of the renunciation of idolatry at the various islands we had visited, and added, that we had brought their own people from Aitutaki, with Christian teachers, whom it was our wish to leave at their island, to instruct them in the knowledge of the true God, and the way of salvation, by his Son Jesus Christ. All appeared delighted, and the king determined to come on board and conduct them to the shore.

We gave him a most cordial welcome, and introduced to him his people; among whom was his own cousin. He was particularly delighted to see her; they rubbed noses most cordially, and fell on each other's neck and wept. After much interesting intercourse, it was arranged that the teachers, with their wives, the natives of Rarotonga, and Papeiha, should accompany the king on shore. They did so; and we stood off for the night, rejoicing and praising God for all the delightful and important events of the day.

The king, whose name is Makea, is a handsome man in the prime of life, about six feet high, and very stout; of noble appearance, and of a truly commanding aspect. His complexion is light; and, at the time of which I write, his body was most beautifully tattooed, and slightly coloured with a preparation of turmeric and ginger, which gave it a light orange tinge, and,

in the estimation of the Rarotongans, added much to the beauty of his appearance.

Early on the following morning the teachers, with their wives, came off to the vessel; and, to our surprise and deep regret, gave us an account of the terrible treatment the females had experienced during the greater part of the night, who exhibited their tattered garments in confirmation of their tale of woe. It appears that a powerful chief, who had conquered the principal part of the island, had come with a large retinue, for the purpose of taking one of the female teachers as his wife. He had already nineteen, and the teacher was to have been the twentieth, and the chief of the seraglio. Tapairu, the cousin of Makea, who was a person of influence, and a woman of great intrepidity, argued, wept, and even fought for the preservation of those from whom she had received so much kindness; and to her alone, under God, may we attribute the deliverance on that trying occasion. All the chiefs were anxious that the teachers should remain, affirming that it would be very good for the men to teach them the word of God; and for the chiefs to have their wives.

These statements will give the reader some idea of the licentiousness of heathenism, as it exists before one ray of Christian light has beamed upon its darkness. It so outrages all decency, that the heart is hurried away in horror and disgust from the contemplation of the deep moral degradation into which our race is sunk.

Discouraged by the reception we had met with, we were about, for a time, to abandon this inviting field of labour, when our excellent friend Papeiha, instead of uniting with us in useless regrets, offered to remain alone at Rarotonga, provided we would send a coadjutor, whom he named, from Raiatea. We rejoiced in the proposition; and, leaving his property in the vessel, after taking an affectionate farewell of us, this truly devoted man got into a canoe and went on shore, carrying nothing with him but the clothes he wore, his native Testament, and a bundle of elementary books. The two men and four women natives of Rarotonga, whom we had brought from Aitutaki, had all embraced Christianity some time before, and promised steadfastly to maintain their profession among their heathen countrymen. Thus Papeiha was not left desolate, but surrounded by a little company who were ardently attached to him, and who were indebted to his instructions for all they knew of the religion of the Gospel. We left him with a prayer that his little flock might become the germ of a Christian church in Rarotonga, and that by their instrumentality the incorruptible seed of the Word might be scattered throughout its numerous population. Nor were we disappointed; for, by the time Tiberio, Papeiha's colleague, arrived, which was about four months after our departure, he and his little band had received many additions to their number. And when our esteemed friends, Messrs. Tyerman and Bennet, visited the island, which was but little more than a year after its

discovery, the whole population had renounced idolatry, and were engaged in erecting a place of worship, six hundred feet in length!

To this speedy and delightful result of our labours, the various conversations which our people had held with the natives may, in a great measure, have contributed. Our native sailor, Faaori, who was the bearer of the message from Aitutaki, was busily employed during the whole of our stay in hearing and answering their questions. One inquired of him where *Taimoana*, the great drum, was, which the two priests, *Paoauri* and *Paoatea*, took to Raiatea? Another demanded, "Why did you Raiateans kill those men, whose death induced the gods to remove our island to its present situation?"* The king was anxious to know where great Tangaroa was. Faaori replied "He is burned, and we shall never worship him again." He then asked if many of the people were not strangled by the gods in anger; and was assured that not a single individual was hurt. The king then inquired who burned the gods,—the Cookees,† or Tamatoa and his people? Faaori told him that the Cookees had taught them the folly of idolatry, and had given them instruction in the word and worship of Jehovah, the true God, and that they themselves destroyed the marae and burned the gods. The king inquired of Faaori who was the first man, according to the Cookees' account? He replied, Adam. The people affirmed that it was Tiki. Faaori then asked them who was the first woman? they answered, Tiki's wife. He inquired of them where she had come from? To this question they could give no answer. He then told them the first woman's name was Eve, and that she was a rib taken out of the first man that Jehovah made. They inquired how that was possible? He informed them that God caused a deep sleep to fall upon the first man, and took out a rib, of which he made the first woman. This was all new to them, and they listened with intense interest to his statements—many exclaiming, "Perhaps this is truth." They then asked whether the bodies of those who embraced this Word would die? Faaori told them that the body would die, but that the soul was described in the word of God as of the greatest value, and that the souls of all who believed in Jesus Christ would live for ever. Having inquired how the Raiateans acted in war, he informed them that, while in the service of Satan, they were exceedingly cruel to each other; that women were barbarously treated, and that children had skewers run through their ears, and were strung together; but that now they had ceased to fight, and, instead of being pierced with spears, or beat to death with the clubs of the warriors,

* This evidently shows that the Rarotongans have the same traditions as the Raiateans; and, by the variety of information they possessed relative to the Society Islands generally, but most especially Raiatea, that being the grand emporium of idolatry, it is certain that at some former period more frequent communication must have existed between the islanders.

† A name given by the natives to all English people, from their having heard of Captain Cook.

they died in peace in their own habitations, surrounded by their friends.

"And," continued this useful man, "out of pure compassion, we have come to bring these blessings to you, before you entirely destroy each other by your wars, and the worship of your infamous gods." The natives then asked Faori what the "*tuetue*" was? As he did not comprehend this, they knelt down, shut their eyes, and began to mutter; when he understood their meaning, and informed them that it was prayer, and that, while they were ill-treating the teachers, they were praying to God Jehovah to change their hearts, and incline them to receive the word of salvation.

But perhaps the following most remarkable circumstance may have contributed in no small degree to induce the people thus speedily to embrace the truth:—A heathen woman had, by some means or other, been conveyed from the island of Tahiti to Rarotonga, and on her arrival she informed the Rarotongans of all the wonders she had seen; stating that *they* were not the only people in the world; that there were others entirely white, whom they called Cookees; that Captain Cook had been to her island; and that, subsequently to his visit, the servants of Jehovah, and Jesus Christ, the white man's God, had come and were still residing there; that at her island they had ceased to use stone axes for hewing their trees, for those servants of Jehovah, and others, had brought sharp things which they called *opaki*, with which they could cut them down with the greatest facility; that they had also ceased to use human bones as tools for making canoes and building houses, for the same people had brought them sharp hard things, with which they could effect their work with far greater ease; that their children did not now cry and scream while they had their hair cut, as they formerly did, when it was performed with sharks' teeth, for the Cookees had brought them bright things, which were so sharp that the operation afforded pleasure rather than pain; and that they had no need now to go down to the water to look at themselves, because these wonderful people had brought them small shining things, which they could carry about with them, and in which they could see themselves as plainly as they could see each other. These, with a variety of other "*mea tu ke*," or very strange things, which this heathen female told the astonished inhabitants of this secluded garden of the ocean, excited so much interest, that the king, Makea, called one of his children "*Tehovah*," (Jehovah,) and another "*Teetetry*" (Jesus Christ). An uncle of the king, who we hope at this time is a truly good man, erected an altar to Jehovah and Jesus Christ, to which persons afflicted with all manner of diseases were brought to be healed; and so great was the reputation which this marae obtained, that the power of Jehovah and Jesus Christ became great in the estimation of the people.

With grateful hearts we now turned our faces homewards; where, after eight or ten days' sail, we arrived in safety. And, as other warriors feel a pride in displaying the trophies of their

victories, we hung the rejected idols of Aitutaki to the yard-arms and other parts of the vessel, entered the harbour in triumph, sailed down to the settlement, and dropped anchor amidst the shouts and congratulations of our people.

On the following Friday evening the idols were suspended about the chapel, the chandeliers of which were lighted up as before. Service was commenced by singing, in the native language, the Jubilee Hymn, "*Faato 'tu*," "Blow ye the trumpet, blow," &c. Having given a brief outline of the voyage, the chiefs from Aitutaki were introduced to the assembly; when several addresses were delivered by the natives, of which the two following are specimens:—

"This, dear friends," said Tuahine, "is not the first day of my joy. These *varua ino* were seen through the telescope, while hanging to the yard-arms of the vessel, as she entered the harbour. Behold! we now see them hanging here. There are some things we term the poison of the sea; these idols hanging here were the poison of the land, for both body and soul were poisoned by them. But let us rejoice, their reign is over. We did not think that they would have been obtained so soon."

Addressing himself to the regardless and unconverted portion of the assembly, he said:—

"Behold! these are still your gods, although you do not acknowledge them;" and then he exhorted them, earnestly and affectionately, to turn to Jesus, by whose power alone these idols were conquered. "And how," added he, "can you resist his power? The gods of wood are food for the fire, but the God without form is beyond your strength: his head cannot be reached! These gods are conquered; but the invisible God will remain for ever. The idols now hanging in degradation before us were formerly unconquerable; but the power of God is gone forth, by which men become Christians, and savages brethren in Christ."

A second arose and said:—

"We have been praying that God would exert his power, and cause his word to grow, that his good kingdom might come; and now, behold every man, with his own eyes, may see the effects of that power. These idols have not been obtained by spears clotted with human blood, as formerly; no guns, no clubs, no other weapon but the powerful Gospel of our Lord Jesus Christ. Formerly all was theirs, pigs, fish, men, women, and children; and now, behold them suspended in contempt before us! This is not the commencement of our joy. We saw the idols hanging about the vessel, and gladness sprang in our hearts. They called our ship the ship of God, and truly it was so, for it carried the Gospel to distant lands, and brought back the trophies of its victory. Does praise grow in every heart? Is joy felt by all? Then let us not only rejoice that 'devils are subject to us, but also that *our* names are written in the book of life.'"

I obtained from the chief of Aitutaki a short account of the relics of idolatry. Twenty-five of these I numbered, and transmitted, with their

names and history, to the deputation then at Tahiti; six others were sent to England, and many of them are now in the Missionary Museum. The following selection may give the reader a general idea of the whole:—

No. 2. An idol named *Te-rongo*, one of the great deities, called a *kaitangata*, or man-eater. The priests of this idol were supposed to be inspired by the shark.

No. 8. *Tangaroa*; the great national god of Aitutaki, and of almost all the adjacent islands. He holds the net with which he catches the spirits of men as they fly from their bodies, and a spear with which he kills them.

No. 15. A rod, with snares at the end, made of the fibres of the cocoa-nut husk, with which the priest caught the spirit of the god. It was used in cases of pregnancy, when the female was ambitious that her child should be a son, and become a famous warrior. It was also employed in war-time to catch the god by his leg, to secure his influence on the side of the party performing the ceremony. (See page 55, No. 2.)

No. 18. *Ruanuu*; a chief from Raiatea, who, ages ago, sailed in a canoe from that island, and settled at Aitutaki. From him a genealogy is traced. He died at Aitutaki, and was deified, as *Te atua taitui tere*, or the conduct or of fleets. The Raiateans have several interesting traditions connected with *Ruanuu*. To this idol was appended an old tattered silk handkerchief, and the foot of a wine glass; both of which were obtained from Captain Cook's vessel, and dedicated to *Ruanuu*, "the god or guide of fleets," for conducting that celebrated navigator to their shores.

No. 25. *Taa*, with his fan, &c.; the god of thunder. When the thunder peals, the natives said that this god was flying, and produced this sound by the flapping of his wings.

While procuring from the chief the descriptions above given, he begged of me to allow the idols to be burned in cooking food, and not sent to England, as they would expose his folly. Pomare, it will be recollected, wished his to be sent, in order "that English people might see what foolish gods Tahiti worshipped."

CHAPTER VIII.

Mr. Bourne's Voyage—Accompanied by Mr. and Mrs. Pitman, with Mrs. Williams and Family, the Author sails for Rarotonga—Dangers experienced in landing—Idols delivered up—Chapel erected—Writing on a Chip; the Wonder it excited—Mr. Pitman's narrow Escape—Books prepared in the Language—A Sabbath at Rarotonga.

THE Hervey group was next visited by my esteemed colleague, Mr. Bourne, who was much delighted with the great progress that had been made at all the islands. He opened several places of worship, and baptized a great number of the natives.

Our friend, the chief of Atia, had performed all that he had promised; and, having completed the chapel, he was employed in erecting for

himself a plastered house, seventy-three feet in length, and thirty in breadth. Just before Mr. Bourne's arrival, the captain of an English whaler which had been at the island, left the following written testimony to the kind attention he had received from the inhabitants:—

"I visited this island for the purpose of obtaining refreshments; and, although in some measure prepared to expect civility, their excessive kindness exceeded my utmost expectations. They appear a mild and inoffensive people, and have no warlike instruments among them. We remained here on Sunday, and never, in any country, saw such attention paid to the Sabbath."

In reference to Aitutaki, Mr. Bourne says:—

"They have built a coral pier, six hundred feet in length, and eighteen feet in breadth. The number of plastered houses in the settlement is one hundred and forty-four, in many of which are bedsteads and sofas. The female teachers have taught the women to make good bonnets. They are diligent in learning, and numbers can read. Family and private prayer is very general. Everything has remained quiet since our last visit; neither war nor rumour of war has been seen or heard, although formerly it was their greatest delight, and the bodies of their slain enemies formed the horrible repast at the conclusion of every engagement."

Respecting Rarotonga, after having given an account of the large congregations to which he preached, the numbers he baptized, and the general progress which had been made, Mr. Bourne observes:—

"Much has been said in Europe concerning the success of the Gospel in Tahiti and the Society Islands, but it is not to be compared with its progress in Rarotonga. In Tahiti, European Missionaries laboured for fifteen long years before the least fruit appeared. But two years ago Rarotonga was hardly known to exist, was not marked in any of the charts, and we spent much time in traversing the ocean in search of it. Two years ago the Rarotongans did not know that there was such good news as the Gospel. And now I scruple not to say, that their attention to the means of grace, their regard to family and private prayer, equals whatever has been witnessed at Tahiti and the neighbouring islands. And, when we look at the means, it becomes more astonishing. Two native teachers, not particularly distinguished among their own countrymen for intelligence, have been the instruments of effecting this wonderful change, and that before a single Missionary had set his foot upon the island. I could not help earnestly desiring the presence of my brother Williams, that, as we shared in the disappointments experienced in our last voyage, we might share the joy which the change that has since taken place is calculated to produce."

By a vessel that touched there some short time after, I received letters from Papeiha and his colleague, stating that they enjoyed uninterrupted prosperity, and expressing a wish that I would come and spend a few months with them, as the work was "so heavy that they

could not carry it." I therefore determined to embrace the first opportunity of doing so.

Mr. and Mrs. Pitman, who were at New South Wales, on their way to the islands, when the Deputation arrived there, resolved, upon the advice and representations of those gentlemen, to settle at Rarotonga. With this intention, on their arrival at the Society Islands, they came to reside with us at Raiatea, to obtain a knowledge of the language, and wait until a companion should arrive from England; the delicate health both of Mr. and Mrs. Pitman rendering it unadvisable that they should proceed there alone. On being made acquainted with our determination to revisit Rarotonga, they gladly embraced the opportunity of accompanying us. After a tedious passage, we landed, on Sabbath, the 6th of May, 1827, amidst the greatest concourse of people I had seen since we left England. In doing so we were exposed to very considerable danger, for there being no proper harbour, we were obliged to get into the boat at a distance of three miles from the shore. The wind was very boisterous, the sea exceedingly rough, and our boat so old and leaky, that Mrs. Williams was obliged to sit in the bottom, baling out the water. We landed, however, in safety amidst the congratulations of the multitude, who had just left the chapel after morning service, and who, compared with what they were when I first visited them, "were clothed, and in their right mind." All the females wore bonnets, and were dressed in white cloth, whilst the men wore clothes and hats of native manufacture. The change thus presented was peculiarly gratifying.

On the following days our communication with the ship was as dangerous as when we landed; and on the third morning we received a letter from the captain, stating, that his vessel had sustained so much injury, that he could remain no longer. Mr. Pitman and myself immediately went on board, got our clothes and a few other things into the boat, wrote a hasty note or two, and left the vessel. We were, however, much appalled at our situation; for we had but two oars; the boat was very deeply laden; the sea was running high; it blew a gale of wind: and we were six or seven miles from the shore. Providentially, a large double canoe, that had been to fetch some natives from the ship, came to our assistance; and, after several hours' hard labour, we happily reached the land. The clothes, flour, and sugar which we obtained, recompensed us for our fatigue, though we were obliged to leave much of our property in the vessel.

I did not intend to have remained more than three or four months at Rarotonga; but, no opportunity being afforded of leaving the island, we continued there a year: and, although peculiarly distressing at the time, we can now clearly see how wisely and graciously it was ordered; for this year, like the preceding, was fraught with events of great importance, in connexion with my subsequent movements for extending the blessings of the Gospel in numerous other islands of the Pacific.

We found the teachers and people just about to abandon the old settlement, a new one having been formed on the eastern side of the island. As the Thursday after our arrival was the day appointed for the removal, we determined not to interfere with this or any other arrangement, until, by a more accurate acquaintance with the affairs of the station, we should be enabled to take the management of the mission into our own hands. On Wednesday afternoon we attended service, when one of the teachers addressed the assembly; after which, the multitude gave us a welcome by a hearty shake of the hand. As there were between two and three thousand of them, and they considering that the sincerity of their affection was to be expressed by the severity of the squeeze, and the violence of the shake, we were not sorry when the ceremony was over, for our arms ached severely for hours after. Early the following morning, with nearly the whole of the inhabitants of the island, we proceeded to the new station, to which we found but little difficulty in getting our things conveyed, as every person was desirous of carrying some part of our property. One took the teakettle, another the frying-pan; some obtained a box, others a bed-post; even the chief himself felt honoured in rendering assistance, and during the journey he ceased not to manifest his admiration of the devices printed upon the articles of earthenware with which he was intrusted, and to exhibit them to the crowd that surrounded him.

A heavy fall of rain had rendered the ordinary road unfit for travelling, or otherwise the walk would have been delightful; but, as the kind people conveyed goods, wives, and children, upon their Herculean shoulders, all delighted with their occupation, the journey was by no means unpleasant.

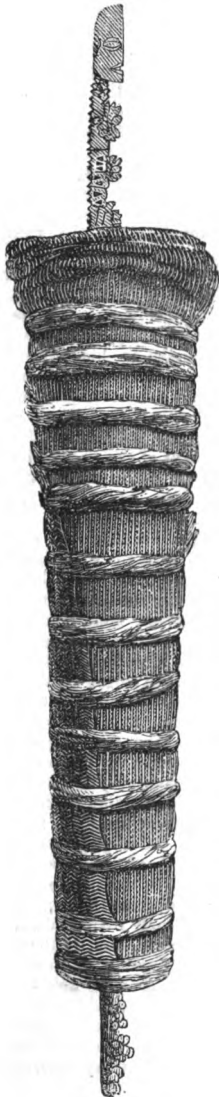
On our arrival, we found that the teachers had very comfortable houses, one of which they most cheerfully gave up to us. A day or two afterwards, they requested us to take our seat outside the door; and, on doing so, we observed a large concourse of people coming towards us, bearing heavy burdens. They walked in procession, and dropped at our feet fourteen immense idols, the smallest of which was about five yards in length. Each of these was composed of a piece of *aito*, or iron wood, about four inches in diameter, carved with rude imitations of the human head at one end, and with an obscene figure at the other, wrapped round with native cloth, until it became two or three yards in circumference. Near the wood were red feathers, and a string of small pieces of polished pearl shells, which were said to be the *manava*, or soul of the god. Some of these idols were torn to pieces before our eyes: others were reserved to decorate the rafters of the chapel we proposed to erect; and one was kept to be sent to England, which is now in the Missionary Museum. It is not, however, so respectable in appearance as when in its own country; for his Britannic Majesty's officers, fearing lest the god should be made a vehicle

for defrauding the king, very unceremoniously took it to pieces; and, not being so well skilled in making gods as in protecting the revenue, they have not made it so handsome as when it was an object of veneration to the deluded Rarotongans. An idol, of which the annexed figure is a correct representation, was placed on the fore-part of every fishing canoe; and when the natives were going on a fishing excursion, prior to setting off, they invariably presented

offerings to the god, and invoked him to grant them success. Surely professing Christians may learn a lesson from this practice. Here we see pagans of the lowest order imploring the blessing of their gods upon their ordinary occupations. Christians, go and do likewise!

On the following Sabbath, a congregation of about four thousand assembled; but, as the house was a temporary building, and would not accommodate half the people, they took their

One of the national idols.



Soul of the idol.



The fisherman's god.

seats outside. This induced us to determine to erect immediately a place of worship. With this view the chiefs and people were convened, and arrangements made for commencing the building; and so great was the diligence with which the people laboured, that, although ill supplied with tools, the house was thoroughly completed in two months. It was one hundred and fifty feet in length, and sixty wide; well plastered, and fitted up throughout with seats. It had six large folding-doors. The front windows were made in imitation of sashes, whilst those in the back resembled Venetian blinds. It was a large, respectable, and substantial edifice; and the whole was completed without a single nail, or any iron-work whatever. It will accommodate nearly three thousand persons.

In the erection of this chapel, a circumstance occurred which will give a striking idea of the feelings of an untaught people, when observing, for the first time, the effects of written communications. As I had come to the work one morning without my square, I took up a chip, and with a piece of charcoal wrote upon it a request that Mrs. Williams would send me that article. I called a chief, who was superintending his portion of the work, and said to him, "Friend, take this; go to our house, and give it to Mrs. Williams." He was a singular-looking man, remarkably quick in his movements, and had been a great warrior; but, in one of the numerous battles he had fought, had lost an eye. Giving me an inexpressible look with the other, he said, "Take that!—she will call me a fool and scold me, if I carry a chip to her." "No," I replied, "she will not; take it, and go immediately; I am in haste." Perceiving me to be in earnest, he took it, and asked, "What must I say?" I replied, "You have nothing to say; the chip will say all I wish." With a look of astonishment and contempt, he held up the piece of wood and said, "How can this speak? has this a mouth?" I desired him to take it immediately, and not spend so much time in talking about it. On arriving at the house, he gave the chip to Mrs. Williams, who read it, threw it away, and went to the tool-chest; whither the chief, resolving to see the result of this mysterious proceeding, followed her closely. On receiving the square from her, he said, "Stay, daughter, how do you know that this is what Mr. Williams wants?" "Why," she replied, "did you not bring me a chip just now?" "Yes," said the astonished warrior, "but I did not hear it say anything." "If you did not, I did" was the reply, "for it made known to me what he wanted, and all you have to do is to return with it as quickly as possible." With this the chief leaped out of the house; and, catching up the mysterious piece of wood, he ran through the settlement with the chip in one hand, and the square in the other, holding them up as high as his arms would reach, and shouting as he went, "See the wisdom of these English people; they can make chips talk! they can make chips talk!" On giving me the square, he wished to know how it was possible

thus to converse with persons at a distance. I gave him all the explanation in my power; but it was a circumstance involved in so much mystery, that he actually tied a string to the chip, hung it round his neck, and wore it for some time. During several following days, we frequently saw him surrounded by a crowd, who were listening with intense interest while he narrated the wonders which this chip had performed.

The life and labours of my esteemed and excellent colleague had nearly terminated, while erecting the chapel in which he has since so long and so successfully preached the Gospel. He and myself had gone, as usual, to mark out and superintend the work, when one of the chiefs requested Mr. Pitman to go and instruct him how to fasten a window-sill; and, while doing so, a man on the thatch, unobserved by him, was dragging up a heavy piece of wood, which slipped, and, falling on Mr. Pitman's head, levelled him to the ground. He was taken up senseless, and conveyed home. I examined the bruise, and was truly grateful to find that no bone was broken, no material injury sustained; for, providentially, the heavy end of the log reached the ground before Mr. Pitman was struck, otherwise his work on earth would have been finished. In mentioning this event to his friends, this devoted servant of Christ says, "Thus it hath pleased the Lord to spare me a little longer in his vineyard. O that my life may be more than ever devoted to his service!"

The first three months which we spent with Mr. Pitman were devoted to the instruction of the people, and in obtaining a more correct knowledge of the peculiarities of their language, with such other information as was necessary to regulate our future proceedings for the welfare of the mission. The people were exceedingly kind to us, and diligent in their attendance at the schools and on all the means of grace. They made, however, but very little progress in reading; and we considered them dull scholars, compared with their sprightly brethren in the Society Islands. Indeed, it was to us a matter of astonishment that not a single person in the island could read, although the teachers assured us they had been unremitting in their endeavours to instruct them. It is true they were teaching them in Tahitian, as it was our wish to extend the use of that dialect as far as possible; but not succeeding, we determined immediately on preparing some books in their own language; and with this view I drew up an elementary work, and translated the gospel of John and the epistle to the Galatians, which were printed a few months after; and, from the moment the people received books in their own dialect, their progress has been so rapid, that, at the present time, there is a greater number of persons who can read at Rarotonga than at any other of our stations; and I may here add, that I think it a circumstance of very rare occurrence that a religious impression is produced upon the minds of a people, except by addressing them in their mother tongue.

From the knowledge we had obtained of the population, the distances of the districts from each other, the difficulty of procuring food, the political divisions of the island, together with the relative influence of the different chiefs, we were convinced of the necessity of having two, and perhaps, ultimately, three distinct stations; and, as we expected to remain at Rarotonga but two or three months longer, it was arranged that we, with the inhabitants of two districts, should return to the former settlement, whilst Mr. Pitman took charge of the new one, which, although but one division of the island, was nearly as populous as the others united. As the settlement to which I was returning had been abandoned for some months, great exertion was requisite to restore it to order. The large chapel was much dilapidated. This, from the circumstances of its erection, was rather an interesting building, but it was destitute of elegance; for, although plastered and floored, and looking exceedingly well at a distance, the workmanship was rough, and the doors were formed of planks lashed together with cinet, which also supplied the place of hinges. One of its most striking peculiarities was the presence of many indelicate heathen figures carved on the centre posts. This was accounted for from the circumstance, that, when built, a considerable part of the people were heathens; and, as a portion of the work was allotted to each district, unaccompanied by specific directions as to the precise manner of its performance, the builders thought that the figures with which they decorated the mares would be equally ornamental in the main pillars of a Christian sanctuary. The building was 250 feet in length, and 40 feet wide.

Having put the settlement in order, and had the chapel repaired, we devoted our energies to the instruction of the people. Their attendance on the means of grace, and the anxiety they evinced to understand the truths of the Gospel, were truly encouraging. At the conclusion of every service, both on Sabbath and other evenings, a great number followed us home, took their seats under the shade of the banana and plantain trees, by which our habitations were encircled, and spent an hour or more in making inquiries respecting the subjects of our address.

Indeed, the manner in which they spent their Sabbaths was deeply interesting. At sunrise they held a prayer-meeting to implore the Divine blessing on the engagements of the day. This they conducted entirely themselves. At nine o'clock the congregation assembled again, when the Missionary performed Divine service, just as it is conducted in England,—prayer being offered, the sacred Scriptures read, and hymns sung in their own beautiful language;* after which, a sermon is preached to them. Prior, however, to the commencement of the service, they met in classes, of ten or twelve families each, and distributed among themselves the respective portions of the sermon which

* The natives sing exceedingly well, and we have taught them most of our most popular tunes. They generally take two, and sometimes three parts of a tune.

each individual should bring away; one saying, "Mine shall be the text, and all that is said in immediate connexion with it;" another, "I will take care of the first division;" and a third, "I will bring home the particulars under that head." Thus the sermon was apportioned before it was delivered. At our more advanced stations, where the New Testament was in the hands of our people, we invariably named passages of Scripture which were illustrative of the particulars under discussion. For instance, if the Missionary was preaching upon the love of Christ, his first division might be to describe the nature and properties of the Saviour's love; and, under this head, if he referred to its greatness, after having illustrated his point, he would desire his hearers, without specifying the verse or verses, to read with attention the third chapter of Paul's Epistle to the Ephesians, where they would find some sentiments applicable to that part of the subject. Opening their Testaments, they would find the chapter referred to, and make a mark against it. A second division might be the unchangeable nature of the Saviour's love; and, having concluded his observations on this, the preacher would desire the congregation to read carefully the eighth chapter of Paul's Epistle to the Romans, where they would find some passages illustrative of that particular. Again, opening their Testaments, the chapter would be sought and marked. Thus we should proceed through the discourse. At a convenient time the respective classes met, and, after commencing their social service with singing and prayer, one of the most intelligent of their number began by inquiring, "With whom is the text?" and proposed a variety of questions upon it. After this he asked for the divisions of the discourse; and, when one had been given, he would say, "To what portion of Scripture were we referred?" The chapter, having been named, was then read very carefully; and the verses thought to be applicable were selected. This we found a most efficient and excellent method of proceeding, as it not only induced the people to pay great attention to the sermon, but to search the Scriptures with interest, and also to exercise their minds upon the meaning and application of what they read. This social exercise was regarded as a preparation for the more public examination, conducted by the Missionary, which took place in the chapel, between the hours of one and two, when all the classes assembled; and seldom was there a sentiment or sentence of importance in the discourse which was not then repeated by one or other of the congregation.

CHAPTER IX.

The Adoption of a Code of Laws by the People of Rarotonga—To what extent a Missionary should interfere in Civil Affairs—Conspiracy, with its results—Difficulties at Rarotonga arising from Polygamy and other Heathen Usages—the character of Works expected from the pen of a Missionary.

CIRCUMSTANCES were continually occurring which rendered it imperative that the chiefs of

Rarotonga should follow the example of those at Tahiti and the Society Islands, and adopt a code of Christian laws as the basis of the administration of justice in their island; for, as their civil polity was intimately interwoven with their sanguinary idolatry, when the one was subverted, the other perished in its ruins; whilst those ancient usages, which were in accordance with the spirit of their religion of necessity sank into decay when the people were brought under the mild influence of Gospel principles. From time immemorial the inhabitants of this lovely spot had been addicted to theft; and, as vast numbers of those who professed Christianity were influenced by example merely, no sooner had the powerful excitement produced by the transition from one state of society to another subsided, than they returned to the habits in which, from their infancy, they had been trained.

Prior to the introduction of Christianity, they had several methods of punishing the delinquent, or rather of avenging themselves for the injury received. For this purpose the friends and relatives of the aggrieved party would go to the house of the offender, and take by force whatever article of value they found there, even the mats on which he slept. Not infrequently would the house be broken down, the banana-trees laid prostrate on the ground, and every article of produce destroyed. At other times the thief would be murdered on the spot; in addition to which, Makea, the king, would frequently command that the body should be cut in pieces, and the limbs hung up in different parts of the *kainga*, or farm, on which the depredations had been committed. In one of the adjacent islands, a man caught a little boy, about eight years of age, in the act of stealing food; he instantly seized the thief, tied a heavy stone to his leg, and threw him into the sea. The boy sank to the bottom, and would soon have paid for the crime with his life, had not one of the native teachers, who saw him thrown into the water, immediately plunged in, and rescued him from his perilous situation. It was evident to the chiefs that none of these sanguinary modes of punishment were in accordance with the merciful spirit of the religion they now professed; and, wishing that their civil and judicial polity should be so, they very naturally applied to us for advice. Thus it will be seen that there was a necessity laid upon us to act in these affairs; and, while we gave the chiefs clearly to understand that our objects were purely of a spiritual character, we were convinced that, under existing circumstances, it was as much a duty to direct them in the formation of a code of laws, as it was to instruct them in the principles of Christianity itself; for, in thus acting, we were simply advising them to apply those principles to social life, and to substitute them for the ferocity and revenge by which all classes had been previously influenced. Our circumstances at this time were very similar to those in which we had been placed at Raiatea, a narration of which, although a digression, as they terminated in the esta-

ishment of a regular code of laws in that island, may not be unacceptable.

A number of wild, dissolute young men, and others who, when heathens, had been accustomed to live by plunder, not liking the restraints which Christianity imposed upon them, determined to overturn the government of the island, and entered into a regular and organised conspiracy for that purpose. In order to effect their wicked designs, it was resolved to murder me, my colleague, and Tamatoa the chief, who countenanced everything calculated to extend Christian principles and Christian practice.

I was in the habit of spending every second or third Sabbath at the neighbouring island of Tahaa, which was about eight miles from our settlement, but always went on the Saturday. The four men who had volunteered their services to convey me were among the conspirators, and had engaged, when about half-way, to throw me into the sea, while their associates despatched Mr. Threlkeld and Tamatoa. An apparently trivial circumstance prevented my going on that day. I had repaired and painted the boat on the preceding Wednesday, and, not having sufficient paint-oil, was under the necessity of using a considerable portion of a substitute made from the cocoa-nut, which prevented the paint from drying according to my expectations; so that, when we prepared to launch the boat, we found her unfit for the voyage, and were thus prevented from taking the journey. The young men came to me several times during the day, and appeared exceedingly anxious that we should go; but I told them, that, as the paint was not dry, it was utterly impossible. I was not aware at the time what induced them to be so very urgent, and as little imagined that the simple circumstance above alluded to was the means which Providence employed to preserve me from an untimely death and a watery grave. This shows what momentous consequences are at times poised upon comparatively trivial events. Thwarted in their plans, they determined on the following day to carry them openly and at once into execution; and, while we were sitting at dinner, one of them was sent to our house for that purpose. He was dressed in a most fantastical manner, having his head decorated with leaves, and wearing a pair of trousers as a jacket, his arms being passed through the legs; he wore also a red shirt instead of trousers, his legs being passed through the arms, and the band buttoned round the waist. He came, brandishing a large carving-knife, and danced before the house, crying, "Turn out the hog, let us kill him; turn out the pig, let us cut his throat." Annoyed with his conduct, and not apprehending any danger, I arose from the table to desire him to desist. On opening the door, one of the deacons, almost breathless with running, met me, thrust me back, and exclaimed, "Why do you go out? why do you expose your life? you are the pig he is calling for: you will be dead in a moment." The deacon then informed me of the danger I had escaped, and of the plot which had just been discovered. Thus two days in succession

had I been in most imminent danger, and yet was preserved without the slightest exertion on my own part. Many such merciful preservations we are all, more or less, constantly experiencing. This alarming circumstance, however, was attended with distressing consequences. Mrs. Williams was near the hour of maternal solicitude; and the agitation of mind she experienced was so great, that it occasioned the premature birth of a lovely babe, which, after exciting our painful anxieties for a week, fled to the region of the blessed, leaving us to mingle our tears of parental sorrow for its loss. It was the first bereavement we had experienced, and we felt it most keenly. On the following day the chiefs held a meeting, and determined to put the four ringleaders to death. We remonstrated with them, when, after a whole day's discussion, they yielded to our wishes, and spared the lives of the conspirators. In the course of conversation the chiefs inquired what the English people would do under such circumstances; when we informed them that in England there were established laws and judges, by which all offenders of every kind were tried and punished. They then wished to know what judges and laws were; and, upon having the nature of the office of judge, and the character of a code of laws, explained to them, they said, "Why cannot we have the same?" They, therefore, nominated a judge, *pro tempore*, by whom the criminals were tried, and the ringleaders sentenced to four years' banishment to an uninhabited island. This occurrence induced the chiefs and people of Raiatea to adopt, as the basis of public justice, a code of laws, which Mr. Threlkeld and myself assisted in preparing. The laws were but few in number, and drawn up in the plainest and most perspicuous language, entirely devoid of all the technicalities and repetitions by which the statutes of enlightened and civilised countries are too frequently rendered obscure and perplexing; for it appeared to us of the greatest importance that they should be so simply and clearly expressed, that they might be easily understood by the people for whom they were framed. We determined, also, as far as possible, to lay a permanent foundation for the civil liberties of the people, by instituting at once that greatest barrier to oppression—trial by jury. The same code, a little modified, was, after much deliberation and consultation, adopted by the chiefs and people of Rarotonga; and thus we trust that the reign of despotism, tyranny, and private revenge, under which the inhabitants of this secluded garden had so long groaned, has for ever terminated.

The laws enacted related to theft, trespass, stolen property, "land eating,"* lost property, Sabbath-breaking, rebellion, marriage, adultery, the judges, jury, &c. &c. We did not think it advisable to recommend the enactment of any law relative to murder, because we were doubtful as to the punishment which should be

* A term we shall have frequent occasion to use. It signifies the forcible and unjust possession of each other's land.

awarded to this crime, and were both of opinion that no necessity existed for the immediate promulgation of a law on the subject, and that the people were not sufficiently advanced in knowledge to enter upon the discussion. The chiefs and people were themselves induced, some considerable time after, by a most tragical and distressing circumstance, to pass the law which we had omitted; and, at an assembly in which almost every inhabitant of the island was present, it was unanimously determined that deliberate murder should be punished with death. This was entirely their own act, so that its consequences will rest with themselves. When the event took place to which I refer, we were grateful that we had not advised this enactment, for otherwise we could not have saved the lives of the two culprits, whose sentence we succeeded in getting commuted from death to banishment. I am not, however, satisfied that we were strictly just in our interference on that peculiarly trying occasion; for the woman and her guilty associate had barbarously murdered the sick husband, in order that they might be united in marriage.

There were two most delicate and perplexing subjects which required adjustment, prior to the final establishment of the laws. The first referred to a plurality of wives. This was a matter of much deliberation between my esteemed colleague and myself, before we decided how to act. Prior to the introduction of Christianity, polygamy existed to a very considerable extent; and, when a person having a plurality of wives offered himself as a candidate for baptism, the teachers had required that the individual should make a selection of one of them, and also provide for the support of those whom he put away. The measure succeeded beyond what might have been reasonably anticipated; and of the number who complied with this condition, only about twenty or twenty-five persons occasioned any trouble; but among these was the king, which considerably increased our difficulty. When we conversed with them on the subject, some said that they had returned to each other, because they had not been left at liberty in their choice; whilst others alleged that they supposed the separation would be only temporary, and that, had they known it was to be permanent, they should have made a different selection. Acting upon this information, Mr. Pitman and myself thought the best, and, indeed, the only way to overcome the difficulty entirely, would be to convene the people, recommend that those who were dissatisfied should be allowed to select publicly either of their wives, and then be united to her in marriage in the presence of the whole assembly. The maintenance of the rejected wife or wives and children was also a very serious consideration, for it is not at Rarotonga, as at Tahiti and the Society Islands, where provisions are abundant, a matter of slight importance; but a female depends almost entirely on her husband. Knowing that the king's course would form a precedent, we commenced by requesting him to name publicly the individual he

intended to make his companion for life; and of his three wives he selected the youngest, who had borne him one child, in preference to his own sister, by whom he had had three children, and his principal wife, who was the mother of nine or ten. He was then married to her in the presence of his people.

On the following morning, Pivai, the principal wife, took a mat to sleep upon, the mallets with which to make cloth for the husband who had abandoned her, and the beloved children she had borne him, and left the king's house to take up her residence in the solitude of widowhood. Scarcely a person in the settlement could refrain from tears, at seeing so worthy and amiable a woman, the mother of so large and fine a family, in those painful circumstances; and very considerable indignation was evinced on the occasion. We ourselves deeply sympathised with her; for she was a woman universally esteemed, and from all that we knew of her we believed she was worthy of that esteem. A few days before leaving, she came to our house, and, while conversing with Mrs. Williams upon the subject, said, although her affection for her husband was very great, and she was truly distressed at the prospect of being separated from him, she had made up her mind to the painful event, convinced that it was preferable; for, as his affections were set upon his youngest wife, if she remained, she should become the occasion of his living in sin; and rather than this, she would endure the separation, distressing as it might prove. This we regarded as a pleasing evidence of the power of Christian principle upon her mind. She took the opportunity of leaving the house while her husband was at school; and, on his return to it, he was much affected at finding his faithful companion gone; for, although his affections were placed on the youngest wife, he had a great esteem for Pivai, who had borne him so large a family, and had proved faithful and industrious for so many years. The king behaved honourably in giving her the produce of about twenty farms, the tenants of which were to obey her orders and do her work. This devoted and affectionate woman spent the whole period of her widowhood, which continued for three or four years, in making native garments of the very best quality for her late husband and children; always taking the utmost pains, and displaying the greatest skill, in what she made for the former, thus testifying her unabated affection. After about four years the wife of Tinomana, the chief of a neighbouring settlement, died, and Pivai was united to him in marriage, by which she is again raised to the dignity she enjoyed prior to the painful separation from her former husband. We have reason to believe that Tinomana is a truly good man, and that they are remarkably happy in each other.

Having this precedent, we advanced to the consideration of the other cases, and found but little difficulty in settling this truly perplexing affair. The measures adopted terminated exceedingly well; for, from that time to the

present, no inconvenience has been experienced. I am aware that there may be a difference of opinion upon this delicate subject; but I cherish the hope that a candid and comprehensive consideration of existing circumstances will lead to the conclusion that our proceedings were both suitable and salutary. Had those who were determined to take back their wives been allowed to do so, it would have universally restored polygamy; and thus all that had been effected by the teachers towards the removal of this evil would have been rendered nugatory.

I have felt disappointed when reading the writings of Missionaries, at not finding a fuller account of the difficulties they have had to contend with, and the measures by which these were met. It appears to me that a work from the pen of a Missionary should not contain just what might be written by one who has never left his native country, but a plain statement of the perplexities with which he has been compelled to grapple, and the means adopted to overcome them; that if judicious and beneficial, others, placed in similar circumstances, may profit by his experience; and, if otherwise, that they may avoid falling into similar errors. Should his plans in some cases have been less prudent than might have been desired, he has nothing to fear from the scrutiny of wise and good men, who will consider the situation in which he was placed, and the necessity under which he was laid of devising and executing measures in novel circumstances; where, undirected by any precedent, he was thrown entirely upon the resources of his own judgment.

Other difficulties were presented by the peculiar and intricate character of some of the ancient usages which we were anxious to see abolished. One of these was a very unnatural practice, called *kukumi anga*. As soon as a son reached manhood he would fight and wrestle with his father for the mastery, and, if he obtained it, would take forcible possession of the *kainga* or farm previously belonging to his parent, whom he drove in a state of destitution from his home. Another perplexing custom was the *ao anga*. When a wife was bereft, by the hand of death, of her husband, the relations of the latter, instead of paying the visit of mercy and kindness "to the fatherless and widow in their affliction," would seize every article of value belonging to the deceased, turn the disconsolate mother with her offspring away, and possess themselves of the house, the food, and the land. Another difficulty was produced by what they call *kai kainga*, or land-eating, which is getting unjust possession of each other's lands; and these, once obtained, are held with the greatest possible tenacity; for land is exceedingly valuable at Rarotonga, and on no subject were their contentions more frequent and fierce. On investigating this last practice, we found it to be a species of oppression in which so many were involved, and also a point upon which the feelings of all were so exquisitely sensitive, that to moot it would be to endanger the peace of the island. We therefore thought it

most advisable to recommend the chiefs to allow it to remain for the present in abeyance.

After these preliminary matters had undergone mature deliberation, and the laws in reference to them were agreed upon, a general assembly was convened; when the whole code, having been distinctly read and carefully explained, was unanimously adopted by the chiefs and the people, as the basis on which public justice was to be administered on the island of Rarotonga.

From what I have related, it will be evident that the year I spent with Mr. Pitman at Rarotonga was one of anxiety, difficulty, and toil; and feeling our "lack of wisdom, we asked of God, who giveth to all men liberally, and upbraideth not." Some, perhaps, many object, that the above are points with which a Missionary ought not to meddle. I cannot here enter into a lengthened discussion, as to the extent to which the Missionary may wisely interfere with the civil institutions of the people, but may just observe, that it would be criminal were he, while seeking to elevate the moral character of a community, and to promote among it the habits and usages of civilised life, to withhold any advice or assistance which might advance these designs. In most cases, as it was at Rarotonga, the civil and judicial polity of the heathen, and all their ancient usages, are interwoven with their superstitions; and, as all these partake of the sanguinary character of the system in which they were embodied, and by which they were sanctioned, they maintain a perpetual warfare with the well-being of the community. The Missionary goes among them, and, by the blessing of God upon his labours, they are delivered from the dominion of the idolatrous system which had governed them for ages, and in its stead embrace Christianity. Subsequently they become acquainted with new principles; are taught to read portions of the word of God, which are translated and put into their hands; and soon perceive that these ancient usages are so incompatible with Christian precepts, that such a superstructure cannot stand on a Christian foundation. To whom, then, in this dilemma, can they apply for advice, but to the persons from whom they have derived their knowledge? And what less can the Missionary do than give it freely and fully? I would not, however, be supposed to advocate the assumption of political authority by the Missionary; for, on the contrary, I am convinced that he should interfere as little as possible; and, whether it be in civil, legal, or political affairs, that he should do so solely by his advice and influence. But there are occasions, especially in newly-formed missions, when he must step out of his ordinary course, and appear more prominent than he would wish; for frequently a word from the Missionary, rightly timed, will do more towards settling a dispute, healing a breach, burying an animosity, or carrying a useful plan into execution, than a whole year's cavilling of the natives themselves. And here, in answer to the charge that the Missionaries in the South Seas have

assumed even regal authority, I may observe, that no Missionary in the Pacific ever possessed any such authority; that his influence is entirely of a moral character; and I may add, that there are no instances on record where men have used their influence less for their own aggrandisement, or more for the welfare of the people.

CHAPTER X.

Mrs. Williams's Illness—She gives her consent to the Author's visiting the Samoa Islands—Resolve to build a Ship—Make a pair of Bellows—Deficiencies in books upon the useful arts—The Rats eat the Bellows—Make a pair of Wooden ones—Messenger of Peace completed—Voyage to Aitutaki—The King accompanies the Author—Return with a singular Cargo—Pleasing Incidents on our Arrival.

THE next circumstance of importance which occurred while at Rarotonga was Mrs. Williams's illness. My mind had for some time before this been contemplating the extension of our labours to the Navigators' Islands and the New Hebrides; and, as far back as 1824, I wrote to the Directors of the Missionary Society upon the subject. As the Gospel was now established at the Hervey Islands, I began more seriously to think of taking a voyage to those distant groups; and prior to my leaving Raiatea, I communicated my wishes to Mrs. Williams; who, on learning that the islands I proposed to visit were from 1800 to 2000 miles distant, and that I should be absent about six months, exclaimed, "How can you suppose that I can give my consent to such a strange proposition? You will be eighteen hundred miles away, six months absent, and among the most savage people we are acquainted with; and if you should lose your life in the attempt, I shall be left a widow with my fatherless children, twenty thousand miles from my friends and my home." Finding her so decidedly opposed to the undertaking, I did not mention it again, although my mind was still fixed upon the object. A few months after this she was laid upon a bed of affliction; her illness came on so rapidly and severely, that in a few hours she was in a state of insensibility, and we greatly feared that it would terminate fatally: the prospect was truly distressing. Bereavements, at all times, inflict a deep and painful wound, and leave a fearful chasm in the domestic circle; but to have had the partner of my days, the mother of my babes, taken away with a stroke, in an insulated situation, remote from the kind and soothing attentions of friendship, and the endearments of home, would have left me cheerless and disconsolate.

God, however, was pleased to hear our cries; and, after a week or ten days, she was partially restored to health. On entering her chamber, one afternoon, addressing me in affectionate terms, Mrs. Williams said, that she had been endeavouring to discover the design of God in sending this sudden and heavy affliction; and her thoughts turned to the opposition by which she had induced me to relinquish, for a time, my voyage to the Navigators' Islands; and,

fearing that, if she any longer withheld her consent, God, perhaps, might remove her altogether, she continued—"From this time your desire has my full concurrence; and when you go I shall follow you every day with my prayers, that God may preserve you from danger, crown your attempt with success, and bring you back in safety." I was rather surprised at the circumstance, not having mentioned my wish for months: however, I looked upon it as the first indication of Providence favourable to my design, and began immediately to devise the means by which I might carry it into execution. After some deliberation, I determined to attempt to build a vessel; and, although I knew little of ship-building, and had scarcely any tools to work with, I succeeded, in about three months, in completing a vessel, between seventy and eighty tons burden, with no other assistance than that which the natives could render, who were wholly unacquainted with any mechanical art. I thought, at first, of getting the keel only at Rarotonga, and completing the vessel at Raiatea but, as the king, chiefs, and people urged me to build it at their island, promising me at the same time every assistance in their power, I yielded to their wishes. As many friends have expressed a desire to know the means by which this great work was effected, I shall be rather more minute in detailing them than I should otherwise have been.

My first step was to make a pair of smith's bellows; for it is well known that little can be done towards the building of a ship without a forge. We had but four goats on the island, and one of these was giving a little milk, which was too valuable to be dispensed with; so that three only were killed; and with their skins, as a substitute for leather, I succeeded, after three or four days' labour, in making a pair of smith's bellows. These, however, did not answer very well; indeed, I found bellows-making to be a more difficult task than I had imagined, for I could not get the upper box to fill properly; in addition to which my bellows drew in the fire. I examined publications upon mechanic arts, dictionaries, and encyclopædias, but not one book in our possession gave directions sufficiently explicit for the construction of so common an article; and it appears to me a general deficiency in all the works I have seen on the useful arts, that they do not supply such simple instructions and explanations as would direct to the accomplishment of an important and useful object by means less complex than the machinery of civilised countries. When, for example, we were anxious to make sugar, and for this purpose carefully read the article on sugar-boiling in the most popular Encyclopædia in our possession, not having the apparatus therein described, we derived no practical benefit from it. If, in addition to a thorough and scientific description of the most perfect methods, there were appended plain and simple directions for manufacturing the article without the expensive machinery in common use, it would certainly be of immense service to persons situated as we, and emigrants to new colonies,

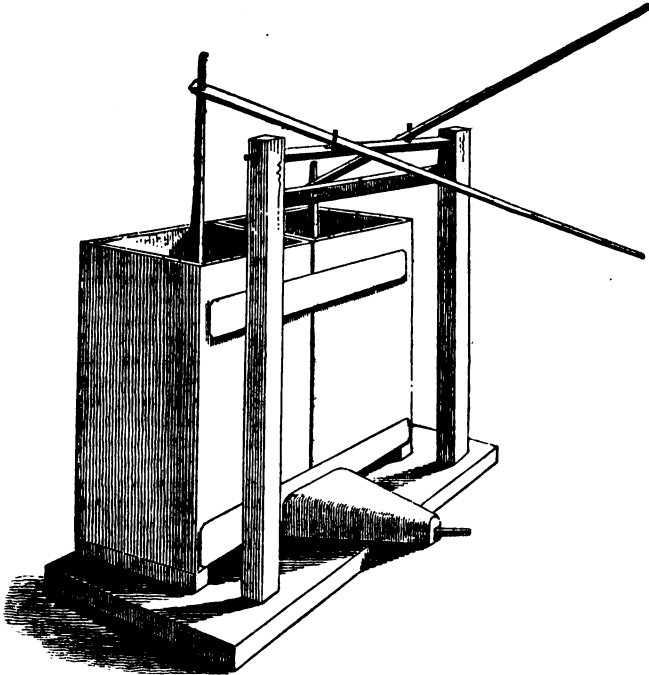
have been. These remarks are applicable to soap-boiling, salt-making, paper-manufacturing, and a variety of other processes of a similar nature.

Missionaries, and others leaving the country, when in search of information upon various important subjects, generally fail in their object, by seeking it where everything is effected by complex machinery, and all the improvements of the present age are found in perfection. It was so with us. We were taken to places of the above description; we gazed, we wondered, and were delighted, but obtained no practical information; for few imagine that there is any other way of effecting an object than that which they see. All persons going to uncivilised countries, especially Missionaries, should seek that knowledge which may be easily applied, as they have to do everything themselves, and in situations where they cannot obtain the means in general use elsewhere. It may, by some, be thought unwise to go back a hundred years, and employ the tedious processes then in use, rather than embrace the facilities which the experience of succeeding ages has afforded. But such an opinion, although specious, is unsound. Let the circumstances of the Missionary, and the state of the people to whom he goes, be taken into the account, and it must be at once obvious, that the simplicity of the means used two or three hundred years ago would better suit both his condition and theirs than the more complex improvements of modern times.

On our arrival at Raiatea, I took my old English bellows to pieces; not, as the tale goes, to look for the wind, but to ascertain the reason why mine did not blow as well as others. I had not proceeded far when the mystery was explained, and I stood amazed at my own ignorance; for, instead of making the pipe communicate only with the upper chamber, I had inserted it into the under as well, by which the wind escaped, and the flame was drawn in. To complete my perplexities, the rats, which at Rarotonga were like one of the plagues of Egypt, as if by general consent, congregated during the night in immense numbers, and devoured every particle of the goats'-skins; and on entering the workshop in the morning, I was mortified by the discovery that nothing remained of my unfortunate bellows but the bare boards. This was really vexatious, for I had no material to supply the loss. Still bent upon the accomplishment of my object, and while anxiously considering the best means "to raise the wind," for that was essential to my success, it struck me that, as a pump threw water, a machine constructed upon the same principle must of necessity throw wind. I therefore made a box, about eighteen or twenty inches square, and four feet high; put a valve at the bottom, and fitted in a damper, similar to the piston in the cylinder of a steam-engine. This we loaded with stones to force it down with velocity, and attached to it a long lever, by which it was again raised. Before placing it near the fire we tried it, and were delighted

with our success; but, on bringing it in contact with that devouring element, its deficiencies were soon developed. In the first place, we found that there was too great an interval between the blasts, and, secondly, that like its predecessor it sucked in the fire so fast, that in a few minutes it was in a blaze. We soon extinguished the flames, and remedied the evil by

making a valve at the back of the pipe communicating with the fire, which opened to let out the wind, and shut when the machine was filling. To overcome the other inconvenience, we concluded, that if one box would give us one blast, two would double it; and we therefore made another of the same dimensions, and worked them alternately; thus keeping up a



continual blast, or rather a succession of blasts. Eight or ten men were required to work them; but labour was cheap, and the natives were delighted with the employment. With this contrivance we did all our iron-work, using a perforated stone for a fire-iron, an anvil of the same material, and a pair of carpenter's pincers for our tongs. As a substitute for coals, we made charcoal, from the cocoa-nut, *tamanu*, and other trees. The first iron the natives saw worked excited their astonishment exceedingly, especially the welding of two pieces together. Old and young, men and women, chieftain and peasant, hastened to behold the wonder; and when they saw the ease with which heated iron could be wrought, they exclaimed, "Why did not we think of heating the hard stuff also, instead of beating it with stones? What a reign of dark hearts Satan's is!" Nothing, however, in the ship excited more interest than the pumps; even the king was so much delighted, that he frequently had his favourite stool carried on board, and entertained himself for hours in pumping out the bilge-water. As

we had no saw, we split the trees in half with wedges; and then the natives adzed them down with small hatchets, which they tied to a crooked piece of wood as a handle, and used as a substitute for the adze. When we wanted a bent or twisted plank, having no apparatus for steaming it, we bent a piece of bamboo to the shape required, sent into the woods for a crooked tree, and by splitting this in half obtained two planks suited to our purpose. Having but little iron, we bored large auger-holes through the timbers, and also through the outer and inner plank of the vessel, and drove in wooden pins, termed trenails, by which the whole fabric was held firmly together. As a substitute for oakum, we used what little cocoa-nut husk we could obtain, and supplied the deficiency with dried banana stumps, native cloth, or other substances which would answer the purpose. For ropes we obtained the bark of the *hibiscus*, constructed a rope machine, and prepared excellent cordage from that article. For sails we used the mats on which the natives sleep, and quilted them that they might be strong enough

to resist the wind. After making a turning-lathe, we found that the *aito*, or iron-wood, answered remarkably well for the sheaves of blocks. By these means the whole was completed in fifteen weeks; when we launched a vessel, about sixty feet in length, and eighteen feet in breadth, and called her "The Messenger of Peace," which she has proved to be on many occasions. The hanging of the rudder occasioned me some difficulty; for, having no iron sufficiently large for pintles, we made them from a piece of a pickaxe, a cooper's adze, and a large hoe. They answered exceedingly well; but, being doubtful of this, I prepared a substitute for a rudder, in case any part of it should give way.

Thinking it prudent to try our vessel before we ventured to Tahiti, which was seven or eight hundred miles from us, I determined on a visit to our interesting station at Aitutaki, which was only about 170 miles distant. As the king, Makea, had never seen any other island, he determined to accompany me. Raising our wooden and stone anchors, and hoisting our mat sails, I took my compass and quadrant, and put to sea, accompanied only by natives. We had not proceeded above six miles from the shore when, in shifting the sails, the natives not observing what was said to them, and not being acquainted with maritime usages, let the foresail go, and, as the wind was very strong, it broke our foremast. Providentially, however, about twelve or fifteen feet above the deck was left standing; and, having cleared the wreck, and hoisted a part of our sail on the broken mast, we turned back, and were thankful to find that we should reach the land, although several miles to leeward of the harbour. We filled a cask with stones, which, in addition to our wooden anchor, we hoped might hold the vessel outside the reef; and if not, I resolved on the desperate alternative of running upon it, by which the vessel, in all probability, would have been dashed to pieces; but this was preferable to being driven from the island with a scanty supply of provisions, and the ship in a crippled state, in a track where there was not an island within a thousand miles. Happily we had a number of natives on board, and by making them all work, we succeeded by sunset, contrary to expectation, in reaching the harbour in safety. We got a new mast, repaired our damages, and in a few days sailed again. Having a strong and favourable wind, we reached Aitutaki on Sabbath morning, in time to conduct the services of the day.

After remaining eight or ten days, with much interest to ourselves, and, we hope, advantage to the people, we returned to Rarotonga with a most singular cargo, principally consisting of pigs, cocoa-nuts, and cats; the king having obtained about seventy of the first, and a number of the last. Notwithstanding the singularity of our importation, it was peculiarly valuable to the inhabitants of Rarotonga; for, prior to this, they had no other than a breed of small native pigs, of which there were but few, as they were

particularly tender and difficult to rear; and the cats were so valuable that one was quite a treasure, as the rats were astonishingly numerous; so much so, indeed, that we never sat down to a meal without having two or more persons to keep them off the table. When kneeling at family prayer they would run over us in all directions; and we found much difficulty in keeping them out of our beds. One morning, on hearing the servant scream, while making the bed, we ran into the room, and found that four of these intruders, in search of a snug place, had crept under my pillow; they paid, however, for their temerity with their lives. Our friends, Mr. and Mrs. Pitman, experienced equal inconvenience from these troublesome and disgusting little animals. Some of the trunks were covered with skin, on which the rats commenced very effectual operations, as they had done before upon my unfortunate bellows; and Mrs. Pitman, having one night neglected to put her shoes in a place of safety, sought for them the following morning in vain; for these nocturnal ramblers, being in search of a supper, had devoured them; and a pair of shoes in the South Seas is no contemptible loss. This, however, was a serious affair for their fraternity; for our friends complained to the authorities of the station, who forthwith issued a decree of extermination against the whole race of rats; and, after school, man, woman, and child armed themselves with a suitable weapon, and commenced their direful operations. Baskets were made of the cocoa-nut leaves, about five or six feet in length, in which to deposit the bodies of the slain, and in about an hour, no less than thirty of these were filled. But, notwithstanding this destruction, there did not appear the slightest diminution, from which it will be perceived that cats were not the least valuable animal that could be taken to the island. These, however, did not destroy so many rats as the pigs, which were exceedingly voracious, and did much towards ridding the island of the intolerable nuisance. Besides hogs and cats, Makea and those who accompanied him obtained a considerable quantity of native cloth and mats, which are highly esteemed and of considerable worth at Rarotonga. Another valuable portion of our cargo was a large supply of cocoa-nuts; for, a short time before our first visit, a very disastrous war had taken place, in which the king and his party were beaten, and driven for a time to take refuge in a natural fortress in the mountains. The victors then cut down and destroyed all the bread-fruit and cocoa-nut trees, so that on the north, west, and south sides of the island, which were conquered by the inhabitants of the east, not an old cocoa-nut tree was to be seen. This supply, under these circumstances, was consequently of great value for seed. The king made a distribution of his treasures among his chiefs and friends: all were therefore delighted with the voyage.

Having never been to sea before, Makea had many wonders to tell. One of his expressions was, "Never again will I call those men warriors who fight on the shore; the English only, who battle with the winds and waves of the ocean,

are worthy of that name." On our voyage to Aitutaki we had a strong wind and a heavy sea, and during the night the waves gave the vessel many severe blows, at which his majesty was much alarmed, and asked me very seriously if she would not be knocked to pieces; and, on being assured that there was no danger, he was for a time satisfied, but not so fully as to allow me to be for one moment out of his sight. The weather being very boisterous, I was under the necessity of frequently going on deck during the night; but on every such occasion the king followed me, and appeared to feel safe only at my side. As the wind was unfavourable, and we were three days and three nights in returning to Rarotonga, on the second evening the king began to get anxious and restless, fearing that we had missed the island, and were sailing "*ite tareva kava,*" or into wide gaping space. And when on the third evening the sun had retired beneath the horizon, and no land was descried, Makea became exceedingly distressed, almost despairing of again beholding his beloved isle. I endeavoured to console him by requesting him to go to sleep till the moon should rise, when I promised that he should see the land. He replied by a very significant question, *ka moe ia e tama?* "Can I sleep, friend?" and determined to remain on deck until the time I mentioned, when, to his inexpressible joy, Rarotonga was in sight. His varied and singular expressions evinced the delightful emotions which the sight of the island kindled in his breast. Nothing appeared to excite so much astonishment as the accuracy with which we could tell the time when land would be seen. His inquiries were unceasing, how it was possible we could speak with so much precision about that which we could not see.

On entering the harbour we were struck with the appearance of our house; for, as the ship had been built just in front of it, much rubbish had been collected, the fence surrounding the front garden was broken down, and the bananas and shrubs destroyed. This was the state of things when we left the island, but now not only was the fence repaired, and the garden well cultivated, but the dark red mountain plantain, and golden banana, fully ripe, were smiling a welcome to us through the splendid leaves which surrounded the trunks that bore them. It appears that Mrs. Williams had intimated to the females who attended her for instruction, that it would afford her pleasure to have the pathway and garden put in order by the time of my arrival. They were delighted with the suggestion, and answered, "We will not leave a chip against which, on his return, he shall strike his feet." The following morning they commenced making the pathways. For this purpose they placed large flat stones for curb edging, and filled the intervals with *kirikiri*, or small broken pieces of branching coral thrown up by the sea; and strewed black pebbles amongst them, which, being intermingled with the white coral, gave to the broad pathway a neat and lively appearance. They then planted the sides with full grown *ti* * trees, interspersed with the

* *Dracana terminalis*.

gigantic taro, or *kape*. * By their request their husbands undertook to repair the fence round the house, while they ornamented the enclosure with banana and plantain trees, bearing fruit which would be ripe about the time of our expected return; and the kind people appeared amply rewarded, by observing the pleasure which their work afforded us.

CHAPTER XI.

Mr. Buzacott's arrival—Receive Letters from England from the Rev. Matthew Wilks, &c.—Also from Raiatea—Character and Death of Taahina—We leave Rarotonga—Useful Arts introduced among the People—Voyage from Rarotonga to Tahiti—Makea's Return.

SHORTLY after our return from Aitutaki, we were cheered by the arrival of Mr. and Mrs. Buzacott; and as they were to occupy the station we were about to leave, they took up their residence with us. The very day after they landed, Mr. Buzacott, who is an excellent mechanic, put on his apron, turned up his sleeves, and began to work at the forge. On seeing this the people were much delighted, especially Makea, who exclaimed, "This is the man for us! this is the man for us!" Mr. Buzacott, on being introduced to my bellows, exclaimed, "What have you here?" and, when I informed him, he laughed heartily, and wished to break them to pieces, and with the materials to make a proper pair; but although they were unwieldy in their dimensions, unsightly in their appearance, and quite unbellowslike in their construction, yet they answered the purpose well; and while I had no objection that my ingenious young brother should try his skill, I wished to have some proof of it before I consented to destroy the useful machine necessity had compelled me to invent. By the timely arrival of these kind friends, our wants were supplied, and our troubles, in a measure, terminated. To our esteemed fellow-labourers, also, Mr. and Mrs. Pitman, it was a source of great satisfaction; for being in delicate health, they had at one time questioned the propriety of remaining at Rarotonga after our departure: but by the arrival of Mr. and Mrs. Buzacott their anxieties were entirely removed. Prior, however, to this important accession to the Rarotonga mission, they had formed so strong an attachment to the people and the people to them, that they had generously determined to remain on this isolated spot, amidst those who had just emerged from barbarism, and at a distance of six hundred miles from any of their brethren; and God has since graciously rewarded them for their devotedness to his service. By Mr. Buzacott I received many letters, one of which was from my beloved and venerable pastor, the Rev. Matthew Wilks, and its insertion here will be gratifying to myself, and not less so to the numerous friends who venerate his memory.

"My DEAR DEAR WILLIAMS,

"Dear to me as the apple of my eye, * * * I do love you. My heart leaps when I think of you; I do pray for you—I pray that you may

* *Caladium odoratum*.

never be weary in well doing—I pray that you may abound in every good word and work—I pray that you may be the living epistle of Christ, known and read of all men—I pray that you may live long, and be useful all your life long; and when you and I are called to render an account, that we may hear our Master say, 'Enter ye into the joy of your Lord.' Then we will answer, 'Yes, Lord, through thy infinite mercy.'

"Then we with all in glory
Shall thankfully repeat
The amazing pleasing story
Of Jesus' love so great.

"In this blest contemplation,
We shall for ever dwell;
And prove such consolation
As none below can tell.

"News.—Old Tab. yet stands where she did—and, for the most part, fills as she did—many die off and enter their rest. We have had two very great losses—Mr. Wilson, and my dear brother Hyatt. I cannot be long, being now turned 80—and have this week been cupped. Of all the mortals that inherit the kingdom of God I shall be the most unworthy, and yet I hope I shall arrive safely.

"Pray give my very kind love to your brethren: live together, co-operate, make a common cause in your exalted labours. The Lord fill your new chapel with truly Christian worshippers, and make it one of his resting-places! * * * Grace, mercy, and peace be with you all, and believe me, in undissembled love, to be your once affectionate pastor and patron.

"M. WILKS."

At the same time I received communications from my own station at Raiatea, and was grieved to find that my truly valuable deacon, Tuahine, had been taken to his rest. He was one of the two lads who began first to call upon the name of the Lord Jesus in Tahiti. A lengthened account of this interesting individual would no doubt be acceptable to the reader, but I fear to attempt anything beyond a bare outline of his history; for I am anxious to curtail and compress the information I have to communicate into as small a compass as possible.

When the great work of conversion commenced at Tahiti, one of the Missionaries, on going into the bushes for meditation and secret prayer, there being no place for retirement in the native habitations, heard a sound, which on listening attentively he discovered to be the voice of prayer. It was the first time that any Missionary's heart had been gladdened by hearing a native of Tahiti use the language of devotion.

This individual had been impressed by some remarks from Pomare; and, anxious to possess a friend to whom he could unbosom his feelings, he applied to Tuahine, who had for a long time lived in the mission families. Happily, Tuahine's mind was in a similar state, and they resolved to retire frequently to the valleys for conversation and prayer, by which exercises these salutary and delightful impressions were deepened. After a time, several young persons united with them; and this little band, without any Missionary to guide them, agreed to refrain from the

worship of their idols, and from the wicked practices to which their countrymen were addicted, to observe the Sabbath-day, and to worship Jehovah alone. As Christianity spread, Tuahine rendered essential service to the Missionaries, by directing the inquiries of the new converts, and teaching in the schools. Possessing an accurate acquaintance with his own language, and, by his long residence with the Missionaries, having obtained a considerable amount of scriptural knowledge, he was qualified to afford valuable assistance in translating the Scriptures, which he did, first to Mr. Nott, and afterwards to myself. Frequently has he sat eight and ten hours a-day aiding me in this important work; and to him are we in a great measure indebted for the correctness with which we have been enabled to give the oracles of truth to the people. When we removed to Raiatea he accompanied us, and, as might have been expected, his counsel and assistance, especially in the schools and in teaching us the language, were most invaluable. When I was absent from home he was left in charge of the station; and his addresses, which were most beautiful specimens of native eloquence, resembling more the mildness of a Barnabas than the thunder of a Boanerges, were exceedingly acceptable to the people. The neatness of his style, the correctness of his language, and the simplicity and beauty of his similes, never failed to rivet the attention of his hearers. He had also a surprising gift in prayer. Many times have I listened with intense interest to the glowing language of devotion which flowed from his lips. He was much respected by the people; maintained an honourable course many years; discharged the office of deacon with diligence and fidelity, and died at the age of about forty-five, in the enjoyment of the consolations of the Gospel. A day or two before his death he wrote to me the following letter:—

Raiatea, November 11th, 1827.

"OH, DEAR FRIEND,

"May blessing attend you and your family, through Jesus Christ our Lord. I have written this letter on the day that my body is completely destroyed with sickness. I am convinced of the near approach of death, for I perceive that my illness is very great. The 11th of November is the day on which I write: I write with great difficulty, for my eyes are now dim in death. My compassion for my family is very great; I therefore write in death to you, my dear friend, about my family. We do not belong to Raiatea, neither myself nor my wife; we both belong to Tahiti; but from love to the word of God, and attachment to you, our teacher, we have forsaken our lands, and now I am about to die. It is death that terminates our close connexion. This is what I have to say to you, my dear friend, about my family; do not let them remain at Raiatea; take them to Tahiti, in your own large boat; convey them there yourself; let no one else. They belong to Papeete: there are their parents and their land. My perplexity is very great, occasioned by my dear family crying and grieving around me. They

say, 'Who will convey us back to our lands?' I refer them to you; replying, 'Mr. Williams is our friend.' We miss you very much in my illness, and grieve greatly at your absence. Now, my dear friend, let me entreat you not to forget my dying request. Do not follow the custom of my countrymen, and say, when I am gone, 'Oh, it is only the command of a corpse.' This is what they say, and then seize his little property. I have been endeavouring to lengthen out my breath to see you again, but I cannot; my hour is come, when God will take me to himself, and I cannot resist his will. Perhaps this is the time the Lord has appointed for me. And now, my dear friend, the great kindness you have shown me is at an end; your face will not see my face again in the flesh—you and I are separated. Dear friend, I am going *now* to the place we all so ardently desire.

"May the grace of the Lord Jesus Christ be with you and your family!

"TUAHINE.

"P.S.—Take care of my family"

His loss was very severely felt, for the affairs of the state began to get into confusion soon after his death. His colleague, on whom the charge of the mission devolved, although a sensible man, was not equal to the greatness of the work, which he himself, with much Christian simplicity, confesses in the following letter:—

"*Raiatea, March, 17th, 1828.*

DEAR FRIEND MR. WILLIAMS,

"May the blessing of God and the grace of the Lord Jesus Christ be with you. This is my communication. Where are you? What are you doing? Is it well with you? Are you dead? Alas, how long it is since our eyes saw each other's features! Tuahine is dead. He will never see your face again: perhaps that also may be the case with me. He died in November.

"We have had visits from Mr. Barff and Mr. Platt. Mr. Fritchard is now with us, and we like him very much. Ten families have joined us lately: they were previously living almost like heathens. Mr. Barff has baptized them. Only two members of our church have acted inconsistently since you left.

"Dear friend, the work of a minister in superintending a church is a great work; it is more than I can carry; it is also a fearful work. I am as a presumptuous child, who, with his parent by his side, thinks himself great and clever, but, when unsupported by his parent, learns his deficiency. It is well said by our Lord, that the disciple is not wiser than his teacher.

"Dear friend, I am anxiously desiring your return, for I have expended all my little stock of knowledge; and, as you are aware, I have a people to instruct who are as wise as myself; they generally, however, express themselves pleased with my addresses.

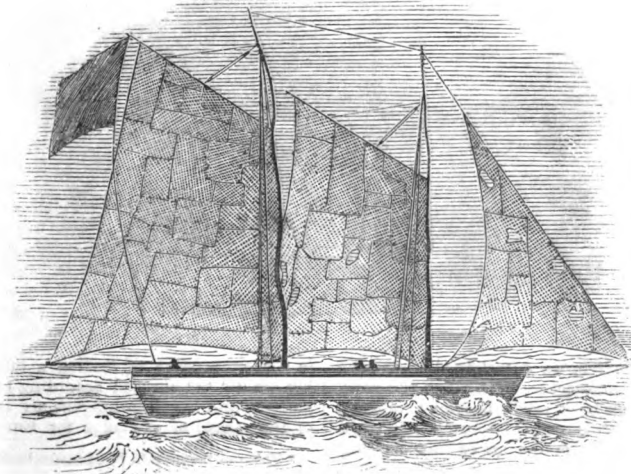
"Do not come in the vessel you are building, lest Mrs. Williams and the children should be drowned in the sea. Hasten home, as we expect our brethren and friends from Huahine to be present at our missionary meeting in May.

"Your premises are overgrown with weeds; your large boat is being eaten by the worms, and your cattle are running wild; for the people whom you left in charge of them are neglectful. I thought it best to tell you all this, that you may not be surprised on your arrival.

"Blessing on you through Jesus!

"UAEVA."

We continued at Rarotonga about a month after the arrival of Mr. and Mrs. Buzacott, and spent that time in strengthening our vessel with iron, supplied by Mr. B.; in erecting his new house; teaching him the language, and communicating important information relative to the mission. It was a matter of deep regret to cur



The Messenger of Peace, as she appeared when leaving Rarotonga for Tahiti.

beloved friends, that we were compelled to leave them so soon.

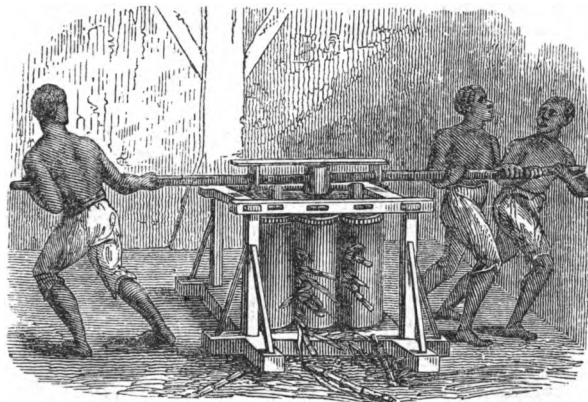
The king, who intended to accompany us to Raiatea, gave instructions to his people for the regulation of their conduct during his absence; made the necessary arrangements with his chiefs, and nominated a Regent to act for him till he should return. Every thing being prepared, and having resided twelve months at this important station, during the most critical period of its history, we took an affectionate leave of our beloved coadjutors and their kind people, truly thankful that, on being relieved from this heavy charge, I was resigning it into the hands of brethren so well qualified to fulfil its duties. The inhabitants of this lovely spot evinced considerable feeling at the prospect of losing us. For more than a month prior to our departure, little groups would collect in the cool of the evening, and, when sitting around the trunk of some tree of gigantic growth, or beneath the shade of a stately banana, would sing in plaintive tones the stanzas they had composed to express their sorrow at our anticipated separation. On the evening of our departure several thousands accompanied us to the beach; and, as the boat left the shore, they sang with one voice, and we think we may add, with one heart,

Kia ora e Tama ma
I te aereinga i te moana e !

“Blessing on you, beloved friends; blessing on you in journeying on the deep.” This they repeated at very short intervals, the sounds becoming fainter and fainter as we proceeded, until they were lost in the distance. The effect was so overpowering that not a person in the boat could refrain from weeping.

The Rarotongans improved much in every respect during our residence among them. The females were completely transformed in their appearance, for, although both the teachers were single men, they had taught them to make bonnets; but I must add, that their taste in forming the shape did not admit of equal commendation with their desire to raise the character and promote the comfort of the female sex. These deficiencies, however, were supplied by Mrs. Pitman and Mrs. Williams, who made some hundreds of bonnets, and rendered many of the natives proficient in the art. They made also, for the chiefs' wives, European garments, and instructed them to use the needle, with which they were much delighted. Besides this, they met, almost daily, the different classes of females, to impart to them religious and other instruction. By myself, the men were taught various useful arts, such as to work at the forge, to erect better houses, and to make articles of furniture; in which they have since far excelled their neighbours. At Mr. Pitman's station, I constructed a turning-lathe, and the first thing I turned was the leg of a sofa, with which the chief to whom it belonged was so much delighted that he strung it round his neck, and walked up and down the settlement, exhibiting it to the admiration of the astonished inhabitants, many of whom exclaimed, that, if they had possessed it prior to the renunciation of idolatry, it would certainly have been an object of worship, and have taken the precedence of all their other idols. We made a sugar-mill* for them, and taught them to boil sugar.

As the people, before our arrival had destroyed all the cocoa-nut trees, from which they might have procured oil, and having no other



article of commerce, we entertained a pleasing hope that the manufacture of cordage and rope, from the *hibiscus* bark, might become a valuable substitute. With this view I constructed a rope-machine, taught them the art of rope-making, and encouraged them to prepare a great quantity, some of which was sent to New South Wales,

in the expectation of finding a market for it; but we did not succeed according to our anticipations, and the Rarotongans are still destitute of the means of exchange for European com-

* This was the seventh I had made, having constructed one upon the same principle for most of our native Missionary stations.

modities. At my own station, also, being desirous of adding to the few articles which the natives were able to offer in exchange for European manufactures, I hired a person, at very considerable expense, to teach me the art of growing and preparing Brazil tobacco. Having obtained this information, we induced the natives to plant about a hundred and fifty acres, and made the necessary apparatus for pressing, &c., and, as a vessel was sailing at this time for New South Wales, I wrote to inform our undeviating friend, the Rev. S. Marsden, of our proceedings. Delighted with the information, he inserted my letter in the Sydney Gazette. Some narrow-minded merchants immediately took the alarm, and tormented the governor, until a prohibitory duty of 4s. per lb. was imposed upon tobacco from the South Sea Islands. Thus our expense and labour were lost. It appeared to me to derogate from the dignity of a great nation, thus to crush the energies of an infant people.

Both Mr. Pitman and myself were constant in our attendance at the schools, but, having no books in their dialect, the natives could make very little progress; and, although they diligently attended the means of grace, there were but few who gave evidences of a change of heart. Much knowledge, however, was imparted, and a foundation laid on which the two excellent and devoted Missionaries, who occupy these stations, have since been honoured to raise an elevated and spiritual superstructure.

We never reflect upon our voyage from Rarotonga without feeling our obligations to a kind and protecting Providence. It will be readily conceived, that a vessel built under the circumstances I have described, very insufficiently fastened with iron, caulked with the bark, and covered partly with lime, and partly with gum from the bread-fruit tree, instead of pitch, was not calculated to sustain the buffetings of many storms. But, although it blows from the E. almost continually in those latitudes, we were favoured, during our voyage of 800 miles, with a fair wind, which was so light as to appear almost sensible that it was filling sails which could not endure its fury, while the sea was so smooth that it seemed as if reserving its power for some bark better fitted to withstand it; or, rather, we felt that He who said to the winds and waves, "Be still," continued to care for his disciples. We arrived off Papeete harbour, at Tahiti, during the night, and in the morning the crews of the ships at anchor, and the friends on shore, observed, literally, "a strange sail" at sea. Some took us for South American patriots, others for pirates, and others could not tell "what to make of us." As soon as we entered the harbour the officers of the vessels lying there, and our friends from the shore, hastened on board, to see the prodigy, and expressed not a little astonishment at every part of the ship, but especially at the rudder-irons. From Mr. and Mrs. Pritchard we received a cordial welcome. After introducing Makea to the Missionaries and authorities of the island, and recruiting our strength, in a few days

we departed for Raiatea, where we arrived, the 26th of April, 1828, having been absent exactly twelve months. On landing I was thus greeted by the people: "How good it is you are come! now our troubles will be at an end! what should we have done had you stayed away much longer!" I was at a loss to divine the import of these exclamations, till I was informed that a serious disagreement had arisen between Tamatoa and the principal chiefs of the island. In a few days, however, these differences were settled, and we prepared for our Missionary meeting; at which from two to three thousand persons assembled, many of whom had come from Huahine and Tahaa; with the noble chief, also, from Rarotonga, whose presence, together with the exhibition of the rejected idols of his people, added much to the interest of the occasion. This was the third time we had enjoyed the privilege of exhibiting to the Raiateans the abandoned idols of other islands. Many suitable addresses were then delivered, and all present seemed delighted.

Makea, during his stay at the Society Islands, visited Huahine, Tahaa, and Porapora, the chiefs and people of which showed him kind attentions, and made him valuable presents. With these, after about two months' residence with us, we sent him home, where he arrived in safety, and was cordially welcomed by the Missionaries and his people.

CHAPTER XII.

Papeiha's Narrative—Ideas of the People on seeing him Read—Arrival of his Colleague—Arrangements for Increased Exertion—The Success which attended their Efforts—Ludicrous Incidents with a Cat—First Place of Worship erected—War with the Heathens—The entire Subversion of Idolatry at Rarotonga—War at Raiatea—Accusations of Professor Lee.

DURING our stay at Rarotonga, I obtained a minute and interesting account from Papeiha, of the circumstances which occurred from his first landing to the time of our arrival, a brief abstract of which I shall present to the reader. On reaching the shore, he was conducted to the house of old Makea, the father of the present chief of that name. An immense crowd followed him, one of whom was saying, "I'll have his hat;" another, "I'll have his jacket;" a third, "I'll have his shirt;" but they did not carry their threats into execution: for the chief called out, "Speak to us, O man, that we may know the business on which you are come." Papeiha replied, that he had come to instruct them in the knowledge of the true God, and the way of eternal salvation through his Son Jesus Christ, in order that they, like the inhabitants of Tahiti, the Society, and other islands, might burn the idols of wood, of cloth, and of birds' feathers, which they had made and called gods. Immediately there burst from the multitude an exclamation of surprise and horror; "What! burn the gods! what gods shall we then have, and what shall we do without the gods?"

The teacher and his party commenced family worship morning and evening, at which many persons attended; and, after the first Sabbath-day services, about twenty joined them, among whom was Davida, the eldest son of the present king, who has continued steadfast, and is now rendering essential service to the mission, as superintendent of Mr. Buzacott's schools, and leader of the singing. Frequently has Papeiha showed me the stone from which, overshadowed by a grove of banana-trees, he delivered his first address to the wondering inhabitants of Rarotonga.

Shortly after this, Tinomana, the chief of Arorangi, a district about eight miles from Papeiha's residence, sent for him, and expressed a wish to know something about Jehovah and Jesus Christ. This chief, with the whole of the people of his district, were living in the mountains, where Tinomana himself was born. As this was the weakest district of the three, its inhabitants were subject to peculiar oppression from their more powerful neighbours, who plundered them of their food and property with impunity. When a sacrifice was required, they would invariably seek it from this oppressed people; and so great was their danger, that, when they wanted fish, they were obliged to steal down to the sea in the dead of the night, and return before day-break, to avoid being plundered or murdered by parties from the other districts. Papeiha, after having explained the leading doctrines of the Gospel to this chieftain, very judiciously pointed out to him the advantages which he would derive from the reception of Christianity; and showed, that by this means, peace and good-will would so reign through the land, that he would no longer be compelled to live in the mountains, but might take up his abode near the sea, and, with his people, enjoy his possessions as securely as the inhabitants of the victorious districts. The chief was considerably impressed with these representations; and, after meditating for some hours upon what he had heard, he came to Papeiha, and said, that he felt greatly disposed to burn his gods, but was afraid, "lest they should be enraged, and strangle him in the night." The teacher assured him that he had nothing to apprehend, as they were destitute of any real power. In the evening Papeiha and his party engaged in prayer, when many of the people of the district united with them, and for the first time since the island had been inhabited, bowed their knees to the God of Heaven, and listened to the voice of devotion.

When Papeiha had spread his mat, and laid himself down to rest, Tinomana brought his, and, having placed it by his side, told him that he came to be taught to pray to Jehovah. Delighted with the request, Papeiha commenced a short prayer, which the chief repeated after him; but overcome with fatigue he dropped off to sleep. He had, however, scarcely closed his eyes, when the anxious chief awoke him, saying, "I've forgotten it; go over it again." After causing him to repeat it many times, once more he fell asleep, and again was awake. This was

repeated frequently through the night. In the morning, Papeiha returned home, and Tinomana accompanied him part of the distance, reciting, during the journey, the prayer which he had learned. On taking his leave, he informed the teacher that he was much delighted with what he had heard; and that he would go home and think seriously upon the subject; for, as it was a matter of great importance, it was not well to be in haste.

Papeiha had not long returned, when another opportunity was afforded him for bearing his testimony to the truth, in the presence of a multitude of heathen, on the very spot where "Satan's seat was." The people were assembled at a marae, offering great quantities of food to the gods. Many priests, pretending to be inspired, were shouting and vociferating, with all the wildness of heathen frenzy, surrounded by worshippers who presented a strange and ludicrous appearance. Some had one side of their face and body blackened with charcoal; others were painted with stripes of all the colours they could procure; while many were dressed as warriors, with large caps, adorned with white cowrie-shells and birds' feathers. Our intrepid friend pressed into the midst of the assembly, and commenced addressing them on the folly of offering such quantities of food to a piece of wood which they had carved, and decorated, and called a god. Upon this, a priest stood up and affirmed that theirs was a real god, that he was a powerful god, and that the feast they were celebrating was very sacred. Papeiha told them that the day was not far distant when the true God Jehovah would show them the folly of their practices, and would make the gods they now worshipped "fuel for the fire." On hearing this declaration there was great confusion, but they listened very attentively while he described the love of God in giving his Son to die for sinners. After Papeiha had ceased, the people asked him many questions, one of which was, "Where does your God live?" He replied, that heaven was his dwelling-place, but that he filled both the heavens and the earth with his presence. "We cannot see him," they rejoined, "but ours are here before our eyes, and, if the earth was full of your God, surely he would be big enough to be seen." "And should we not run against him?" exclaimed another. To all this Papeiha made answer, "that the earth was full of air, but we did not run against it; that we were surrounded by light, but it did not impede our progress." This conversation terminated, however, without adding to the number of converts; but the teacher had the satisfaction of knowing that he had borne a faithful testimony to the truth, and that many had heard, for the first time in their lives, of salvation by the blood of Jesus Christ.

As Papeiha carried his Testament with him, it frequently elicited curious remarks. While walking about the settlement, the people would say, "There! there's the god of that man! what a strange god it is, he carries it about with him, but we leave ours at the marae."

When they saw him reading, they would say that he and his God were talking together.

Five months had elapsed when Papeiha was cheered by the arrival of his associate Tiberio. Although the labours of Papeiha had been unremitting, and the converts by no means numerous, he was not discouraged; and now that he was animated by the presence, and aided by the co-operation, of a colleague, it was determined that himself and his associate should employ all their energies for the accomplishment of their object, and, undeterred by threats or danger, should go on any occasion to any part of the island where it was probable that success might reward their efforts. With this view they resolved, in the first instance, to visit all the influential chiefs, and explain to them the principles of Christian truth, pointing out, not only the spiritual but the temporal advantages which would accrue from the renunciation of idolatry. While carrying their resolution into effect, at some places they were kindly treated, but at others they were ridiculed, and from one or two they narrowly escaped with their lives.

A few days after their return to the station, a priest came to the teachers, and expressed his determination to burn his idol, and had brought his eldest son, a boy about ten years of age, to place under their care, lest the gods, in their anger, should destroy him. Leaving the child with the teachers, he returned home, and early the next morning came bending under the weight of the cumbrous god he was bringing to be burned. A crowd followed him, calling him a madman; but he persisted in his determination to embrace the word of Jehovah, and declared that he was unconcerned about the result. He then threw his idol at the feet of the teachers, one of whom fetched his saw to cut it up; but, as soon as the people observed the saw applied to the head of the god, they all took fright and ran away. Many even of their converts were seized with the panic, and hid themselves among the bushes. After a short time they returned; and in the presence of an immense crowd, the first rejected idol of Rarotonga was committed to the flames.

In order to convince the people of the utter futility of their fears, when the idol was reduced to ashes the teachers roasted some bananas upon them, of which they ate themselves, and invited others to partake. No one, however, had courage to admit so dangerous a morsel into their mouths, and waited, with no small anxiety, to witness the result of the teachers' temerity; but, like the inhabitants of Melita, "after they had looked a great while, and saw no harm come to them, they changed their minds," and said theirs was the truth. The crowd of spectators returned with feelings so different from those with which they assembled, that in less than ten days after this event not fewer than fourteen idols were destroyed. Immediately afterwards Tinomana, the conquered chief, sent for the teachers, and on their arrival at his residence in the mountains, he informed them that, after much deliberation, he had

determined to embrace Christianity and to place himself under their instructions, and therefore wished to know what was the first step to the reception of truth. The teachers informed him that he must destroy his marae and burn his idols, to which he instantly replied, "Come with me and see them destroyed." On reaching the place he desired some person to take a fire-brand, and set fire to the temple, the *atarau*, or altar, and the *unus*, or sacred pieces of carved wood by which the marae was decorated. Four great idols were then brought and laid at the teachers' feet, who, having read a portion of the tenth chapter of the gospel of St. Luke, which was peculiarly appropriate, especially from the seventeenth to the twentieth verses, disrobed them of the cloth in which they were enveloped, distributed it among the people, and threw the wood to the flames. Thus were the inhabitants of this district delivered from the reign of superstition and ignorance under which they had so long groaned. Some of the people were much enraged with the chief, and were very violent in the expression of their feelings, calling him a fool and a madman for burning his gods and listening to worthless fellows, who "were drift-wood from the sea, washed on shore by the waves of the ocean." The grief of the women was excessively frantic, and their lamentations loud and doleful. Many of them inflicted deep gashes on their heads with sharp shells and sharks' teeth, and ran about, smeared with the blood which streamed from the wounds, crying in tones of the deepest melancholy, "Alas! alas! the gods of the madman Tinomana, the gods of the insane chief, are given to the flames!" Others, blackened with charcoal, joined in their lamentations. In the course of a few days all the idols in the district were brought to the teachers: some of these were destroyed, but the others they determined to send to Raiatea. On the following Saturday they left Tinomana, advising him and the other converts to have their food prepared for the next day, and to attend worship at the station. They did as they were requested, but came completely accoutred, as for an engagement, with war-caps, slings, and spears, fearing lest the enraged *Satanees** should attack them. They were not however, molested either in coming or returning. From this time the destruction of the ensigns of idolatry proceeded rapidly throughout the island. During the next week Pa, the principal chief of the victorious party, sent for Papeiha and Tiberio, and on their arrival expressed his determination to embrace the truth. In the evening, while sitting in the house, their attention was attracted by a singular noise, which proved to be the yelling of a person who pretended to be inspired, and who, like the heathens of old, endeavoured to support his pretensions by distorting his features and speaking in an unnatural tone. Approaching the dwelling, he vociferated, "Pa, Pa, give me those two men! Why do you preserve two rotten sticks driven on shore by the waves? why do you listen to the froth of the sea? I am

* A name by which the idolaters were designated.

great Tangaroa: give them to me, and I'll eat them!" The teachers proposed to each other to joke with this gentleman, and as he entered the house, to take out their knives, and demand that they should be allowed to make an incision and search for the great god Tangaroa, who, he said, was within him, as it would be gratifying to all parties to see this extraordinary personage. The chief heard the conversation, and warned the priest not to enter, as the teachers were ready with their knives to cut him open and search for Tangaroa. On hearing this he scampered away with far less pomp than he came, and they heard no more of him.

The teachers, after an absence of about a week, during which they had witnessed the demolition of several marae, returned, accompanied by the first-born of every chief who had destroyed his idols.

At this time a ludicrous circumstance occurred, which will illustrate the ignorance and superstition of this people. A favourite cat had been taken on shore by one of the teachers' wives on our first visit, and, not liking his new companions, Tom fled to the mountains. The house of the priest Tiaki, who had just destroyed his idol, was situated at a distance from the settlement; and at midnight, while he was lying asleep on his mat, his wife, who was sitting awake by his side, musing upon the strange events of the day, beheld with consternation two fires glistening in the doorway, and heard with surprise a mysterious voice. Almost petrified with fear, she awoke her husband, and began to upbraid him with his folly for burning his god, who, she declared, was now come to be avenged of them. "Get up and pray, get up and pray!" she cried. The husband arose, and, on opening his eyes, beheld the same glaring lights and heard the same ominous sound. Impelled by the extreme urgency of the case, he commenced, with all possible vehemence, vociferating the alphabet, as a prayer to God to deliver them from the vengeance of Satan. On hearing this, the cat as much alarmed as the priest and his wife, of whose nocturnal peace he had been the unconscious disturber, ran away, leaving the poor people congratulating themselves on the efficacy of their prayer.

On a subsequent occasion puss, in his perambulations, went to the district of the *Satanees*; and, as the marae stood in a retired spot and was shaded by the rich foliage of trees of ancient growth, Tom, pleased with the situation, and wishing to be found in good company, took up his abode with the gods; and, not meeting with any opposition from those within the house, he little expected any from those without. Some few days after, however, the priest came, accompanied by a number of worshippers, to present some offerings to the god, and, on opening the door, Tom very respectfully greeted him with a mew. Unaccustomed to such salutations, instead of returning it he rushed back with terror, shouting to his companions, "Here's a monster from the deep, here's a monster from the deep!" Upon this the whole party

hastened home, collected several hundreds of their companions, put on their war-caps, brought their spears, clubs, and slings, blackened themselves with charcoal, and thus equipped came shouting to attack "poor puss." Affrighted at this formidable array of war, Tom immediately sprang towards the opened door, and darted through the terror-stricken warriors, who fled with the greatest precipitation in all directions.

In the evening these brave conspirators against the life of a cat were entertaining themselves and a numerous company of spectators with a dance, when Tom, wishing to see the sport, and bearing no malice, came to take a peep. No sooner did he present himself than the terrified company fled in consternation; and the heroic warriors of the district again armed themselves, and gave chase to this unfortunate cat. But the "monster of the deep," being too nimble for them, again escaped their vengeance. Some hours after, when all was quiet, Tom, being disturbed in his residence with the gods, determined unwisely to renew his acquaintance with men; and in the dead of the night he returned to the house, and crept beneath a coverlet under which a whole family was lying, and there fell asleep. Unfortunately, his purring awoke the man under whose cloth he had crawled, who, supposing that some other "monster" had come to disturb them, closed the doorway, awoke the people of the house, and procured lights to search for the intruder. Poor Tom, fatigued with the two previous engagements of the day, lay quietly asleep, when the warriors, with their clubs and spears, attacked him most valiantly, and thought themselves singularly brave in putting an end to this formidable "monster"

The king, Makea, was among the last chiefs of importance who renounced idolatry. The object of his adoration was a goddess, the great *Rangatira*; and the idolaters manifested determined opposition to the destruction of this idol and the burning of their marae. That, however, was effected by the party to whom it belonged; and thus the reign of idolatry, although very many still retained their idols and superstitions, was virtually terminated at Rarotonga.

The teachers then recommenced the erection of a place of worship, which being agreed to, the greater part of the inhabitants assembled, most of whom came to the work thoroughly equipped for war.* The site selected for the building was thickly covered with trees, and, as there were but four or five axes in the island, the clearing it was a great work. All, however, appeared anxious to assist, and although their tools were rude, some using large shells, and others stone axes, yet, as the people were numerous, the work was soon effected. When the first post was fixed, Makea, who had prepared a great

* It must be recollected, that the inhabitants of the different districts of this island were always in a state of hostility, and never, on any occasion, met unarmed; that there had not yet been sufficient time for the principles of Christianity to produce mutual confidence amongst its professors; and that numbers were still heathens.

quantity of food to be apportioned to the various districts, desired Tinomana to implore a blessing; and, in order that all present might see and hear, he climbed a tree, and in that conspicuous situation offered up a sensible prayer. The shape of the building, the burning of the lime, and the plastering of the house, excited feelings, and drew forth expressions similar to those elicited at Aitutaki.

Those who still remained heathen were continually offering provocation to the Christians, who, by not resenting their conduct, subjected themselves to still greater annoyance, and one of them, while passing through their district to his own, was most severely beaten, and had one of his ears torn nearly off. This led to a conflict between the parties, in which the Christians conquered. The victors then, as the custom was, led the captives by their long hair down to the sea-side, not however as formerly, to put them to death, and feast upon their bodies, but to present them to the chiefs; who, instead of ordering them to be injured, advised them to embrace this good religion, by which their differences would be terminated, and the reign of harmony and happiness established. To this they replied, that, as they were now convinced of the superior power of Jehovah, and had indubitable proof of the merciful character of this new religion by their lives being spared, they would at once unite with their countrymen in the worship of the only true God. The following day, they demolished all the maraes, and brought their rejected idols to the teachers. Thus terminated the war, and, with it, the whole system of idolatry in Rarotonga.

A portion of land in the Christian settlement was then allotted to each individual, and many of them erected a dwelling there, and became and still continue among the most active, consistent, and devoted Christians. *

It is a very remarkable fact, that in no island of importance has Christianity been introduced without a war; but it is right to observe that, in every instance, the heathens have been the aggressors. It was so both at Tahiti and Raiatea. And as there were many circumstances connected with the memorable battle between the Christian and heathen parties at the latter place, in which the interposition of a Divine power was most conspicuous, and which led to the entire subversion of idolatry in that and the neighbouring island, I shall take this opportunity of recording them. Tamatoa, with most of the chiefs of the Society Islands, attended by a large company of warriors, had gone to Tahiti to assist in reinstating Pomare in his government; and, when thus convened, the great work or conversion commenced at that island! Having been brought under its influence, the chiefs, with their warriors, returned to their respective islands, not conveying back the mangled bodies of the victims slain in battle, to offer to the gods

* In giving the foregoing account of the overthrow of idolatry in the island of Rarotonga, my readers will not conclude that I approve of every measure the teachers adopted. All I have done is faithfully to narrate the facts.

whose protection they had invoked, but the Gospel of peace. Upon the arrival of Tamatoa and his followers at Opoa, the place "where Satan's seat was" at Raiatea, a multitude was assembled on the sea-beach to greet them, while the priests were running to and fro, vociferating a welcome in the name of the gods, and expressing a hope that they had returned laden with victims. As the chief's canoe approached the shore, a herald was commanded to stand upon an elevated platform, who shouted in reply, "There are no victims; we are all praying people, and have become worshippers of Jehovah, the true God;" and, holding up the elementary books which the Missionaries had written for them, as they had no printing-press at that time, he cried, "These are the victims—these are the trophies with which we have returned!" Soon after the arrival of Tamatoa and his party, a meeting was convened, when the inhabitants of Raiatea were informed of what had taken place at Tahiti, and of the conversion of their friends to the Christian religion. They were then invited to follow their example. About a third of the people agreed to the proposition. Shortly after this, Tamatoa was taken exceedingly ill, and, every effort to restore him to health having failed, it was proposed by one of the Christians to destroy Oro, the great national idol, and set fire to the marae, suggesting that perhaps Jehovah was angry with them for not having done this before. After a consultation upon the proposition, it was agreed that a party should go and carry it into effect. Summoning all their courage, these proceeded to the great marae at Opoa, took Oro from his seat, tore off his robes, and set fire to the sacred house. The heathen party were so exasperated at this circumstance, that they determined to make war upon the Christians, and put them all to death. For this purpose, they invited the chief of Tahaa to come over with his army, and assist them in effecting their object. The more effectually to accomplish their design, they erected a house, which they encircled with the trunks of cocoa-nut and bread-fruit trees, into which they resolved to thrust the Christians, and then to set it on fire, and burn them alive. Terrified at these and other frightful preparations, Tamatoa sent frequent overtures of peace; but the invariable reply was, "There is no peace for god-burners, until they have felt the effects of the fire with which they destroyed Oro." As a last resource, the chief sent his favourite daughter; and, a small shower of rain happening to descend just as she entered the camp, a priestess of Toimata, the daughter of Oro, commenced singing the following stanza:—

"Thickly, thickly falls the small rain from the skies;
'Tis the afflicted Toimata weeping for her sire."

This roused the spirit of the people to such a pitch, that the heathens shouted simultaneously, "There is no peace to be made with god-burners until they have felt the effects of the fire with which they destroyed Oro," and determined to make the attack on the following day. The night was a sleepless one with both parties; for the heathens were employed in listening to the

vociferations of their priests, in feasting, rioting and exulting in the anticipated triumphs of the coming day; while the Christians spent the hours in prayer, and in raising an embankment of stones, behind which to defend themselves as long as possible. Early the next morning the heathen party, with flying banners, the shout of the warriors, and the sound of the trumpet-shell, bore down in an imposing attitude upon the affrighted Christians; while they, on their bended knees, were supplicating the protection of God against the fury of their enemies, whose numbers, whose frightful preparations and superstitious madness, rendered them peculiarly formidable. A long shoal of sand stretched from the shore of the Christian encampment; in consequence of which the heathen party were compelled to land at a distance of half a mile from the spot. Before they arrived at the place of disembarkation, one of the Christians, formerly a noted warrior, said to the chief, "Allow me to select all our effective men, and make an attack upon the heathens, while in the confusion of landing. A panic may seize them, and God may work a deliverance for us." The proposition was agreed to; but the chief himself said, "Before you go, let us unite in prayer." Men, women, and children, then knelt down outside their stone embankment, and the king implored the God of Jacob to cover their head in the day of battle; and on concluding, thus addressed this little band of faithful followers: "Now go, and may the presence of Jesus go with you!" Taking a circuitous route behind the brushwood, until he arrived opposite to the place where the heathens were landing, the commander extended his little army as far as it would reach, and gave strict orders that no noise should be made until they were emerging from the bushes. The arrangement proved most successful. The heathens were seized with consternation, and, after a short resistance, threw away their arms, and fled for their lives; for they expected to have met with barbarous treatment, similar to that which they would have inflicted had they been the conquerors. But, perceiving that no injury was sustained by those of their brethren who fell into the hands of the Christians, they peeped from behind the bushes, or shouted from the trees in which they had taken refuge, "Here am I; spare my life, by Jesus, your new God." The remainder of the day was spent by the Christians in conducting their prisoners into the presence of the chief, who remained for several hours upon the very spot where in the morning he commended his little band to the protection of God. A herald stood by his side, and shouted, as the fugitives approached, "Welcome, welcome; you are saved by Jesus, and the influence of the religion of mercy which we have embraced!" When the chief of Tahaa, who led the heathen, was taken, and conducted, pale and trembling, into the presence of Tamatoa, he exclaimed, "Am I dead?" His fears, however, were immediately dissipated by his brother chieftain, who replied, "No, brother; cease to tremble; you are saved by Jesus." A feast was immediately prepared for the prisoners, when nearly a hundred large pigs were

baked whole with a proportionate quantity of bread-fruit and other vegetables. The heathen sat down to eat, but few could swallow their food, being overwhelmed by the astonishing events of the day. While they were thus seated one of the party arose, and said, "This is my little speech: Let every one be allowed to follow his own inclination; for my part, I will never again, to the day of my death, worship the gods who could not protect us in the hour of danger! We were four times the number of the praying people, yet they have conquered us with the greatest ease. Jehovah is the true God. Had we conquered them, they would, at this moment, have been burning in the house we made strong for the purpose! but instead of injuring us, or our wives, or our children, they have prepared for us this sumptuous feast. Theirs is a religion of mercy. I will go and unite myself to this people." This declaration was listened to with so much delight, and similar sentiments were so universal, that every one of the heathen party bowed their knees that very night, for the first time, in prayer to Jehovah, and united with the Christians in returning thanks to Him for the victory he had on that anxious day so graciously afforded them. On the following morning, after prayer, both Christians and heathens issued forth and demolished every marae in Tahaa and Raiatea; so that, in three days after this memorable battle, not a vestige of idol worship remained in either of those islands! All this will acquire additional interest in the reader's estimation when he is informed, that it took place solely under the superintendence of the natives themselves, for at that time there was no Missionary at either of the islands.

And here I would notice an assertion of Professor Lee, who ascribes the progress of Christianity in the South Sea Islands to the aid it derived from the civil power.* Now this statement is not founded in truth. Having witnessed the introduction of Christianity into a greater number of islands than any other Missionary, I can safely affirm, that in no single instance has the civil power been employed in its propagation. It is true that the *moral* influence of the chiefs has, in many instances, been most beneficially exerted in behalf of Christianity; but never, to my knowledge, have they employed coercion to induce their subjects to embrace it. And I feel satisfied, that in few cases has the beautiful prediction been more strikingly accomplished—"And kings shall be thy nursing fathers, and their queens thy nursing mothers." Had the Missionaries desired the exercise of that power, the chiefs were not in a condition to gratify them; for they had to defend themselves against the fury of a large portion of their own subjects, by whom they were so fiercely attacked.† I am, moreover, happy, in being able to contradict the assertion of Dr. Lee, because, were it true, it would have detracted from the honour of Christ, by the interposition of whose providence the great work has been effected: "His own arm hath gotten

* See Professor Lee's second letter, &c., page 57.

† See also Ellis's Polynesian Researches, vol. i., p. 250.

him the victory." Further, it would have derogated from the honour of Christianity, which has triumphed, not by human authority, but by its own moral power—by the light which it spread abroad, and by the benevolent spirit it disseminated; for *kindness is the key to the human heart*, whether it be that of savage or civilised man; and when, instead of being barbarously murdered, they were treated with kindness, the multitude immediately embraced the truth; for they naturally attributed this mighty transformation in their formerly sanguinary chieftains, to the benign influence of the Gospel upon their minds.

CHAPTER XIII.

A Tradition—How the Rarotongans first obtained the Knowledge of the Europeans—They pray to their Gods that Ships may visit their Island—A Ship, supposed to have been the Bounty, arrives—The Tides—The unsoundness of Captain Beechey's theory—Peculiarities of Rarotonga—Buteve the Cripple—Their Wars, Savage Usages, &c.—Female Degradation—Grades in Society, &c.

DURING our stay at Rarotonga, I obtained information from the natives upon a variety of subjects, some of which were both curious and instructive. The first I shall mention is a legend in reference to the peopling of their island. Upon this subject the natives have several traditions, in one of which there is a strange history of *Apopo iwa roa*, or the long-boated giant, who is said to have walked to the island upon the sea; but this, with many others, I shall pass over, and confine myself to the following, which, divested of those portions that are evidently fabulous, I regard as the correct account. It states that *Karika*, the ancestor of the present *Makea* family, came originally from an island to the westward, named *Manuka*. This *Karika* was a mighty warrior, a "man-killer," and a great navigator, who, in his peregrinations at sea, discovered the island of Rarotonga. On landing, he found it uninhabited; and, after remaining there some time, he again put to sea, and in this voyage he met with *Tangiia*. This man was a chief of *Faaa*, a district in *Tahiti*, who, by cutting down a favourite bread-fruit tree, had so much exasperated his brother, *Tutabu aru roa*, (or *Tutabu*, the insatiable pursuer), that he was determined to put *Tangiia* and all his family to death. On hearing this, *Tangiia* launched his large canoe, and sought safety in flight; and, taking with him his family and followers, among whom were two beautiful daughters, he sailed for *Huahine*, which is about a hundred miles to the westward of *Tahiti*, where he arrived in safety. He had not, however, been there many days, before *Tutabu*, with his *tini*, or thousands, entered the harbour of that island, with a determination to destroy his brother. To escape his vengeance, *Tangiia* set sail immediately for *Raiatea*; but was closely followed by *Tutabu*. Continuing his flight, he sailed to *Porapora*, where he had scarcely landed, when he again

found his pursuer at his heels. From hence he proceeded to *Maupiti*, the last of the *Society Islands*, but here also *Tutabu* followed him; when, seeing no possibility of escaping the fury of his unrelenting foe, *Tangiia*, with his *tini*, launched upon the trackless ocean, in search of a refuge where he might happen to find it. After having been a long time at sea, he fell in with *Karika*, from the island of *Manuka*, who forthwith prepared for battle; and, lashing his canoe firmly to that of the poor unfortunate *Tangiia*, was about to attack him, when he made submission, by presenting to *Karika* the emblems of supremacy, both civil and religious, saying, "*Tena mai te vavae roa*"—"Yours is the long-legged," or man belongs to you. "*Tena mai te vavae poto*"—"Yours is the short-legged," or the turtle belongs to you; which, being the most sacred fish, was considered as an emblem of supremacy in religious affairs. "Yours is the *butunga*, *apinga*, *katoatoa*, or the source of every treasure," reserving to himself only his "*takai kete*," or the food with which the people of his own district might supply him. With this *Karika* was satisfied, and having made a friendly covenant with *Tangiia*, received from him one of his beautiful daughters to wife. The brave warrior then informed his friend of the lovely island he had discovered, told him the direction in which it lay, and promised, when he had accomplished the object of his present voyage, to return and settle there. *Tangiia*, taking leave of his formidable ally, steered for *Rarotonga*, and, on reaching it, took up his residence on the east side. *Karika* returned to the island some short time after, and, with his *tini*, settled on the north side. But they had not long enjoyed the comforts of repose, when, to the astonishment and consternation of *Tangiia*, the fleet of his determined enemy *Tutabu* was descried off the harbour's mouth. The "relentless pursuer" had determined to range the ocean in search of his adversary, and now that he had discovered him, felt confident that he should effect his destruction. *Tangiia* immediately despatched a messenger to inform his friend *Karika* of *Tutabu's* arrival, and to request his assistance in the ensuing battle; hoping that, by an union of their forces, they might conquer him. *Karika* accordingly collected his *tini*, and went forthwith to the assistance of his friend. A desperate engagement ensued, in which *Tutabu* was conquered and killed. They next had to bake him; but (as they found more difficult than to kill him; for, although they heated a large oven thoroughly, and put many hot stones inside him, they found on opening the oven that it was cold, and *Tutabu* quite uncooked. Failing here, they conveyed the body to the next district, where they prepared another oven, and used a different kind of wood for fuel, but with no better success. This process they repeated in every district in the island, with a similar result, until they came to the last, at which they succeeded. For this reason they gave to the district its present name of *Taana*, which signifies "well done, or baked over again." There is in this tradition a great deal

more of the fabulous than I have mentioned, especially in relation to the canoe in which Tangia came to Rarotonga, which is said to have been built in the invisible world, and to have been conveyed by the birds to the top of a mountain during one night, and on the next, to have been removed from thence by the same extraordinary carriers to a large canoe-house erected by Tangia for its reception. This celebrated ship had nine or ten remarkable names, taken from so many striking circumstances connected with its building, the manner in which it was conveyed to this world, and other incidents, the relation of which might perhaps gratify the curious, but, from the press of more important matter, I can only add, that its principal name was *Tarai-po*, or "built in the invisible world."

This account, divested of the fabulous, is certainly supported by existing circumstances; for, in the first place, the Tahitian and Society islanders have other traditions respecting both Tangia and Tutabu, which state that they were both great travellers, that they had a serious quarrel about their lands, and that they dwelt in the district of Faai in Tahiti. Hence it may be fairly assumed, that such persons did actually exist, and that they were not, like the long-boned giant, the mere creations of fancy. This opinion is also supported by the fact, that the islands from which these progenitors are said to have come, are about equal distances from Rarotonga, Tahiti being to the east, and Manuka to the west of it. The language also of the present inhabitants is pure Tahitian, with an infusion of the hard consonants and nasal sounds which characterise the dialects of the west. To these we may add another striking evidence, derived from the political divisions still existing in the island. The people are, to the present day, two distinct bodies, designated *Ngati Karika* or the descendants of Karika; and *Ngati Tangia*, the descendants of Tangia; the former still occupying the north side of the island, and the latter the east. It is also worthy of remark, that the superior chieftainship is still vested in the Karika family; for, although the *Ngati Karika* have been beaten many times, indeed generally, by the descendants of Tangia, yet the conquerors agree in allowing them the supremacy which they have possessed from time immemorial. The present Makea is the twenty-ninth of that family.*

The first knowledge and intercourse of the Rarotongans with white people appears also to be worthy of notice; for, although Captain Cook did not discover the island, we found that the inhabitants had a knowledge of him before our arrival, which they received partly from the heathen woman of whom I have previously spoken, and partly from some natives who were

* When we were preparing to depart for Raiatea, the uncle of Makea, whom he appointed as Regent, delivered a most interesting address, in which he enumerated the ancestry of the king, commencing with Makea Karika; and for every one of whom he had a peculiar designation, descriptive of his character, as was the case with the Pharaohs of Egypt I much regret that I did not obtain a correct report of this address, as I listened to it with peculiar interest.

drifted from Tahiti down to Rarotonga in a canoe. These arrived while the islanders were engaged in a war; and, supposing that the island was uninhabited, two of their number went to a distance in search of eels, where they fell into the hands of the natives. Their companions expecting to be killed, launched their canoe and put again to sea, leaving their two friends behind them. The inhabitants, however, treated them kindly, when they began to disclose the wonders they had seen; informing them that they were not the only people in the world, but that a race existed entirely different from themselves, who were quite white, and were called Tute or Cook; that they traversed the ocean for months together as on dry land; that their canoes were immensely large, and instead of being tied and lashed with cinet, were held together with "*kurima*" or iron; and that though they had no outrigger, they did not overturn. All this was astonishing information; but the Cookees were moreover represented by the trumpeters of their fame as a very impious people, who cared not for the gods, but walked with the greatest unconcern about the maraes, and even ate the sacred food. On hearing this, the astonished inhabitants exclaimed, "Why do you not drive them away, and seize all their property?" To which it was replied, that they were like the gods, and were out of their power; adding, "If we attempt to hurt them, they blow at us." "What," said the Rarotongans, "will blowing at you hurt you?" When they were informed that it was "not blowing at them with the mouth, but with long things they call *pupuhi*,"* out of which comes fire and a stone, which kills us in an instant, before we can get near them with our spears." These two men happened to have a small hatchet with them, which had been obtained from Captain Cook's vessel, and which they gave to the chief; who, instead of applying it to its proper purpose, kept it very carefully to cut his food.

On hearing all this important intelligence, the natives commenced praying to their gods to send Captain Cook to their island in his large canoe, to bring them axes, nails, and guns. The following was the substance of their prayer, which was given to me by an old priest: "O, great Tangaroa, send your large ship to our land; let us see the Cookees. Great Tangia, send us a dead sea, send us a propitious gale, to bring the far-famed Cookees to our island, to give us nails, and iron, and axes: let us see these outriggerless canoes." They then vociferated the names of all their gods, invoking them to unite their energies in the accomplishment of this greatly-desired object; and concluded by a presentation of food, and a promise of making still greater offerings, if they would conduct the ship to their island. Not very long after this, a large ship did actually arrive; and from the description the natives gave me of her, I have no doubt but that it was the *Bounty*, after she had been taken by the mutineers. This vessel did not anchor, but one of the

* The native name for guns.

natives took his little canoe, and summoning all his courage, ventured to go on board. On returning to the shore, he told his astonished countrymen that it was a floating island; that there were two rivers of water flowing on it; that two large *taro* plantations, with sugarcane, bread-fruit, and other trees, were growing there; that the keel scraped the bottom of the sea; for he dived as deep as man could go, and could not see its termination. I account for these singular statements, by supposing that the pumps were at work while the man was on board, which he mistook for rivers, or streams, and that the two plantations, bread-fruit trees, &c., were the large boxes which were fitted up throughout this vessel for those exotics, which it was the specific object of the *Bounty* to convey from Tahiti to the West Indies. From this vessel was obtained a pointed piece of iron, about two feet six inches in length, which the natives immediately dedicated to the gods; and finding that they could pierce the ground so much more easily with the iron than with their wooden tools, they were in the habit of borrowing it from the gods; and when the food thus planted was ripe, they invariably carried three portions to the marae, the first of which was dedicated as an expression of gratitude to the deities for causing the food to grow; the second, in payment for the loan of the iron; and the third as a present, to induce them to conduct ships there, that they might obtain more of that valuable article.

Upon a variety of other interesting topics, in reference to Rarotonga, I shall be equally brief. Some, indeed, I must pass over altogether. An observation or two, however, upon the tides, should not be omitted. It is to the Missionaries a well-known fact, that the tides in Tahiti and the Society Islands are uniform throughout the year, both as to the time of the ebb and flow, and the height of the rise and fall; it being high-water invariably at noon and at midnight; and, consequently, the water is at its lowest point at six o'clock in the morning and evening. The rise is seldom more than eighteen inches or two feet above low-water mark. It must be observed, that mostly once, and frequently twice in the year, a very heavy sea rolls over the reef and bursts with great violence upon the shore. But the most remarkable feature in the periodically high sea is, that it invariably comes from W. and S. W., which is the opposite direction to that from which the trade-wind blows. The eastern sides of the islands are, I believe, never injured by these periodical inundations. I have been thus particular in my observations, for the purpose, in the first place, of calling the attention of scientific men to this remarkable phenomenon, as I believe it is restricted to the Tahitian and Society Island groups in the South Pacific, and the Sandwich Islands in the north. I cannot, however, speak positively respecting the tides at the islands eastward of Tahiti; but at all the islands I have visited in the same parallel of longitude to the southward, and in those to the westward, in the same parallel of latitude, the same regularity is

not observed; but the tides vary with the moon, both as to the time and the height of the rise and fall, which is the case at Rarotonga. Another reason for which I have been thus minute is to correct the erroneous statements of some scientific visitors. One of these, the notorious Kotzebue, observes,—“Every noon, the whole year round, at the moment the sun touches the meridian, the water is highest, and falls with the sinking sun till midnight.”

Captain Beechy, when speaking upon the tides, states,—

“The tides, in all harbours formed by coral reefs are very irregular and uncertain, and are almost wholly dependent upon the sea-breezes. At *Oututaunoa*, it is usually low-water about six every morning, and high-water half an hour after noon. To make this deviation from the ordinary course of nature intelligible, it will be better to consider the harbour as a basin, over the margin of which, after the breeze springs up, the sea beats with considerable violence, and throws a larger supply into it than the narrow channels can carry off in the same time; and consequently, during that period the tide rises. As the wind abates the water subsides, and, the nights being generally calm, the water finds its lowest level by the morning.”

This statement is certainly most incorrect; for not only have I observed for years the undeviating regularity of the tides, but this is so well understood by the natives, that the hours of the day and night are distinguished by terms descriptive of its state. As, for example, instead of asking, “What is the time?” they say, “Where is the tide?” Nor can the tides, as Captain B. observes, be “wholly dependent on the sea-breeze;” for there are many days during the year when it is perfectly calm, and yet the tide rises and falls with the same regularity as when the trade-winds blow; and we very frequently have higher tides in calms than during the prevalence of the trade-wind. Beside which, the tides are equally regular on the westward or leeward side of the islands, which the trade-wind does not reach, as on the eastward, from which point it blows. But the perfect fallacy of Captain Beechy's theory will be still more apparent, if it be recollected that the trade-wind is most powerful from mid-day till about four or five o'clock, during which time the tide is actually ebbing so fast that the water finds its lowest level by six o'clock in the evening; and that in opposition to the strength of the sea-breeze. Captain Beechy adds, “that the nights being calm, the water finds its lowest level by morning;” whereas the fact is, that the water finds its highest point at midnight, when it is perfectly calm. How, then, can the tides be dependent on the sea-breeze?

It is to me a matter of regret that scientific men, when writing upon these subjects, do not avail themselves of the facts which Missionaries might supply; for while we make no pretensions to great scientific attainments, we do not hesitate to assert, that it is in our power to furnish more substantial data on which to philosophise, than could be obtained by any tran-

sient visitor, however profound in knowledge, or diligent in research.

Without making any further observations on the beautiful appearance of the rocks, hills, and valleys of Rarotonga, I shall hasten to observe one or two particulars in which it differs from the Society and other Islands; leaving several other points to be noticed in a concluding chapter. One valuable peculiarity of this lovely island is, the extent of its low land. In many of the islands, the mountains approach so near to the sea as to leave but little arable land; but this is not, to my recollection, the case in any part of Rarotonga. Its soil also must be exceedingly rich, or the climate peculiarly adapted to the fruits which grow there; for, on our arrival, we were astonished to see the *taro** and *kape*, the *ti* and sugar-cane growing luxuriantly nearly down to the edge of the sea. The whole island was also in a high state of cultivation, and I do not recollect having witnessed anything more beautiful than the scene presented to me, when standing on the side of one of the hills, and looking towards the sea-shore. In the first place, there are rows of superb chestnut-trees, *inocarpus*, planted at equal distances, and stretching from the mountain's base to the sea, with a space between each row of about half a mile wide. This space is divided into small *taro* beds, which are dug four feet deep, and can be irrigated at pleasure. These average about half an acre each. The embankments round each bed are thrown up with a slope, leaving a flat surface upon the top of six or eight feet in width. The lowest parts are planted with *taro*, and the sides of the embankment with *kape* or gigantic *taro*, while on the top are placed, at regular intervals, small beautifully shaped bread-fruit-trees. The pea-green leaves of the *taro*, the extraordinary size and dark colour of the *kape* lining the sloping embankment, together with the stately bread-fruit-trees on the top, present a contrast which produces the most pleasing effect.

There is a good road round the island, which the natives call *ara medua*, or the parent path, both sides of which are lined with bananas and mountain plantains; which, with the Barringtonia, chestnut, and other trees of wide-spreading foliage, protect you from the rays of the tropical sun, and afford even in mid-day the luxury of cool, shady walks of several miles in length. The houses of the inhabitants were situated from ten to upwards of thirty yards from this pathway, and some of them were exceedingly pretty. The path leading up to the house was invariably strewn with white and black pebbles; and on either side were planted the tufted-top *ti*-tree or *dracena*, which bears a chaste and beautiful blossom, interspersed alternately with the gigantic *taro*. Six or eight stone seats were ranged in front of the premises, by the side of the "parent pathway." These were relics of antiquity, some of which were regarded with much veneration by the people, who, while they pointed to them, would say, "Here, my father, grandfather, or the great

* *Arum esculentum*.

chief so-and-so sat." They were generally formed of two smooth stones, the one serving as a seat, and the other sunk in the earth to form the back.

Here, in the cool of the evening, after the labours of the day, with a wreath of flowers on their brow, anointed with a sweet-scented oil, and wearing a new *tiputa* or the shining *pakaku*,* sat the inmates of the house to chat with any loquacious passenger about the events of their own little world. It was thus I met with the spiritual beggar Buteve.

In passing one evening from Mr. Buzacott's to Mr. Pitman's station, my attention was arrested by seeing a person get off one of these seats, and walk upon his knees into the centre of the pathway, when he shouted, "Welcome, servant of God, who brought light into this dark island; to you are we indebted for the word of salvation." The appearance of his person first attracted my attention; his hands and feet being eaten off by a disease which the natives call *ko-kovi*, and which obliged him to walk upon his knees; but, notwithstanding this, I found that he was exceedingly industrious, and not only kept his *kainga* in beautiful order, but raised food enough to support his wife and three children. The substitute he used for a spade in tilling the ground was an instrument called the *ko*, which is a piece of iron-wood, pointed at one end. This he pressed firmly to his side, and leaning the weight of his body upon it, pierced the ground, and then scraping out the earth with the stumps of his hands, he would clasp the banana or taro plant, place it in the hole, and then fill in the earth. The weeds he pulled up in the same way. In reply to his salutation, I asked him what he knew of the word of salvation. He answered, "I know about Jesus Christ, who came into the world to save sinners." On inquiring what he knew about Jesus Christ, he replied, "I know that he is the Son of God, and that he died painfully upon the cross to pay for the sins of men, in order that their souls might be saved, and go to happiness in the skies." I inquired of him if all the people went to heaven after death? "Certainly not," he replied; "only those who believe in the Lord Jesus, who cast away sin, and who pray to God." "You pray, of course?" I continued. "O yes," he said, "I very frequently pray as I weed my ground and plant my food, but always three times a-day, beside praying with my family every morning and evening." I asked him what he said when he prayed. He answered, "I say, 'O Lord, I am a great sinner, may Jesus take my sins away by his good blood; give me the righteousness of Jesus to adorn me, and give me the good Spirit of Jesus to instruct me, and make my heart good, to make me a man of Jesus, and take me to heaven when I die.'" "Well," I replied, "that, Buteve, is very excellent, but where did you obtain your knowledge?" "From you, to be sure; who brought us the news of salvation but yourself?" "True," I replied, "but I do not ever recollect to have seen

* Native cloth, in the manufacture of which the Rarotongans excel.

you at either of the settlements to hear me speak of these things, and how do you obtain your knowledge of them?" "Why," he said, "as the people return from the services, I take my seat by the way-side, and beg a bit of the word of them as they pass by; one gives me one piece, another another piece, and I collect them together in my heart, and, by thinking over what I thus obtain, and praying to God to make me know, I understand a little about his word." This was altogether a most interesting incident, as I had never seen the poor cripple before, and I could not learn that he had ever been in a place of worship. His knowledge, however, was such as to afford me both astonishment and delight, and I seldom passed his house, after this interview, without holding an interesting conversation with him.

Between each district was left a space of uncultivated land, generally about half a mile in width. On these wastes their battles were most frequently fought; for the inhabitants of each district invariably used every exertion to prevent their opponents from making encroachments upon their *kaingas*, or cultivated lands, and therefore disputed, with the greatest pertinacity, every inch of the uncultivated waste; nor did they, until entirely driven off, yield their possessions to the hands of the spoiler. But since the introduction of Christianity, many of these wastes have been cultivated.

Their wars were exceedingly frequent. They had just been engaged in a disastrous conflict when we discovered the island. Pa and Kainuku, with the inhabitants of the eastern district, had been fighting with Makea and Tinomana, the chiefs of the north and west sides of the island, when the latter were beaten, and Makea, with his people, driven away from their possessions, to which, however, peace having been restored, they had returned about a month or two prior to my first arrival. The sad effects of these contests were then and are still apparent; for the laws of savage warfare appear to be like those of civilised countries, to "burn, kill, and destroy:" and there is not one old cocoa-nut tree to be seen on the north-west or south sides of the island. A few old bread-fruit trees still rear their lonely heads, having survived the injuries which they received from the hands of the devastating conquerors. Walking one day with the king, among the groves of banana and bread-fruit trees, and observing the mutilations, I asked him jocosely, whilst pointing to one of them, why all the bark was stripped off; and, turning to another, inquired why so deep a gash was cut in it; and wished to know what had become of the cocoa-nut trees, against the stumps of which we were continually striking our feet. To this he replied, "You know very well that we were conquered, and why do you banter me? We were fools enough to fight with the trees as well as with men; some we cut down ourselves, lest our enemies should eat the fruit of them; and others our conquerers destroyed. If it were possible, I would put new bark on all these trees, and fill up the gashes in the trunks of the others; for, wherever I go, they stare me in the face,

and remind me of my defeat. However, young trees are growing fast, and I am planting cocoanuts in all directions, so that my possessions will soon be equally valuable with those of our conquerors; and I am under no apprehension of having them again destroyed,—for the Gospel has put an end to our wars!"

I inquired of the chief how they killed the cocoa-nut trees with such facility, when he informed me, that scarcely any tree could be destroyed with greater ease. One of the methods by which they effected it was singular:—it was to place a large sea-snail, called the beach le mer, on the crown of the tree, around the sprout, and allow it to rot there. Another mode was, to beat the crown with a small stone. Soon after this was done, the tuft of plummy leaves, surrounding the top of the tree, faded and fell, leaving the barren, naked trunk, of immense length, standing for years afterwards. This is accounted for in the following manner:

Almost all trees belong to one of two great divisions of the vegetable kingdom: *Exogena* or *Endogena*. The former is so named from the circumstance of their receiving increase of matter, which is arranged *externally*, as regards the old layers. Buds are the organs provided for supplying the materials constituting the stem: and since in this class there is an indefinite quantity, the destruction of one or more does not in the slightest degree endanger the life of the plant. The contrary, however is the case in *Endogena*, (to which class the cocoa-nut belongs,) one bud alone keeping up a supply of matter necessary to the existence of the plant, by the descent of newly-formed fibre into the *innermost* part of the stem (not the exterior, as in *Exogena*). It consequently follows, that the *innermost* part is more susceptible of injury than the *exterior*; and if the central bud, the source of the newly-formed matter, be destroyed, a stop is suddenly put to the process of its growth, and death ensues.

Their wars, I think, may also be considered sanguinary. In the one which raged just prior to our first visit, the king informed me, that "fourscore and ten were slain," on the side of the conquerors, and "five score" on that of the conquered. Female prisoners were very frequently put to death; and the reason assigned for this cruel practice was, that they might, perchance, give birth, at some future period, to warriors. The poor little children had spears passed through their ears, and were carried in triumph to the marae. Of late years as soon as an antagonist was overcome in battle, the victor beat in his skull; and taking out a portion of his brains, he placed it upon bread-fruit leaves, and carried it immediately to the gods, as an earnest of the victim he was about to bring. This practice originated in the following incident. During an engagement, a man named *Karawai* succeeded, as he imagined, in killing his opponent, *Oromea*, and ran off instantaneously to the marae, with bread-fruit leaves, as an earnest of the victim about to be dedicated to the gods; but before he returned, Oromea, who was only stunned, recovered from the effects of the blow, hastened to his own district, collected his friends,

and composed the following song in ridicule of his conqueror; which, in the evening, they triumphantly sang, accompanied by drumming and dancing:—

*Tori rau kuru ua i te atua a Karavai e !
Kua hi a Vairota e !
Kare i tutuhi tika ia Oromea e !
Te hoto ua ra te Tuporo i Te manga e !*

What a carrying of bread-fruit leaves is Karavai's to his gods, O !
He has filled Vairota !*
But has not killed completely Oromea ;
For he is now drumming and dancing merrily at Te manga, O ! †

After this, in order to escape similar ridicule, the warriors determined to make sure of their victim by presenting his brains to the gods instead of bread-fruit leaves; concluding, that in this way they would most effectually prevent the object of their vengeance from singing and dancing in sarcastic triumph. This having been presented, as soon as the whole of the inhabitants of the district could be convened, they fastened a rope to the legs of the corpse, and then dragged it as though it were a log of wood, to the great marae, with songs of savage exultation.

Females at Rarotonga, like those of the Society Islands, were treated as inferiors. They were neither allowed to eat certain kinds of food, which were reserved for the men and the gods, nor to dwell under the same roof with their tyrannical masters; but were compelled to take their scanty meal of inferior provisions at a distance, while the "lords of creation" feasted upon the "fat of the land," and the "abundance of the sea." In one respect, the treatment of females at this island was materially worse than that which obtained in the Tahitian and Society groups; for whilst in the latter females had a share of their fathers' possessions, at Rarotonga these went to the male branches of the family, and seldom, if ever, to the daughters, on the ground, as they alleged, that "their person was their portion." This circumstance may have contributed to render the females of Rarotonga less fickle and fastidious than the ladies of the Tahitian and Society Islands; for let a man's possessions be ever so great in the latter, if his person is not attractive, they will not accept his overtures. I think, also, that the females of Rarotonga are more faithful, industrious, and affectionate than those of Tahiti. During the sickness, which prevailed shortly after our arrival, we were delighted at beholding the tender sympathy and unremitting attention which they showed to their sick husbands. Enter their habitations when we would, by night or by day, the head of the afflicted husband was in the lap of his affectionate wife; while she beat off the annoying flies, bathed his temples with water, or eased pain by the gentle pressure of the *taurumi*. ‡

At Rarotonga there is not such an equality of

* Name of the marae.

† The name of his own district.

‡The taurumi differs from the Indian shampooing, it being a gentle squeezing, or compression of the afflicted part with a soft hand—and the sensation is peculiarly grateful.

rank as at Tahiti, but a man is great according to the number of his *kaingas*, or farms, which contain from one to four or five acres each. These are let to tenants, who, like the vassals in the ancient feudal system, obey the orders of their superior, assist him in the erection of his house, in building a canoe, making fishing-nets, and other occupations, besides bringing him a certain portion of the produce of his lands. This gives to the chiefs a degree of respectability. And here we may observe that four distinctions of rank obtain among the Rarotongans—the *ariki*, or king; the *matapi*, or governors of districts; the *rangatira*, or landholders; and the *unga*, or tenants. Besides the minor districts, there are three grand divisions in the island, governed by the four principal chiefs, Pa, Kainuku, Tinomana, and Makea, the last of whom enjoys a limited supremacy over the whole. In consequence of these ancient political divisions, it was thought desirable to have three distinct Missionary settlements; by which arrangement all the inhabitants now reside with their beloved Missionary, under their respective chiefs, and near their own plantations, enjoying the inestimable blessing of Christian instruction, and "sitting under their own vine and fig-tree," or rather under their own bread-fruit and banana groves, "none making them afraid."

CHAPTER XIV.

Mr. Platt's Voyage—Intelligence from Rarotonga—The Vincennes and the Seringapatam arrive at Raiatea—Missionary Meetings—Native Speeches—Interesting interview with Captain Waldegrave—Preparations for our Voyage.

THE first voyage which the Messenger of Peace took after being thoroughly fitted out was to convey Messrs. Pritchard and Simpson to the Marquesan Islands; the Directors having determined to endeavour to re-establish the mission among the savage inhabitants of that group. This voyage, together with the time consumed in effecting the necessary alterations in the vessel, occupied about twelve months; at the expiration of which, she sailed for the Hervey Islands, and my esteemed brother Missionary, Mr. Platt, undertook to visit them. He found all the missions in a pleasing state, although our dear friends at Rarotonga had endured some very severe trials. An extract from some of the letters which we received on the return of my colleague will enable the reader to form a correct estimate of the peculiarly distressing circumstances in which the mission families were for a time placed. The first is from Mrs. Buzacott to Mrs. Williams.

Rarotonga, December 30, 1829.

MY DEAR MRS. WILLIAMS,

Had you not requested it, I should certainly have written to you by the return of this vessel, because I know you must feel interested in all that relates to Rarotonga. It is natural for me to begin by saying, how much we have been disappointed at the unexpected delay of the vessel. We thought that Mr. Williams was

another of Pharaoh's butlers. I cannot tell you half of our feelings of disappointment during the months we have been expecting it; but now that we are favoured with the company of a brother Missionary, we forget much that is past. Many and various have been our trials since you left us. They commenced on the part of Makea, who, after his return from Raiatea, became exceedingly haughty and unkind. Very little food was brought to us, and ill-disposed persons, observing the king's conduct, began to steal. We were obliged to talk of leaving them; but when they heard of our intention they became alarmed, and have since been extremely kind. You recollect the contentions between Ngatangia and Tupapa, respecting some portions of land. These became so violent, that war was daily expected for months. The contending parties commenced skirmishing several times, but the judges succeeded in preventing them from proceeding to a regular engagement. This vexed them, and then, to be avenged, they set fire at night to the houses of the judges.

You know not what we suffered at this time, with the alarms of war by day, and fire by night; and, had an opportunity then offered, I am not certain but that we should have considered it our duty to leave them, as I was in a very weak state, and expecting soon to be confined. We had built a new school-house, which was twice burnt down, with several other houses. Many more were set on fire also at Mr. Pitman's station, including the new chapel which Mr. W. built. A brother of Tumu was caught in the act of setting fire to our chapel. He was severely punished, and we have had no house-burning since. At the same time a tremendous mountain-torrent rushed down behind our house, which obliged us with precipitation to remove all our property; the bustle and fright of which was too much for me. I was removed to Makea's new house, and confined there to my bed for some days. Mrs. Pitman then kindly left her own home, and came to live with us until after my confinement. Our heavenly Father was better than our fears, and compelled us to praise him for his goodness. Our dear little girl was baptized by Mr. Pitman about a fortnight after: her name is Sarah Ann. Not another fortnight had elapsed when I was seized with a violent internal inflammation; and we again sent for our neighbours, who came immediately to our assistance. The attack was severe: I was twice bled; and, indeed, every method was used that our little skill suggested, and it pleased God to give his blessing. We had anticipated a separation; for our means were few, the symptoms very acute, and our stock of medicine long before exhausted; so that our hearts were much affected by the goodness of God, in appearing for our relief. I recovered gradually, though slowly.

You will know that we have been the subjects of privations, when I tell you that we have seen no one, since the vessel brought Makea back, until the arrival of Mr. Platt; but, what is still worse, our supplies are not now come. We are both wearing the last shoes we

have: and, as we have been formerly supplied by Mr. Pitman with shoes as well as medicine, I know not what we shall do. Should any goods arrive for us, do request Mr. Williams to forward them immediately. I am much obliged to you for what you have sent, &c.; it is, indeed, very acceptable. We think the news of a visit from Mr. Williams is almost too good to be true.

We are sorry to hear of the loss of your two children;—but cease to grieve; it is their unspeakable gain. Yours affectionately,

S. V. BUZACOTT.

The next is an extract from Mr. Pitman to the Author:—

Ngatangia, December 30th, 1829.

MY DEAR BROTHER,

Your kind epistle came duly to hand. We were very much afraid that something had occurred to the vessel at the Marquesas, but all our fears are now removed. I believe when I wrote last it was a letter of sympathy, in consequence of the loss of your dear little babe, and the very next I received from you brings the sad intelligence of the birth and death of another. Well, my dear brother, what shall we say to these things? Shall we murmur? shall we say God deals unkindly? This would be sinful. Are they not before the throne of God and the Lamb, and made perfectly holy even as the angels of God? Had you your choice, what better thing or better place could you have wished for your little ones? Let the contemplation, that they are now jewels, adorning the crown of Immanuel, dry up your tears. We feel much for you both, but especially for Mrs. W. May the Lord support her mind, strengthen her faith, and give entire resignation to his will!

Since you left us we have been exposed to war, fire, and water.

* * * * *
After giving me a full account of these disastrous events, which took place at Avarua, he observes:—

They commenced with us, and set Tupe's house in a blaze, which communicated to his sons, and then to our chapel, which, in a few hours, was laid waste. Our house, which stood just behind Papeiha's, was in great danger, but escaped. For weeks afterwards these bad fellows were thus engaged. Since that our chapel has been again rebuilt, and a school-house, 90 feet by 36, on the sea-side. The people generally have behaved exceedingly kind to us from the beginning. They do everything to make us happy. Our chapel and schools are well attended; some of our boys are getting on, and can read pretty well. They have read twice through the Hebrews, John, &c. Thanks to you for translating and getting these valuable books printed for us. In consequence of our unsettled affairs, I have not been able to do much. I have translated nine chapters of the Acts, and by the time you come down I hope it will be finished, with the scripture Catechisms, &c.

I am sorry to say Mrs. P. continues very

poorly, but bears up with great fortitude under her afflictions. She is not able to attend so much to the instruction of the females as she otherwise would.

Yours very affectionately,
C. P.

The important time had now arrived for commencing the voyage on which my mind had been so long set, and for which the Messenger of Peace was built. The Rev. T. East, and the Rev. J. A. James of Birmingham, had generously responded to my call, and forwarded a large supply of ironmongery for the undertaking. Everything appeared to favour, nothing to impede the design, and my beloved fellow-labourer, Mr. Barff, had consented to accompany me. My own people also entered into my propositions with so much zeal, that, on the announcement of my intentions, eight members of our church offered their services for this enterprise of mercy. A meeting was then held to consider the fitness of these individuals for the work; when we were favoured with the presence of the Rev. Mr. Stewart,* the chaplain, and a pious officer of the United States ship Vincennes, which was anchored off our settlement. At this meeting many excellent speeches were delivered by the natives. One of them contained a pretty allusion to the visit of the Vincennes, and the objects of Captain Finch, the commander, ingeniously applied to our contemplated voyage. "A large man-of-war," said the speaker, "is now with us. She has come afar with kind intentions towards ourselves, and those like us. Her object is to learn our condition, and to encourage us to seek our own welfare. Her officers have their reward: they are covered and crowned with gold;—they wear gold on their shoulders and gold on their heads; (alluding to the lace and epaulets of their uniform;) this is their reward. My thought is, that we also send a vessel to do good to those who are more ignorant and destitute than ourselves. Those of us who go on this expedition will not, like these our friends, be crowned with gold as a reward. No! they will receive nothing, perhaps in this world: still they will be crowned. Yes, theirs shall be a crown of eternal life, given to them at last by their Lord and Master Jesus Christ."

While fitting out the Messenger of Peace, we were visited by one of Her Britannic Majesty's frigates, commanded by the Honourable Captain Waldegrave, from which gentleman we received many kind attentions. Among other things he very obligingly supplied us with green paint to beautify our little vessel for our anticipated voyage. Soon after their arrival, the Captain and his officers attended, in full uniform, to pay their respects to the authorities of the island, as well as to Pomare, the Queen of Tahiti, who, with her husband, mother, and aunt, the Regent, was there on a visit to Tamatoa, the patriarch of royalty. After the ceremonies of introduction, Tamatoa, the king

* Mr. S. was formerly a Missionary to the Sandwich Islands, and is well known by his interesting writings.

of Raiatea, and Pomare, his grand-daughter, with other branches of the family, entered an inner apartment, and returned shortly afterwards with fine mats and native cloth, which they laid at Captain W.'s feet, and begged him to accept them. A quantity of native provisions, cocoa-nuts, bananas, taro, &c., with several hogs, were brought and placed in full view before the door; when a speaker, with an oratorical attitude and loud voice, enumerated the whole, which he submitted to the disposal of the captain, as an expression of the pleasure they felt in welcoming himself and officers to their island. Captain W. kindly received their gifts, and made them some valuable presents in return.

At the invitation of Captain Waldegrave, Pomare, Tamatoa, Maihara, the late excellent regent of Huahine, and other branches of the family, dined on board the Seringapatam, and I was requested to accompany the party, and to act as interpreter. After dinner we were conducted through the immense vessel, every part of which excited the astonishment of the visitors. Captain W. expressed himself pleased with the manner in which his sable friends had behaved. The Queen of Tahiti and Maihara were well dressed, wearing black silk gowns and handsome bonnets of fine English straw, trimmed with ribbons and flowers, which had been given to them by Captain Laws, commander of the Satellite sloop-of-war, who visited the island some months before; which gentleman also took a lively interest in our labours, attended the examination of our schools, and distributed, with his own hands, valuable presents of scissors, knives, ribbons, &c., to those scholars who excelled. Indeed I very gladly embrace this opportunity of stating that the commanders and officers of those vessels of war, both from England and the United States of America, which have visited the stations occupied by myself, have, without exception, evinced the same friendly disposition.

The countenance of such gentlemen has been of inestimable advantage in the prosecution of our arduous labours, by strengthening the confidence of the people in their Missionaries; but more especially by counteracting the base insinuations and vile misrepresentations of runaway sailors and others, who have occasionally caused us much inconvenience; of which the following instance may afford a good illustration. A convict from New South Wales had escaped to the islands. He was certainly a well-educated and clever rogue; and, having fixed his residence at the neighbouring island of Taha, he ingratiated himself into the favour of the chiefs and people, by telling them that they were selling their hogs and provisions at a price far too small, in receiving but eight or ten yards of print for a pig, whereas, in England, one joint was sold for more than they obtained for the whole; and that the Missionaries, from interested motives, were keeping them in the dark upon these subjects; but that, if they would allow him to manage their trade with the shipping, he would procure for them five or

ten times as much. All this was grateful to the chiefs and people, who, in consequence, appointed him their agent. Thus countenanced, he soon began to speak disrespectfully of the Missionary; and carried his insolence so far, that one week-day afternoon he entered the chapel, and upbraided him with not having told the people to demand higher prices for their property. Inflated with ideas of his own importance, he drew up a list of every article they had to dispose of, with the price attached. For instance, he set down, as one item, a large pig, for which they were to demand a new black coat, and other things in proportion. The natives met to consider the subject, were highly delighted with the proposal, and despatched a messenger with the list of prices to Tamatoa, for his approbation, without which they could not execute their plans. The good old chief sent the paper for my opinion. I returned it, saying, that he and his chiefs were at full liberty to act as they pleased, for a document from a rogue was beneath my notice. In consequence of this, Tamatoa and his chiefs returned the following answer to their brethren,—“That, if the man would bring his ship with his black coats and beautiful shawls, he should have all the pigs and arrow-root in the island; but if his ship, his black coats, and shawls, were only in his mouth, he was a liar, and unworthy of regard; being one of those bad men, against whom captains of vessels of war had lately warned them.”

As the Seringapatam arrived a few days before our Annual Missionary Meeting in May, we enjoyed the company of Captain Waldegrave and his officers during the services of the day, which commenced about ten o'clock, and continued, with slight intermissions, till six. After morning service, Captain Waldegrave, his officers, and ourselves, dined at the King's house; while the whole congregation were feasting in an open space outside, where the ground was overlaid with fresh grass, and the company screened from the rays of the sun by awnings of native cloth. More than a thousand persons dined together, all of whom were seated on sofas, chairs, or stools of their own manufacture, around tables groaning under the weight of baked pigs, fish, bread-fruit, bananas, sweet potatoes, puddings of arrow-root, cocconut, &c. Satisfaction beamed on every countenance, and the people “eat their food with gladness.” After dinner, and even while eating, several natives addressed the company, contrasting, in striking and animated language, their present comfort and happiness with their former misery and degradation.

At about half past two, or three o'clock, we re-assembled in our chapel to conduct the business of our auxiliary. In order to give our respected guests a greater degree of interest in the proceedings of the day, I not only wrote in English the order of the meeting, with the resolutions to be proposed, but engaged to interpret the address of each speaker. Tamatoa, the king, took the chair, and called upon one of the native Christians to give out a hymn,

and implore the Divine presence. He selected for the occasion the Jubilee hymn, “Blow ye the trumpet, blow,” which had been translated into the native language. After this, the venerable chairman, who himself was formerly worshipped as a god, opened the business in an interesting speech; and then requested the native secretary to read the list of subscriptions.* The resolutions were then proposed, seconded, and carried by a show of hands, with the regularity observed at similar meetings in our own country. One of these expressed pleasure at the presence of Captain Waldegrave and his officers, and tendered to them the thanks of the chiefs and people for their obliging attentions. To these gentlemen the native Christians, who proposed and seconded this motion, addressed their observations, and Captain Waldegrave replied, by expressing the sincere pleasure he had derived from seeing them in such a state, and by pointing out the inestimable advantages of knowledge in general, but especially of that contained in the Scriptures. He then, after having kindly recommended the people to continue their attendance on the instructions of the Missionaries, his countrymen, to whom they were so much indebted, assured them that he should not fail to inform his numerous friends in England, who took a lively interest in their welfare, of what he had seen and heard. After this, the teachers, who were about to leave country, relatives, and friends, to convey the glad tidings of salvation to the still barbarous inhabitants of distant islands, took an affectionate farewell of their brethren, whom they entreated to bear them on their hearts when at the throne of grace. It was a day of peculiar delight to the people; and the circumstance of our being about to embark on the greatest Missionary enterprise we had yet undertaken, the parting addresses of the teachers, the presence of so many respectable visitors, with the important advice and appropriate counsels of the Honourable Captain Waldegrave, contributed to invest the proceedings with unprecedented interest.

Being occupied as interpreter of the addresses, I was prevented from taking them down, according to my usual practice. An accurate idea, however, may be formed of their character, by a few extracts from those of the previous year:—

“On that occasion the first speaker arose and said: My friends, let us this afternoon remember our former state—how many children were killed, and how few were kept alive; but now none are destroyed. Parents now behold with pleasure their three, five, and even their ten children; the majority of whom would have been murdered, had not God sent his word to

* The people, having no coin, contribute arrow-root and cocconut oil. These we generally sold to merchantships that touched there, and transmitted the money to the Treasurer in London. On one occasion, I had the pleasure of forwarding, for between two or three years, no less a sum than 300*l.*, about 27*l.* of which was contributed in one year by the school children only. The whole of the amount I have sent from my station at Raiatea is about 700*l.*

us. Now hundreds of these are daily taught the word of God. We knew not that we possessed that invaluable property—a living soul. Neither our wise ancestors, nor Oro, nor any of our former gods, ever told us so. But Jehovah caused compassion to grow in the hearts of the good Christians of England, who formed a Society, purchased a ship, and sent Missionaries to tell us that we had souls—souls that will never die; and now we are dwelling in comfort, and hope for salvation through Jesus Christ. But do all the lands of darkness possess the same knowledge? Do all know that they have never-dying souls?—that there is one good and one bad place for every soul after death? Do all know that Jesus Christ came into the world to save sinners? No! some are worshipping idols; some are killing themselves, and others their children. Then let us send them Missionaries to teach them the good word which we have been taught.”

The following address was delivered by Fenuapeho, the chief of Tahaa, who led on the heathen party in the battle at Raiatea, of which I have given an account. He said—

“Praise to God well becomes us: but let it be heart-praise. All the work we do for God must be heart-work. . . . We were dwelling formerly in a dark house, among centipedes and lizards, spiders and rats; nor did we know what evil and despicable things were around us. The lamp of light, the word of God, has been brought, and now we behold with dismay and disgust these abominable things. But stop. Some are killing each other this very day, while we are rejoicing; some are destroying their children, while we are saving ours; some are burning themselves in the fire, while we are bathing in the cool waters of the Gospel. What shall we do? We have been told this day by our Missionary that God works by sending his word and his servants. To effect this, property must be given. We have it; we can give it. Prayer to God is another means: let us pray fervently. But our prayer will condemn us if we cry, ‘Send forth thy word and make it grow,’ and do not use the means. I shall say no more, but let us cleave to Jesus.”

Mahamene, one of the teachers who laboured many years at Rurutu, spoke as follows:—

“There were two captivities amongst us formerly: the one was a captivity to our gods; the other was our captivity to the *teuteu arisi*, or king’s servants. Perhaps there is an individual present to whom the former will particularly apply, for I know the very cave in which he hid himself several times, when he was sought after to be offered up as a sacrifice to the gods.* Has he obtained shelter in the true Refuge for sinners? The other captivity was to the servants of our chiefs. These would enter our houses, and commit the greatest depredations. The *raatara*, or master of the house, would sit as a poor captive, without daring to speak, while they would seize his rolls of cloth, kill the fattest of his pigs, pluck

* This person was sitting at the time in front of the speaker.

the best of his bread-fruit, and take the very posts of his house for firewood with which to cook them. Is there not a person present who buried his new canoe in the sand to hide it from these desperate men? But now all these customs are abolished; we live in peace, without fear. But what has abolished them all? Is it our own goodness? is it our own strength? No! it is the Gospel of Jesus. We do not now hide our pigs underneath our beds, and use our rolls of cloth for pillows, to secure them; our pigs may now run where they please, and our property may hang in our house, no one touching it. Now we have cinet bedsteads; we have excellent sofas to sit on, neat plastered houses to dwell in, and our property we can call our own.”

Another, who is now at the Navigators’ Islands, said—

“God has made two great lights, the sun and the moon, and placed them in the heavens; and for what has he placed them there? To thrust away the darkness. So the Missionary Society: it is like a great light; its object is to thrust away the darkness and wickedness of the world, and to teach all the way of salvation by Jesus Christ. Let us give our little property to assist in kindling this great light, that it may arise and shine upon the people who are now sitting in darkness and in the shadow of death.”

Ahuriro, an intimate friend of the late Pomare, observed—

“God could work without us. He said, ‘Let there be light, and there was light.’ But he is pleased to work by us. Let us then give what we have willingly to assist the parent Society in England. God the Father has work, God the Son has work, God the Spirit has work in the redemption of man. Shall God work, and we sit still? Shall Jesus Christ pray, and we be silent?”

Another commenced by a few comparisons, to show that all sought means to accomplish the object they had in view, as the fisherman his nets, baits, &c.; after which he said—

“So will those who love Christ; they will devise means to send his Gospel to other lands, that they also may know the Saviour. I have been seeking a name by which to call the property thus subscribed, and I think it may be called *Property to seek lost souls*. Are not the souls of those living in darkness lost souls? and is not this property the means by which they will obtain the light of life? It is the thought of *lost souls* that animates good people in their labours. They do not collect property for themselves; *it is for lost souls*. We give property for everything. If we want a canoe, we give property for it; if we want a net, we give property for it; and are not lost souls worth giving property to obtain? Think of lost souls, and work while it is called to-day.”

As that of Tamatoa is a genuine and curious specimen of native eloquence, and illustrates the ingenuity with which the people apply their ancient legends to new and useful purposes, I requested him to supply me with a copy of it, and the following is as literal a translation as I can give. It appears to have been used

when addressing their kings at their inauguration, and also, by a little variation of phraseology, at the deposing of a chief whose reign had been one of tyranny and bloodshed:—

“An under chief of Tautu spoke concerning his king, Tautu opiri.* The legend of Natoofa† says, concerning Tautu opiri, that in his reign the roots of the bread-fruit tree were adzed smoothly from off the pathway; it was even polished with shark's skin.‡ The great seat Reuea was sat upon,§ the sweet-toned bamboo flute, Taneua,|| was played, and men grew wrinkled with age, using a staff to support them as they walked. This king died lamented by his people, having spread the garment of peace over them; for the heads of men were not cut off with bamboo knives during his reign, but the heads of pigs, and the food of peace was eaten. The foreheads of the beautiful women were made red with the *mati* berry, and their bright black hair was anointed with sweet scented oil.¶ Behold, the peaceful reign of this king was long; and let not the still more blessed reign of Jesus, the best of all kings, be short among us.

“Tautu opiri begat a son, *Te hau roa*, or Long-reign, and then long was the peace enjoyed between the great Tahaa and Raiatea.** The roots of the bread-fruit tree were adzed, and the pathway polished with shark's skin, the great seat Reuea was sat upon, the flute Taneua was played, men grew wrinkled with age, and this king died lamented by his people, having spread the garment of peace, &c. &c. The peaceful reign of *Te hau roa* was long, and shall that of Jesus, the true Long-reign, be short?

“Long-reign begat a son, and called him *Te Petipeti*, or the Beautiful, and then delightful was the peace enjoyed between great Tahaa and Raiatea. The roots of the tree were adzed off smooth, &c. &c. Behold the peaceful reign of Beautiful was long, and shall that of Jesus, the true Beautiful, be short among us? No, never let it be shortened. It exceeds all others in beauty.

“*Te Petipeti* begat a son whom he called Light-heart, and then light and happy were the hearts of the people in the peace between great Tahaa and Raiatea. The roots of the trees were adzed smoothly off, &c. &c. And this king died lamented by his people, having spread the garment of peace over them. And shall that of Jesus, whose Gospel gives true lightness of heart, be short among us? No, let it never be shortened.

* The name of the chief.

† The name of his district.

‡ The pathways in the island, being exceedingly narrow, are rendered rugged by the roots of the large trees which shoot across them; hence the allusion in the text became a common figure to express a state of unimpeded peace, when everything in their political and social intercourse went smoothly on.

§ A great seat hewn out of one tree, on which the principal chiefs sat at all their great festivals.

|| Taneua, a celebrated flute which they blew with their noses.

¶ Expressions intimating that their amusements were enjoyed without interruption.

** Adjacent islands encircled in one reef.

“At length twin-brothers were born, *Tautu* and *Taumata*, Snappish-lips and Scowling-eyes; and then jealousy began, and desperate war was waged. The polished pathway was made rugged, the seat Reuea was never sat upon, the conch shell of war was blown instead of the flute Taneua; men were slain, instead of growing wrinkled with age; the women were not beautified with the *mati* berry, and the heads of men were cut off instead of those of the pigs. Thus was the peaceful reign of Tautu destroyed; thus was the protracted happiness of Long-reign shortened, and the lovely reign of Beautiful deformed. Thus were the light hearts of the people made sad; for misery and bloodshed reigned, and the invisible world was peopled with men from our earth. Let us all grasp firmly the good we now enjoy, lest the peaceful reign of Jesus should end, and the days of darkness and bloodshed return.”

It appears that some of the officers of the Seringapatam were rather sceptical as to the capability of the native speakers to compose the addresses which they delivered; and even asserted that they were mere parrots, repeating only what I had taught them, and moreover, that they believed in Christianity solely because the Missionaries had assured them of its truth. Others, however, maintained that they were not deficient either in good sense or scriptural knowledge. In order to decide the question, early the next morning Captain Waldegrave, the Rev. Mr. Watson the chaplain, and other gentlemen called at my house. After a little consideration, I suggested that the more satisfactory method of forming a correct opinion would be for them to favour us with their company to tea, when I would introduce twelve or fifteen of our people, who, I was assured, would feel happy in replying to any questions that might be proposed to them. The proposition met with their approval, and, after tea, fifteen natives came into the room and took their seats.

I then informed them that the gentlemen present were desirous of ascertaining the extent of their knowledge upon some important topics, and for this purpose would propose to them a few questions. Captain Waldegrave then asked, “Do you believe that the Bible is the word of God, and that Christianity is of Divine origin?” The natives were rather startled at this question, having never entertained a doubt upon that point.—At length one replied, “Most certainly we do. We look at the power with which it has been attended in effecting the entire overthrow of idolatry amongst us, and which, we believe, no human means could have induced us to abandon.” The same question being proposed to a second, he replied, “I believe the Scriptures to be of Divine origin, on account of the system of salvation they reveal. We had a religion before, transmitted to us by our ancestors, whom we considered the wisest of men; but how dark and black a system that was, compared with the bright scheme of salvation presented in the Bible? Here we learn that we are sinners;

that God gave his own Son Jesus Christ to die for us; and that, through believing, the salvation he procured becomes ours. Now, what but the wisdom of God could have devised such a system as this?" The question being repeated to an old priest, then a devoted Christian, instead of replying at once, he held up his hands, and rapidly moved the joints of his wrist and fingers; he then opened and shut his mouth, and closed these singular actions by raising his leg, and moving it in various directions. Having done this, he said, "See, I have hinges all over me: if the thought grows in my heart that I wish to handle anything, the hinges in my hands enable me to do so: if I want to utter any thing, the hinges to my jaws enable me to say it; and if I desire to go anywhere, here are hinges to my legs to enable me to walk. Now," continued he, "I perceive great wisdom in the adaptation of my body to the various wants of my mind; and when I look into the Bible, and see there proofs of wisdom which correspond exactly with those which appear in my frame, I conclude that the Maker of my body is the Author of that book." Another replied to the question by saying, "I believe the Bible to have come from God, because it contains prophecies which have been exactly fulfilled."

Captain W. then inquired "who the prophets were?" *Native.* "Persons inspired of God to foretell events ages before they occurred."

Captain. "Can you name any of them?"

Native. "Yes—Samuel, David, Isaiah, Daniel, Jonah, and many others."

Captain. "You have mentioned Isaiah: can you tell me any of his prophecies?"

Native. "O, yes; he was the prophet who wrote so much about our Lord and Saviour, and who said that he should be numbered with the transgressors; and we know that Christ was crucified between two thieves. There was the prophecy and its fulfilment."

A variety of questions were then put respecting Jonah and other prophets; after which one of the natives observed, that many of the types were prophecies of Christ. These then became the topic of conversation; in the course of which allusion was made to the brazen serpent; and Captain W., after examining them upon the historical circumstances connected with that type, inquired to whom it applied?

Native. "To Christ; for he himself said, 'As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.'"

Reference was then made to the paschal lamb; and questions upon the history of that type having been replied to, the Captain asked wherein that applied to Jesus Christ? to which a native answered, "A bone of the paschal lamb might not be broken; and in the nineteenth chapter of the Gospel of John we read, that the soldiers came and brake the legs of those who were crucified with Jesus; but when they came to him, and saw that he was already dead, they brake not his legs; for the Scripture saith, 'A bone of him shall not be broken.'"

After this, questions were proposed upon the leading doctrines of Christianity, and, when we arrived at the doctrine of the resurrection, they were asked, "With what body shall we be raised?" In reply to this, those beautiful verses of the 15th chapter of the 1st Epistle to the Corinthians were immediately quoted: "It is sown in corruption; it is raised in incorruption," &c. The Captain rejoined that what they had said was very good; but still he wished them to be a little more explicit, and to give him some idea of the body with which we should arise. This occasioned considerable consultation among them: but at length one exclaimed, "I have it, St. John, in his 1st Epistle, the 3rd chapter, says, that 'when he shall appear, we shall be like him.' Our bodies will then be like Christ's." The Captain still pressed the question; when, after another consultation, a native replied, "Being like Christ cannot mean being like his body when it hung upon the cross, but it must mean being like to his glorious body when he was transfigured upon the mount." At the conclusion of these interrogations, a copy of the New Testament was passed round, and opened indiscriminately; when each was desired to read a verse, and reply to questions on its import and connexion.

This interview lasted upwards of three hours; and at the conclusion the gentlemen expressed themselves highly gratified; and Captain W., assured the natives that, if he returned in safety to England, he should not fail to inform his countrymen of what he had seen and heard; and I am happy to add that he has done so, on various occasions, in the most favourable manner. I think I may also affirm, that the questions were proposed, not with the design to perplex, but to obtain accurate information as to the extent of knowledge which our converts possessed; and I deem it right also to state, that I am not conscious of having assisted them, on that occasion, by a single hint, but that I acted solely as interpreter.

And here I may observe, that, had Captain Beechy of the Blossom condescended to adopt the same means of obtaining correct information, he would not have penned the following paragraph:—

"Ignorance of the language prevented my obtaining any correct information as to the progress that had been made generally towards a knowledge of the Scriptures by those who were converted; but my impression was, and I find by the journals of my officers it was theirs also, that it was very limited, and that few understood the simplest parts of it. Many circumstances induced me to believe that they considered their religious books in the same light as they did their household gods," &c.

The Honourable Captain Waldegrave, Captain Laws, and other gentlemen, were equally ignorant of the language, but they employed the method which common sense dictated to supply that deficiency; and the result was, as might have been expected, that they obtained more correct information

The visit of Captain Lord Byron to the Sand-

wich Islands appears to have been equally beneficial with that of Captain Waldegrave to the Society group. In reference to the former, the American Missionaries, when writing to the Secretary of the London Missionary Society, observe :—

“The visit of Lord Byron has, we believe, been exceedingly pleasing to the people; and we are very happy to say that he has performed a truly honourable part in his interview with the chiefs, and also with the mission.

“The affability, the kindness, and amiable deportment he has uniformly manifested, has been much admired, and has not only gained him many personal friends, but done great credit to his country. You will be gratified to know that, at the national council, held here but recently, he very distinctly approved of the attention of the natives to the instructions of the Missionaries, and assured the chiefs that they ought to feel grateful for the important benefits they had received through the instrumentality of their Christian teachers.”

CHAPTER XV.

Sail for the Navigators' Islands—Touch at the Hervey Group—Mangaia—Native Service—War between the Christians and Heathens—Usages of the Mangaians in War—The Author's Advice solicited upon various topics—Female Degradation—New Chapel opened—Last Visit to Mangaia—Remarkable Providence—War prevented.

In about a week or ten days after the Seringatam sailed, the Messenger of Peace was ready for sea; and, after getting the teachers on board, we took an affectionate leave of our dear wives and children, spread our sails, glided through the reef, and with excited feelings, launched upon the deep. When we contemplated the length of the voyage, the probable dangers to which we should be exposed, the protracted period of separation from our dear families, and the possibility that we might fall victims to the ferocity of the heathen, we naturally experienced some anxiety. The plan, however, had been sketched, the subject had been considered in all its bearings, and had received the unqualified approbation of our judgment; our feelings therefore were made to yield, and we pursued our adventurous way, encouraged by the remembrance of the gracious protection which had hitherto been afforded us, and the abundant success that had crowned our former efforts. The present undertaking, we concluded, might be attended with results equally beneficial, and still more extensive; which we well knew would amply compensate for all our labour and fears. There were with us seven teachers, and we intended to augment the number from the Hervey Islands, which we proposed to visit on our way. We cleared the harbour on Monday, the 24th of May, 1830. After touching at Porapora, and spending a day with Mr. and Mrs. Platt and family, we shaped our course for the Hervey group; and, in four or five days, we reached in safety the Island of

MANGAIA.

Arriving over the settlement, about ten o'clock on Sabbath evening, we apprised our friends of the circumstance, by firing a small cannon; on hearing which they kindled fires in answer to our signal, and as beacons to us during the night. Early the next morning we hastened on shore; and as we approached we could not but admire the pleasant situation selected for the settlement, it being a sloping hill on the western side of the island, which gradually rose from the shore. The large chapel in the centre formed a conspicuous and interesting object, whilst the neat white cottages of the native Christians, stretching along to the right and left, and partially hid by the banana-groves, among which they stood, gave variety and animation to the scene. The teachers' dwellings, we were delighted to find, were neat and respectable, the yard was paved with white pebbles, and the whole was enclosed within a good fence. An excellent road had been formed through the settlement, on each side of which stood the native cottages. On being conducted to the house of the principal chief, we found a baked pig, smoking hot, upon a table-cloth of leaves, with a liberal supply of yams, taro, and other vegetables, awaiting our arrival. Having made a hearty meal, the chief presented us with a small quantity of native cloth, as an expression of the pleasure he felt in receiving under his roof persons from a far country, who had brought him the word of salvation.

We had no sooner returned to the houses of the teachers, than the whole of the professors of Christianity were introduced to us; every one bearing a small present of native cloth or food, and giving us a welcome by a hearty shake of the hand.

We were delighted with the appearance they presented; the females being dressed in beautifully white cloth, which Faarua, the teacher's wife from Raiatea, had taught them to make, and in bonnets of their own manufacture; whilst the men wore their native *tiputas*, with the addition of a straw hat. In the afternoon we held a public service, when about eight hundred were present, many of whom were still heathen; and these presented a striking contrast to the Christian part of the community, having long beards and long hair, and being dressed with all the fantastic wildness of heathen taste. They behaved, however, with decorum, while I preached to them from my favourite text, “This is a faithful saying, and worthy of all acceptance,” &c. As their language bears a close affinity to the Rarotongan, I addressed them in that dialect. The congregation sang most lustily, and, although we could not admire the harmony of their music, the energy with which they exerted their lungs was gratifying, for they endeavoured to compensate for the absence of harmonic sounds, by the hearty manner in which they raised their sonorous and powerful voices. Before daybreak the following morning, we were awoken by the chit-chat of a number of persons outside the house, who, it appears, had

brought their mats, and slept on them under our bed-room windows, in order to be near us. Faarua and his wife, teachers whom I had originally intended for the Navigator group, had, at the earnest solicitation of the inhabitants, been left by Mr. Platt at this island, until we should call for them. To these the chiefs and people had, by this time, formed so strong an attachment, especially the women to the wife of Faarua, that the heathen universally united with the Christians in entreating that I would allow them to remain. Unable to resist their importunity, and convinced that it was wiser to take good care of stations already formed, than to neglect them in order to extend our labours, I consented to their request, although I was grieved at losing so valuable a labourer from the Navigators' Island mission.

It will be recollected that, on our first visit, the teachers' wives met with such rude treatment, that we were obliged to abandon our intention of leaving them, and also that, on our return home, we took the first opportunity of sending two single men to commence the work of instruction among this wild and violent people. I have already given an account of the Providence that had prepared the way before them, and the kind reception with which they consequently met. Tere, one of these, died about two years and a half after his arrival; to him the people were strongly attached, and would, in all probability, have soon embraced the truth, had his life been prolonged; his death, therefore, was a great loss to the mission. The good work, however, had proceeded gradually since that period, so that, on our arrival, we found five hundred persons enjoying the blessings of Christian instruction.

We were grieved to hear from the teachers that they had suffered much annoyance from the heathen, who frequently came on the Sabbath and performed their dances and games, in contempt of the Christians, near the place where they were accustomed to worship. They were also kept in a continual state of distressing anxiety by the repeated threats of the heathen to burn their houses, murder their teacher, and "make use of his skull as a drinking-cup."* This led to a disastrous conflict, which terminated in favour of the Christians; they losing three, and the idolaters eighteen or twenty of their number. It appears to have been a very hard-contested battle; for, contrary to the general usage in the islands, the people of Mangaia do not practise bush-fighting, but meet in an open plain, from which every shelter is removed. They then arrange themselves in rows four deep. The first is armed with long spears; the second with clubs, to defend the spearmen; the third is composed of young men with slings, the stones for which are all made round and smooth; and the fourth row consists of women. These not only carry baskets of stones and weapons with which to supply the warriors, but they also attack the enemy while engaged with their husbands; and it appears, by various accounts which I received, that they are exceed-

* A native curse.

ingly fierce. The young chief of a neighbouring island, who was present at this conflict, informed me that, while in the heat of the battle, he was greatly annoyed by the fury with which the wife of his antagonist assailed him. He exclaimed, "Woman, desist! I am not come to fight with women!" She vociferated in a frantic manner, "If you kill my husband, what must I do?" and immediately threw a stone, which struck him on the head, and felled him to the ground; and, had it not been for the prompt assistance of his own people, he would have lost his life by the hands of her husband.

I was distressed at hearing that, contrary to what had taken place in other islands, some of the Christian party had acted with great cruelty towards their enemies, by hewing them in pieces while they were begging for mercy. I account for this barbarity from the existence of the *ono*, or systematic revenge, which prevailed so universally through the whole of the islands of the Pacific Ocean; for most probably one of their relatives had been killed or injured by the person then in their power, or by some of his family; and it was a legacy bequeathed from father to son to avenge that injury, even if an opportunity did not occur until the third or fourth generation. This circumstance also shows that, although Christianity is embraced, the savage disposition cannot, in all cases, be entirely eradicated in a few months. Instead, therefore, of expressing astonishment at this solitary instance of brutality, we should rather wonder that so little has been shown in the islands generally since the introduction of Christianity. Had the Christians of Mangaia imitated the conduct of the chiefs and people of Tahiti and the Society Islands, in the exercise of mercy and kindness, in all probability the heathen party would not have resisted, for so many years, every effort to bring them under the influence of the Gospel.

In a meeting held with the Christians, our advice was solicited upon several topics; among which was "rat-eating." As Mangaia was not so abundantly supplied with fish as at some other islands, and as there were no animals except rats until I visited it, these formed a common article of food; and the natives said they were exceedingly "sweet and good;" indeed, a common expression with them when speaking of anything delicious was, "It is as sweet as a rat." They find no difficulty in catching them in great numbers, which they do in many ways, but principally by digging a hole, and strewing in it a quantity of candle-nut, *aleurites*, and when a sufficient number of rats were in the hole they drew a net over it and secured them all. Having obtained as many as they wish, they singe the hair off on hot stones, wrap them up in leaves, and bake them. Saturday was their principal rat-catching day, as they were desirous of having "animal food" to eat with their cold vegetables on the Sabbath. They now wished to know our opinion as to whether it was sinful to eat them. I informed them that we were in the habit of looking upon rats as exceedingly disgusting; but, not perceiving anything morally evil in the practice, I could

do no more than recommend them to take great care of the pigs and goats I had brought, by which means they would speedily obtain an abundant supply of "animal food," far superior to that which they esteemed so "sweet and good."

Another subject presented for our consideration was the employment of the females. The taro, *arum esculentum*, which forms a staple article of food at most of the islands, is generally cultivated in swampy places; and the work of planting and keeping the taro-beds in order is assigned to girls under sixteen years of age, and to women who have passed the prime of life. Ladies are seldom seen in these plantations until their beauty begins to fade, when they are required to return to their "occupation," and wade for hours in mud from two to three feet deep. The wife of the native teacher, intent upon the elevation of her sex, requested, through the medium of her husband, my opinion of this practice. Through her representations I was induced to plead for their emancipation with all the eloquence I could command, and the result was an agreement that in future they should not be compelled to do this "dirty work." This decision gave them much joy; and, in commemoration of the event, they prepared on the following day a sumptuous feast, at which four or five hundred sat down, and to which I was invited. Not a rat was seen on the table;* but pigs roasted whole, fish of various kinds, and a profusion of vegetables, with *agua pura* from the spring, and cocoa-nut water, constituted the repast.

After having spent several days in this island, preaching to the people, visiting the heathen chiefs, attending the schools, and giving advice and instructions to the teachers, we prepared for our departure, thankful for what had been effected, and encouraged to believe that a copious shower of blessings would ultimately descend upon the inhabitants of this beautiful island.

When I next visited Mangaia, in 1831, I was accompanied by my excellent brother Mr. Buzacott, and Makea, the king of Rarotonga. We found that a large new place of worship had been erected, and that the people were anxiously waiting for us to open it. It was a fine building, of an oval shape, about one hundred and twenty feet in length. The large posts which supported the roof, eight in number, the ridge pole, and the rafters, were most beautifully carved, and tastefully coloured with various native preparations. It is impossible, however, so to describe them as to enable the reader to form a correct idea of their appearance, or of the taste and ingenuity displayed in their execution. These posts are twenty-five feet high, and from twelve to eighteen inches square; and when we consider the tools with which the work was done, which were principally old nails, pieces of iron hoop, and a few chisels, the hardness of the wood, and the depth of the carving, we were amazed both at the patience and skill of the native artificers. The effect, on entering the place, was exceedingly striking. On the following day, a congregation assembled to the number of fifteen

* That is, not a baked one; there were plenty of live ones running about in all directions.

or sixteen hundred persons. Mr. Buzacott read a portion of Scripture, and engaged in prayer; after which I addressed them from Haggai ii. 7, "I will fill this house with my glory, saith the Lord of hosts." Many of the heathen attended, and those who were not able to gain admittance crowded round the doors and windows. These were very decorous in their behaviour; and when addressed upon the value of salvation, and earnestly invited to come and worship the God whose house they had assisted in erecting, they appeared to listen with great attention.

Finding that vast numbers were still obstinate in their resolution to remain in heathen darkness, we determined to visit them at their own respective districts, and speak to them upon the momentous concerns of their souls and eternity. After a pleasant walk over a mountain, and across a beautiful valley, around which the huts of the natives were erected, we arrived at the chief's house. He received us with great respect, and immediately despatched a messenger to invite, or rather to desire, the people to assemble. They instantly obeyed the summons; and in a short time two or three hundred were convened, who were dressed most fantastically. The females wore wreaths of entwined leaves and ornamental flowers of varied hue, with necklaces of berries, while their persons were profusely anointed with scented oil. The men also had expended their ingenuity in decorating their persons. To this company the truths of the Gospel, together with the present and future advantages of embracing it, were explained with the greatest possible simplicity, and they were urged to an immediate acceptance of proffered mercy: especially the chief, who was an old man, and who was informed that death would very soon remove him out of this world to another, in which his eternal doom would be unalterably fixed. They behaved with decorum, listened with attention, and promised to remember what had been said, but declined an immediate acceptance of our invitation. The chief expressed his obligation for the honour conferred upon him by our visit, and again assured us that he would seriously consider what he had heard; and, although we feared that little permanent impression had been made, we proceeded to the next district, with the satisfaction of knowing that bread-corn had been cast upon the waters, which would be found after many days.

Passing over another high hill, and across another fertile valley, we arrived at the house of the principal chief, when we were informed that he, with the greater number of his people, had gone to the Christian settlement to see us. We therefore hastened home; and, on our arrival, were delighted to find the old man and his party in company with Makea and the Rarotongan Christians, who were exhorting them to become worshippers of the true God, and to seek that salvation which is only to be obtained by believing on the Lord Jesus Christ. Being informed that Mr. B. and myself had been to his district, for the purpose of conversing with him upon the same important subjects he was evidently much pleased; and, like Agrippa of old,

"was almost persuaded to become a Christian." Finding him and his people in such good hands, we thought it wise, after saying a few words, to retire, and leave them to the merciful violence with which the Christians of Rarotonga would persuade them to embrace the truth; and I believe they slept but little during the night; for when, at twelve o'clock, we stretched ourselves on our mats to rest our weary limbs, neither the zeal of our companions nor the interest of the listening heathen appeared in any measure to have abated.

After spending several interesting and laborious days at Mangaia, in visiting the heathen settlements, preaching to the people, and examining the school-children, we departed, hoping and praying for the blessing of Him, "who alone giveth the increase."

Without noticing my several subsequent visits to this island, which were similar in their character and results to those I have already described, I shall proceed to speak of my last, which was made under peculiar circumstances, and attended with very important consequences. In the latter end of 1833 I left Rarotonga for Atiu, Aituaiki, and other islands. Pa and Tinomana, chiefs of Rarotonga, were with me on that occasion, beside many other natives whom I was conveying to their respective homes. The wind being contrary for several days we could make no progress; and, having so many people on board, our provisions failed; I was therefore compelled to run for the nearest island, which was Mangaia, then distant about seventy or eighty miles. We reached it on the following day; but, to our astonishment, no canoes came off to bid us welcome; and I concluded that the native Missionaries had lost their reckoning, and were keeping the Monday for the Sabbath. At length, however, a canoe approached us, having in it but a solitary individual. On his reaching the ship, I inquired what had become of the people, and why they had not put off as usual; when he informed me that it was a day of fasting and prayer; for the heathens were about to make an attack upon them on the following morning. Shortly after this the teachers came on board, from whom I obtained correct information of the state of the island; and found that, of late, the Christians had been exceedingly zealous for the conversion of their heathen brethren; and had, with this intent, tried many plans, which were rejected with taunts and insults. The Christians, bent upon the accomplishment of their object, had determined to make a tour of the island, and to endeavour to bring in at least one convert each. The heathen party, hearing of this, and suspecting that the Christians intended to come and take them by force, resolved to anticipate their visit by a formidable attack upon their settlement. For some time many exasperating reports were carried from the one to the other, by which both parties were inflamed, and the island kept in a state of continual ferment. When I heard this, and found that the attack was to be made on the following day, I perceived who had sent the foul wind, and for what purpose I was con-

ducted to Mangaia; and, after humbling myself before God, for having "in my haste" been angry with the wind, I determined immediately to visit every heathen settlement in the island. Taking with me the three chiefs from Rarotonga, we stepped into the canoe, dashed over the reef upon the crest of a curling billow, and landed at an uninhabited part of the island. Our walk was particularly fatiguing, being several miles along a very rugged coral beach, with the piercing rays of the mid-day sun beating upon us from above, and their glare reflected from the sea on the one side, and from the rocks on the other. We then ascended the cliff, which was about a hundred and fifty or two hundred feet in height, walked over a flat surface of rocks, broken fragments of coral, and other marine substances, and again descended into a most beautiful valley, the sides of which were far more precipitous and romantic than those toward the sea. Having crossed this valley, ascended another hill, and entered a second beautiful vale, we reached the dwelling of the first heathen chief, who, we found, had received intimation of our approach, and was prepared to meet us with ceremony and respect. He was a fine young man, of fair complexion and open countenance, and, like most of his brethren, of very commanding aspect. I introduced the Rarotonga chiefs to him, and then stated that the object of my visit was to advise and request him not to unite with those who intended to attack the Christians on the following day. To this he readily assented. I then spoke to him about his soul, and the desirableness of placing himself under Christian instruction; to all of which he replied, *Reka ke e te taake*; "Delightful! exceedingly pleased am I, my brother."

Each of the Rarotonga chiefs then addressed him. One gave an account of the introduction of Christianity into their island, and another pointed out the blessings they were now enjoying. Tinomana stated, that he was formerly a conquered chief, and, with his oppressed people, lived in the mountains, but that he now possessed a large settlement of beautiful white houses by the sea-side, with a spacious chapel in the centre, and a Missionary of Jesus Christ to teach him. "My people," said he, "can now go to the sea to catch fish, or to the mountains to procure food, without the slightest fear; and we are enjoying a state of peace and happiness, of which, formerly, we never heard." One of them concluded his beautiful address, by stepping forward, and seizing the heathen chief by the hand, and exclaiming, "Rise, brother, tear off the garb of Satan, and become a man of God!" I think, if ever I felt the thrilling influence of what is termed the sublime, it was at that moment. The unaffected dignity of the action, the nobleness of the sentiment, together with the holy energy and persuasiveness of his manner, produced feelings which I cannot describe. The effect, however, on the mind of the heathen chief was not so powerful as might have been wished; for he stated to us, in reply that, while he was delighted with the honour conferred

upon him, he was so connected with his brother chiefs, that he was scarcely at liberty to act without them; and requesting us to see them all before we pressed him for a reply to our proposition, he promised "to think well over again" what he had heard.

Wishing to see the principal chief that night, we passed by the other inferior ones, and, crossing three other hills and valleys, we at length arrived, fatigued and panting, at the residence of Maunganui. He also had received information of our approach; and, adorned with his heathen trappings, came to the back part of the house; and, having beckoned me away from my party he took me by the hand, and said, "Friend, have you any axes?" I replied in the affirmative. He then wished to know if I had brought any for him; and, on learning that I had not, he inquired whether the Christians had prevented me. I informed him that my business related to matters of far greater importance than axes, and that we must take our seats, and commence at once. Squatting down upon the mats spread for us upon a broad pavement of stones in front of the house, and regaled with the breezes which came loaded with the fragrance of the blossoms of the chestnut and other trees, we refreshed ourselves with a delicious draught of cocoa-nut water out of the bottle in which it grew, and proceeded to the consideration of the business upon which I had come. Addressing the chief, I expressed my regret that he, with so many of his brethren, still refused the invaluable blessings of Christianity; but was yet more grieved to find that, on the following day, they were about to make war upon the Christians, which it was the immediate object of my visit to prevent. He replied, that he was truly glad that I had come, and that my arrival was most opportune. He had been informed, that the opposite party intended to take him by force and make him a Christian; and, not being inclined to yield, he had determined to fight; but since I had come for the purpose of dissuading him from so doing, he would lay aside all thoughts of war. We then pressed upon him the important subject of religion, and wished him to accompany us to the Christian settlement, and place himself under the instruction of the teachers. To this he said he would consent immediately if I would make him king; assuring me that the supremacy was originally his father's. I informed him that, if Christianity had found him in the possession of supremacy, it would have acknowledged him as supreme;* but, as that was not the case, it was not my business to depose one chief and set up another; and if this was the only condition on which he could be induced to embrace the true Saviour, he must live and die a heathen, and his soul be lost for ever. My companions spoke to him faithfully and affectionately, but he appeared to remain steadfast to his purpose.

* Supremacy in this island is little more than nominal power, being invested in the *Kai tapere* (district eaters, or heads of districts). The chief authority, I think, was originally held in connexion with a religious office.

Supper was then prepared for us, which consisted of a pig, yams, and taro. We seated ourselves around our table-cloth of fresh plucked leaves, and, with a cocoa-nut shell of sea-water, as a substitute for mustard, salt, and sauce, we enjoyed our feast exceedingly.

The meal being ended, I gave an address to the people, read a portion of Scripture, and engaged in prayer, during which the heathen were exceedingly attentive. We sat up till midnight, conversing upon important topics, and persuading the deluded people to receive the truth. The chief's wife, in particular, awakened our sympathy by stating that she had long wished to become a Christian, because when she compared herself with the Christian females, she was much ashamed, for they had bonnets, and beautiful white garments, while she was dressed in "Satan's clothes;" they could sing and read, while she was in ignorance. She also expressed pity for her children, who were uneducated in many interesting things which the Christian children knew; and she wished much, if her husband would not allow her to become a Christian, that he would send the children to our settlement. Overcome with fatigue and sleep from the labours of the day, we spread our mats on the grass floor; where I should have enjoyed a sound and refreshing night's rest, had not the heathen chief spread his mat so near to mine, that several times during the night I was awoke, by finding my head and face enveloped in his long hair, which was not only annoying, but calculated, also, to excite some little alarm. We arose at day-break, and, after a short address and prayer, took our leave of this chief and his people, with no other satisfaction than that of having prevented the anticipated war, and of having spoken faithfully upon the momentous concerns of salvation. At other places which we visited on our return we were more successful; for, at the first settlement we reached, the old chief and his brother, having been informed of our intention to visit them, had not only an oven of food awaiting our arrival, but had determined to accompany us, and embrace the Gospel. With that intention, as soon as I was comfortably seated, the chieftain came, and putting his head on my knees, said, "Begin." I inquired what I was to begin, when he replied, "to cut off my hair, to be sure."* I informed him that I was not skillful in that art, neither had I my scissors with me; but that we should find all that was needed at the settlement. Accompanied by these two veterans in Satan's service, we proceeded to the next district, where we were treated with respect and heard with attention, although not cheered by any present success. At length we reached the residence of the most powerful and influential district chief. He received us with great cordiality, had a large portion of food prepared, and sent for the neighbouring chiefs and people; to the former

* The heathen wear very long hair; and, as the Christians cut theirs short, to cut their hair had become a kind of first step in renouncing heathenism; and, when speaking of any person having renounced idolatry, the current expression was, "Such an one has cut his hair."

of whom, seven in number, I was ceremoniously introduced. Taking them by the hand, I stated the object of my visit to each. After some consultation among themselves, the principal chief addressed me, and said, they would prefer that all the heathen should become Christians together; and that they would hold a meeting, as soon as possible, to consider the subject. If, however, that could not be accomplished, they would then dissolve the covenant now existing between the chiefs, that each might follow his own inclinations. At the same time they entreated me to remain with them until Saturday, as they thought that my presence would materially affect their deliberations. "In the mean time," he said, "we who are now present, do give permission to any of our people who feel disposed to accompany you to the settlement, and place themselves under instruction." On hearing this, several immediately came forward, and expressed their intention to take advantage of the permission thus given. The moment they had avowed their determination, the heathen commenced a most dismal howling, and clung around those who were about to leave them, kissing them and weeping over them as though they were about to be slain. This weeping and wailing had scarcely concluded, when we were attracted by a burst from another quarter. It appeared that one of the Rarotonga Christians, in his address to the heathen party, grew warm, and expressed himself with great energy; which excited the fears of the chief that force was about to be used to compel him to accompany us. This produced in him great agitation; on perceiving which, his two daughters, who were fine young women, about eighteen or twenty years of age, rushed in, tore their hair, fell upon his neck, and, with frantic gesticulations, in the most piteous and heart-rending tones, bewailed the affliction which was about to come upon their father. I endeavoured to pacify them, by assuring them that nothing of the kind was intended; that we were few in number compared with them; that we had no weapons but our tongues; and that we were in their power rather than they in ours.

Taking our leave, and accompanied by eight or ten heathen families, we hastened to the Christian settlement, where we arrived in safety, after a long and heavy walk: for the rain had descended during the night, and made the clayey hills so slippery, that, notwithstanding the assistance of two stout men, I had several falls. On our arrival we found the congregation waiting for us; when, after scraping off a little of the dirt, washing my shoes, and turning my clay-dyed stockings inside out, I hastened to the chapel, and addressed about sixteen hundred people, many of whom were heathen.

As the wind had become fair, and as there was no anchorage for the ship, I could not conveniently remain until Saturday. I therefore sent a present of an axe to each of the chiefs, with a pair of scissors and some ribbon for their wives and daughters; and arranged that the native teachers, instead of ourselves, should

meet them on the following Saturday. The result of this meeting was the dissolution of the league, and the removal of the greater part of the heathen to the Christian settlement. The stragglers that lingered for awhile behind gradually followed; so that by the last communications I find there are now very few, if any, idolaters remaining. Thus, after ten years' patient and persevering effort, God was pleased, by a contrary wind, to effect this long-wished-for object, and in this way to secure all the glory to himself.

The productions of Mangaia are the same as those of the other islands. The sugar-cane, however, is particularly fine. Their idolatry and idolatrous practices vary but little from those of their neighbours. The only natural curiosity I discovered was a cavern upon the top of one of the hills, which was entered by two comparatively small apertures. These, although not many yards apart on the top, were thought not to communicate. I wished much, on one occasion, to have descended; but the natives objected so strongly, lest any accident should befall me, that I desisted. I however sounded one of them, and found it above a hundred feet deep. One of these holes is called *Ruatapu*, or sacred hole; it being the repository of the dead bodies of the chiefs: the other is the general receptacle for all. A native from Aitutaki descended, and he assured me that the holes not only communicated, but that the cavern appeared very large; and that bones innumerable were strewn in all directions.

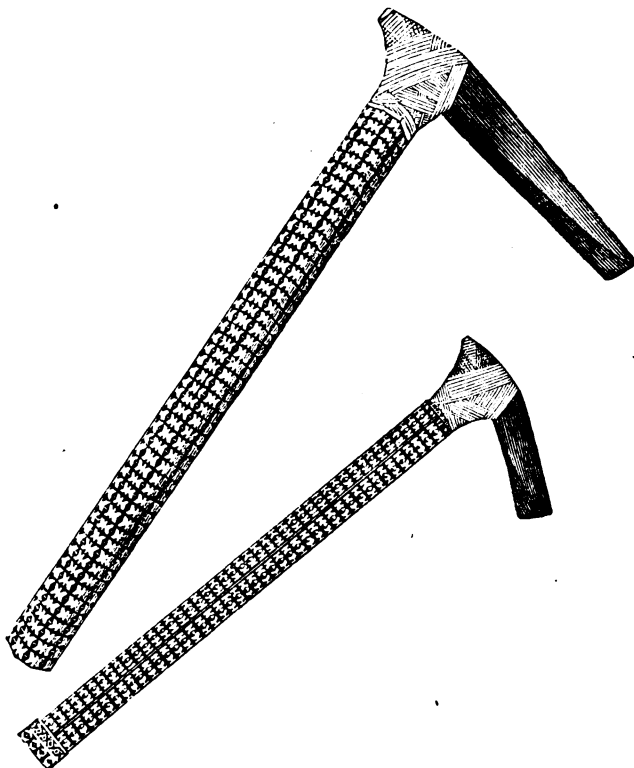
The formation of some of the rocks and valleys struck me as very peculiar; the sides of the former being quite perpendicular, as though the low land had originally been of equal height, but had, by some undermining process or concussion of nature, sunk from its elevation, leaving these rocks as a kind of solid wall, two or three hundred feet high, to afford protection to the fertile plain below. The valleys generally contain from thirty to fifty acres each, and are entirely laid out in *taro* plantations. These are gradually raised above each other, from the lower to the upper part of the valley, from whence water is conveyed to them in wooden pipes.* When I saw the excellent order in which they were kept, I ceased to wonder that the men wished the females to continue to cultivate them, for not a weed was to be seen.

But the circumstance most worthy of notice in this island is the ingenuity of the inhabitants. This is displayed in the fabrication and patterns of their cloth, in the construction of their spears, bowls, and other articles: but more especially in the exquisite carving of the handles of their stone axes. This they effect with a regularity, taste, and beauty, which is surprising, when it is recollected that the only tools they formerly possessed were shark's teeth and shells; and that even now a nail or a sailor's knife is the extent of their carving implements. Their

* Not having the means of boring these pipes, they procure hollow trees, which answer the purpose admirably.

cocoa-nut drinking-cups, also, were most of them covered with carved or painted figures; and, as soon as they learnt the art of writing, they added to these passages of Scripture. I

think there was not a cup in the king's house, which was not thus decorated. Perhaps the accompanying plate of the carved axes may give the reader a correct idea of their skill.



CHAPTER XVI.

Atiu—Religious Services there—Devotedness of the Teachers' Wives—The Author's Narrow Escape—Distressing Situation—Fishing Excursion—Superb Cavern—Mauke and Mitiaro—A Dreadful Massacre—Rarotonga—An Epidemic rages—Aitutaki—Interesting Incidents—Native Contributions.

ATIU.

LEAVING Mangaia, we proceeded to this island, which, after two days' pleasant sail, we reached in safety.

We received a most cordial welcome from the teachers and people, who conducted us to the settlement, which occupied an elevated and beautiful situation, it being a fine extensive plain, upon the top of the mountain which forms the body of the island. The dwellings are open to the fresh breeze of the sea, of which they command a full view on every side; indeed, the chapel is the first object descried on approaching this island.

On our arrival, we were happy to meet the teachers with the principal chiefs and people of the neighbouring islands of Mauke and Mitiaro. The object of their visit to Atiu was, first, to

attend the opening of the large new chapel; and secondly, to be present at the marriage of Roma-tane, the king, who was about to be united to the daughter of the chief of Mauke.

On the following day we opened the chapel, which would accommodate about 1500 people. My colleague, Mr. Barff, preached from Ps. xcvi. 1, "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof." After this, I administered the Lord's Supper, for the first time, to twenty communicants, among whom was the chief, who, it will be recollected, was so deeply impressed with the folly of idolatry, by the representations of Isaiah on that subject. I was truly thankful to find that he had continued firm in his principles, and consistent in his conduct. Our time at this island was most fully occupied, night and day, for the people would not allow both my colleague and myself to be asleep at the same time; but, as soon as one was overcome, they awoke the other; and in this way we were employed, alternately, during the nights, teaching them to sing, and explaining to them passages of Scripture, which they had noted for that purpose.

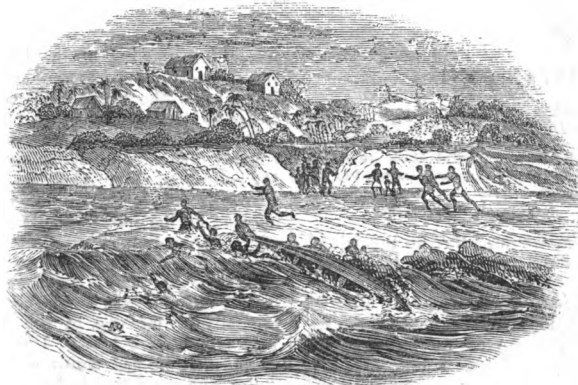
The same improvement was apparent in the females at this island as at Mangaia through the exertions of the wives of the native teachers, who were exceedingly devoted women. The character of these two females may be illustrated by a little incident, which was mentioned to me in the course of conversation. From the scarcity of fish at this island, the people generally reserve what they catch for their families; and the teachers were therefore obliged to go on the Saturday, to procure a supply for the Sabbath. This the wives lamented, and told me that, at times, their husbands were out from morning until night. "You," they said, "resemble springs, from which knowledge is always bubbling up; so that you have nothing but to open your mouths and out it flows; but our husbands find difficulty in preparing for the services of the Sabbath." To obviate this, they begged I would write out some heads of discourses for them; at the same time informing me, that, for months past, while their husbands were fishing, they took their slates, and, having recalled a text, from which they had heard some of the Missionaries preach, they endeavoured to retrace the ideas then advanced, and to collect parallel passages of Scripture, to illustrate them. By these means they had generally a slate full of something for their husbands to work from on their return.

In our examination of the school children, we were pained to find that only a few of them could read. All, however, as well as the adults, had committed to memory, most correctly, a long and instructive catechism, written by Mr. Ormond, which contained a comprehensive system of divinity, expressed in striking and beautiful language.

On my next visit to this island my life and labours had nearly terminated. On reaching the reefs we perceived that the sea was not breaking with its usual violence, and I therefore determined to land in the boat. This was effected without much difficulty; but on returning, before we could get a sufficient distance from the shore, another billow rolled in and overwhelmed us, and the boat with her crew was dashed upon the reef. Unfortunately, I fell toward the sea, and was conveyed by the recoil of the wave to a considerable distance from the shore, where I was twirled about in a whirlpool, and sank to a great depth. Being so long under water, I began to fear that I should rise no more. At length, however, I arose to the surface; and, finding there was time for me to reach the reef before the next wave burst upon it, I swam in that direction. On perceiving my situation, two natives sprang into the sea, and, as a considerable time elapsed before the next billow arrived, I succeeded, by their assistance, in escaping its fury. The people were standing upon the reef, weeping bitterly, under the apprehension that I was lost; and, on reaching the shore, they gathered around me, and demonstrated their great joy at my preservation, by touching my clothes or kissing my hands. Thus, for the sixth time, was I rescued from a watery grave.

The reefs at the water's edge are overhanging and shelving, forming hollows and caverns underneath; and the danger most to be dreaded, is that of being forced, by the violence of the waves, into these submarine chasms. From such a situation escape is impossible.

Nothing particularly worthy of special notice occurred in any of my subsequent visits to Atiu,



except in the last, at the latter end of 1833. On this occasion I was accompanied by Mr. Armitage, who was sent out by the London Missionary Society some years before, to teach the people the art of making cloth from the cotton which grows there with great luxuriance *

* While the anxiety of the directors of the Society to

Mr. A., after making all the efforts which in-

promote the industry of the native converts admits of the highest commendation, I do not think that it is generally desirable to attempt the introduction of complex manufactures among an infant people. A nation in such a state should rather be encouraged to direct its energies to the production of the raw material, and to exchange that with the mother countries for manufactured articles.

geny could devise, or perseverance realize, for the accomplishment of his object in the Tahitian Islands, and not succeeding, accepted an invitation from the king Makea, seconded by Messrs. Pitman and Buzacott, to visit Rarotonga: and, as the people of that island did not possess articles of barter so abundantly as the Tahitians, it was thought by us all that there was a reasonable prospect of success. Mr. Armitage, therefore, generously consented to leave his wife and family of ten children, and go for twelve months to Rarotonga. Mr. S. Wilson also accompanied us. He is a son of our excellent brother Missionary, and, I am truly happy to say, is devoting himself to the work of preaching salvation to the heathen. His good father, thinking it might be of advantage to him in the future prosecution of his labours, expressed a wish that he should accompany me in the voyage.

On the day after our arrival at Atiu a heavy gale of wind arose, and, there being no anchorage, our little vessel was driven out of sight of land; and, as there was no one on board who understood navigation, I never expected to see her again. Day after day we waited and watched, with the utmost anxiety, but nothing was descried in the surrounding horizon. Saturday arrived, and, not having taken a change of clothes with us, ingenuity was racked how to get those washed which we wore. The teachers' daughters, however, accomplished this exceedingly well, by using the root of a shrub called *tutu*, which produces a strong lather, equal to that of soap, and is a most admirable substitute for that valuable article.

We set apart a portion of every morning, and, retired to the chapel for social prayer, to seek direction from above in our distressing circumstances; and I can truly say that we found these services seasons of refreshing from the presence of our God. After having given up all hope of again seeing our vessel, we held a consultation as to whether we had better build a boat with what materials we could obtain on the island, and sail to Rarotonga; or remain where we were. After much deliberation and prayer, we concluded that, as a peculiar providence had placed us there, it appeared to be the path of duty to wait patiently till God, in the exercise of the same providence, should afford us the means of removal; and determined to employ ourselves as fully as possible for the benefit of the people, as this would materially assist in making us contented and happy in our painful situation. For this purpose Mr. Armitage selected wood with which to make spinning-wheels, while I made arrangements for the erection of a new school-house; and, just as we had commenced, a little boy reported that, in the dusk of the evening, he had seen a speck upon the horizon, and we waited with no small anxiety for the morning's dawn. Long before daylight I was upon the brow of the hill; and when the sun arose, I perceived, with feelings of inexpressible delight, the object of our solicitude. Our joy, however, was awakened principally by the consideration that our families would now be

spared the distressing anxiety which otherwise they must have endured for months on our account.

On going on board the vessel, all the account I could get from the crew was, that the gale became so furious during the night, that it had blown them away, and in the morning they found themselves out of sight of land; and that, after being tossed about for many days, a strong wind in the opposite direction had driven them back again. The only loss that had been sustained was the death of one of the calves I was conveying to our brethren at Rarotonga. The inhabitants of the island wept when they saw the vessel, but, unmoved by their tears, we returned thanks to God for delivering us out of our distresses, hoisted our sails, took leave of the kind but disappointed people, and pursued our voyage.

During our involuntary residence at Atiu, we determined, one night, to accompany the natives on a fishing excursion. Flying fish were the objects of our pursuit, and these are caught only after dark. We arrived at the sea-side about eight o'clock. The teachers and their families, and indeed most of the inhabitants of the settlement, were of the party, and brought their sleeping-mats with an intention of lodging upon the sea-shore, while we spent the night in chasing the poor fish. With these expeditions many idolatrous ceremonies were formerly connected. On the present occasion we all knelt down upon the coral bank, and one of the natives, according to their usual practice, offered up a suitable prayer. The canoes were then dragged from the rocks, thirty feet above the level of the water, down a broad sloping-ladder, and launched over the surf into the sea. Double canoes are always used on these occasions, three of which formed our expedition. Mr. Armitage was seated on one, Mr. Wilson on another, and myself on the third. When the rowers were ready, a flambeau was lighted. The principal man then took his station on the fore-part of the canoe. He was provided with a net, attached to a light pole, twelve or fifteen feet long, and kept open by a ring of elastic wood, in the shape of an ace of spades. Every preparation being made, the rowers commenced pulling with all their strength, and the headsman stamped upon the box of the canoe, which, being hollow, produced a considerable sound. This, and the splashing of the oars, frightened the fish, which darted from the back of the reef, where they were quietly feeding, towards the ocean. The torches answered two purposes; for, while they enabled the headsman to discover his prey, they also dazzled the eyes of the fish; and, as they dashed past his canoe, on the surface of the water, he thrust forward his net, and turned it over upon them. The quickness of sight shown by the natives, and the rapidity and dexterity of their motions, were truly astonishing. At times they catch vast quantities in this way. The fish, however, on the night we accompanied them, did not happen to be numerous; and at the end of two hours we returned, having taken but twenty. The other

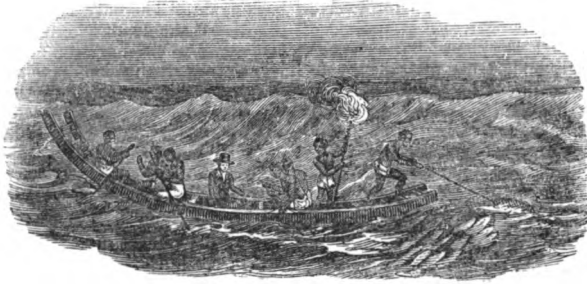
72 METHOD OF CATCHING THE FLYING FISH—SUBTERRANEAN WONDERS.

canoes were even less successful. On landing, every fish was brought and laid at our feet; and, had the canoes been laden, the whole would have been at our disposal. We returned to the settlement, much gratified with our entertainment.

The natives of Atiu, Mauke, and Mitiaro, have a method of smoke-drying the flying fish, by

which they can preserve them for any length of time. I am not aware that at any other islands of the Pacific this practice is adopted. They have also, with very considerable ingenuity, so constructed their canoes, as to be enabled to use boat-oars, which they prefer as being far less exhausting than their paddles.

Racked and restless with anxiety, we oc-



asionally took a ramble about the island; and in the course of one of our walks, mention was made by the natives who accompanied us of caverns; and, having found upon inquiry that there were several in the island of very large dimensions, we determined to visit one of them. Taking with us a supply of reeds for flambeaux, we arrived at the mouth of the largest, which is called *Taketake*; when we descended about twenty feet, through a chasm in the rocks, at the bottom of which were several majestic openings. Through one of these we entered, and proceeded I suppose a mile, but could discover no end to its interminable windings. Innumerable openings presented themselves on all sides as we passed along, many of which appeared to be equal in height, beauty, and extent to the one which we traced. The roof of this cavern was a stratum of coral, from ten to fifteen feet in thickness, through which the water percolated. It was supported by massy and superb columns, and was thickly set with stalactites, from an inch to many feet in length. Some were of great size and beauty; others were about to communicate with the floor, and either constitute the basis of a young column, or join those growing up from beneath. The stalagmites, however, although beautiful, were not numerous. The floor is composed of the same material, and is an attractive object; for it presents the appearance of rippled water when gently agitated by the wind. At some points of our progress many openings came into view, with fretwork ceilings and innumerable supports, the sparkling of which, as they reflected the light of our torches, gave a depth and density to the darkness of the mansions they served to embellish. Fain would we have wandered longer in these gloomy palaces of nature, the dark and drear abodes of silence and solitude, as we longed to explore wonders on which the light of day and the eye of man had never rested. But our torches failing, we were compelled to satisfy

ourselves with a cursory glance at one only of the many dreary yet beautiful ways which invited our entrance. That one, however, was enough to fill us with admiration and delight. But description is impossible. The fantastic forms and sparkling concretions might have enabled a vigorous fancy to find resemblances amongst them to many majestic works of art; but the effect was produced, not so much by single objects, or groups of them, as by the amplitude, the depth, and the complication of this subterranean world. The solemn and sublime obscurity which sleeps around you adds not a little to the impressiveness of the scene.

I was much astonished, that, notwithstanding I had been in the habit of visiting this island for many years, I had never before heard of these superb caves. The natives informed me that there were six or seven others, but that the one we explored was the most splendid and extensive.

On visiting the two small islands of

MAUKE AND MITIARO,

we found that the natives, who possessed but few axes, were burning down trees, for timber to erect chapels. When the tree fell they burnt off the branches, and then proceeded to burn the trunk into various lengths. Having with me a large supply of ironmongery, furnished by my esteemed and valued friends, the Rev. T. East, and Rev. J. A. James of Birmingham, I gave them some tools, encouraged them to persevere with their work, and promised to return and open their chapels in six or eight months. On my next visit I had the satisfaction of seeing two well-built, substantial places of worship, which had been erected with the tools, and the doors of which were swung on the hinges that I had presented to them in the name of my kind Birmingham friends. The pulpit at Mauke was a most remarkable specimen of native ingenuity and perseverance, for it was hewn

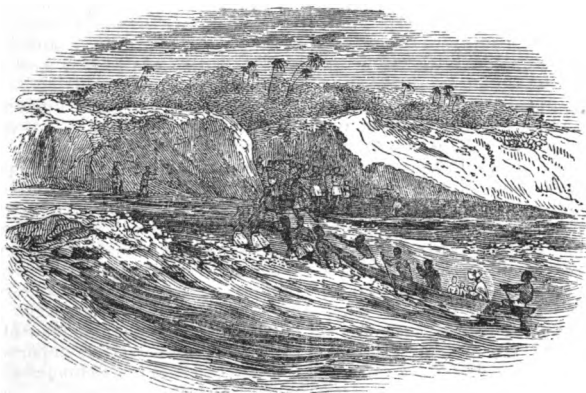
entirely out of one large tree. An hour or two before service commenced I went to the chapel, accompanied by the principal chief; and, after commending his diligence, I said to him, "How came you to build so large a place? there are not people enough in your island to fill it." Instead of answering me he hung down his head, and appeared much affected. I asked him why he wept; observing that it was with us rather a day of joy than sorrow, for we were about to dedicate this house to God. "Oh," he replied, "I weep in consequence of what you say, that there are not people enough in the island to fill this one house; if you had but come about three years before you first visited us, this house and another like it would not have contained the inhabitants." On inquiring what had become of the people, he informed me that, about three years prior to my first arrival, a disease had raged among them, which though not very fatal, was nearly universal. This was accompanied by a famine, the result of a severe storm, which swept over and devastated the island; and, while enduring these complicated sufferings, the warriors of Atiu came upon them in a fleet of eighty canoes, killed the people indiscriminately, set fire to the houses which contained the sick, and, having seized those who attempted to escape, tossed them upon fires kindled for the purpose. "By these means," said the chief, "we have been reduced to the remnant you now behold; and had you not come when you did, our sanguinary destroyers would have repeated their visit, killed us all, and taken the island to themselves." The person who conducted this murderous expedition was Roma-tane, whose conversion to Christianity, by my discourse upon the folly of idolatry, I have already described. And it is a deeply

interesting fact, that this chieftain, who, with savage aspect and devastating cruelty, had led his ferocious tribe against the almost defenceless people of Mauke, was not only the first person whose voice they heard inviting them in accents of persuasive energy to receive the Gospel of peace, but also among the very first who there united in commemorating the Saviour's death. It was truly a delightful sight, to behold the once sanguinary chieftain, with his no less bloodthirsty warriors, sitting down at the same sacramental table with the remnant of a people to whom his very name had been a terror, and whose race he had almost exterminated: thus verifying what a speaker, at one of our native Missionary Meetings, observed, "that, by the Gospel, men became Christians, and savages brethren in Christ."

The teacher, Haavi, of Mauke, with his wife, as well as Taua of Mitiaro, have proved their worth by upwards of twelve years' laborious and devoted service. The inhabitants of Mauke are now in a very prosperous state; and in few places are the advantages resulting from Christianity more apparent, for there order, harmony, and happiness prevail—abundance and comfort are enjoyed.

When I last visited this island Mrs. Williams and my family were with me; and, as the natives had never seen a European female or child, their presence excited considerable interest; and crowds hastened to the beach to bid them welcome. The passage over the reef was a formidable undertaking for Mrs. Williams; but clasping Samuel with one arm, and her infant in the other, she committed herself to the skill of the natives, and was conveyed in safety over the rising billow to the shore.

The island of Mitiaro is very low, and the



soil has, consequently, so little depth, that the productions are at times exceedingly scanty; and the teacher, Taua, with his large family of nine or ten children, has occasionally suffered severe privations.

He is, however a pious, sensible, and laborious man. His colleague, I am sorry to say, fell into sin; and overcome probably by shame, put to sea in a canoe, and was never afterwards heard of.

Leaving Mitiaro, we sailed for

RAROTONGA,

where we arrived, after a pleasant sail of two days, and received a cordial welcome on the beach from our esteemed friend and brother, Mr. Buzacott, whose tearful eyes and downcast look intimated that they were in the furnace of affliction. This received confirmation from the appearance of the people; for, instead of being greeted by the smiles and shouts of the thousands who lined the shore on our former visits, only a small company of children, and a few walking skeletons, who had exerted their utmost strength to reach the landing-place, were to be seen. On inquiring the cause of this, it was with the deepest sorrow we heard that a most dreadful and deadly disease was raging among the people, and sweeping them away as with a deluge; that at Mr. Buzacott's station about two hundred and fifty persons had been its victims; an equal or greater number at Arorangi; and about a hundred at Mr. Pitman's, where its ravages had but recently commenced. So prevalent was this terrible visitation that scarcely an inhabitant of the island entirely escaped its influence. The settlements, formerly so beautiful, were overgrown with weeds, and a general gloom of desolation overshadowed the place so distinguished during my former visits for cheerfulness and activity. We accompanied Mr. Buzacott to his residence, when, instead of being greeted with the animated smile which was wont to play upon the countenance of his devoted wife, a flood of tears gave vent to her feelings as she grasped my hand, and welcomed me to their house of mourning. As soon as feeling had a little subsided, they commenced their tale of woe, to which we listened with the deepest sympathy. The few natives who had strength to move came also to see me, and, seating themselves at my feet, they seized my hand, or clasped my leg, and mourned in the bitterness of their souls. Many of the women, while wringing their hands with agony, said to me, "I only am left of all my family; my husband and all my children are gone, and here am I, friendless, husbandless, and childless." The almost universal reply to my inquiries after any one was, "*He is dead.*"

From this gloomy spot we hastened to our esteemed friends, Mr. and Mrs. Pitman, at whose station the disease was then raging, and whom we were truly thankful to find in a better state of health than might have been anticipated. Their account, however, of the fearful ravages of the disease was truly appalling; and as we walked through the settlement we found many houses without an inmate; all had been swept away. Those who, by any possible exertion, could get out of their sickly dwellings, came to disburden their distress, and once more grasp my hand before they died; and others, too feeble to walk, were either led to the doors to see us as we passed, or were carried by their friends on their mats, that they might catch a parting glance ere they closed their eyes in death. And while we could have wished that our shadow, passing by, might have healed them, yet our

principal solicitude was, that our few words of exhortation and sympathy might be blessed to the survivors, and be the means of directing the dying to Him "who bore our griefs and carried our sorrows."

Pa, the intelligent and now excellent chief of Mr. Pitman's station, was lying dangerously ill, and, having a strong desire to see me once more, sent a request that I would visit him. I returned a kind answer, but declined acceding to his wish, on the ground that, as I was prosecuting an important voyage to a new and populous group of islands, I did not think it prudent to enter their sickly habitations, lest, by any means, I should convey the disease with me. On hearing this, he desired his attendant to carry him to the side of the pathway, where he was laid, sheltered from the rays of the sun by the shade of a large Barringtonia tree. Here we found him awaiting our arrival; and, in the course of an interesting conversation, I was delighted to discover that his views of Gospel truth were clear, and that his hope of salvation was built upon Christ alone. He regarded the affliction in the light of a judgment, which the people, by their late wickedness in opposing the truth, in reviving heathen practices, and in burning the house of God, had merited at his hands. After commending him in prayer to the great Disposer of events, we bade each other an affectionate farewell, never expecting to meet again on earth. God, however, was pleased to rebuke his disease, and restore him to health; and I am happy to add that he is at present a devoted, intelligent, and valuable member of the church.

The Missionaries had been unremitting in their exertions on behalf of their afflicted people; and very providentially, a stock of medicine, forwarded by the Directors, had arrived about two months prior to the breaking out of the disease. This supply was more valuable than gold; but for it, humanly speaking, multitudes more must have died. My esteemed colleague, Mr. Barff, had with him a valuable quantity of medicines, a large portion of which he most cheerfully gave to our afflicted brethren.

Mr. Buzacott and Mrs. Pitman had suffered severely from the disease, but were mercifully restored.

The natives said that the pestilence was brought to their island by a vessel which visited them just before it commenced its ravages. It is certainly a fact which cannot be controverted, that most of the diseases which have raged in the islands during my residence there have been introduced by ships; and what renders this fact remarkable is, that there might be no appearance of disease among the crew of the ship that conveyed this destructive importation, and that the infection was not communicated by any criminal conduct on the part of the crew, but by the common contact of ordinary intercourse. Another fact, worthy of special notice, is, that first intercourse between Europeans and natives is, I think, invariably attended with the introduction of fever, dysentery, or some other disease which carries off numbers of the people. At the island of *Rapa*, nearly half the whole

population were thus swept away. It is an affecting consideration, that civilized man should thus convey physical as well as moral contamination with him, wherever he goes.

Taking an affectionate leave of our beloved brethren, and their afflicted people, we expressed our tenderest sympathies in their sufferings, and united in fervent prayer, "that the Lord would repent him of the evil, and say to the angel that destroyed the people, *"It is enough."* We left Rarotonga, which is endeared to me by so many pleasing recollections, and directed our course for the last of the *Hervey* Island group which was

AITUTAKI.

From hence we expected to take two teachers and their wives, whom Mr. Platt had left there on his late voyage. As soon as the object of our visit was communicated to the people, they immediately called a meeting which they invited us to attend, when they presented a pressing request that one of the teachers, with his wife, might be allowed to remain with them. Being much disconcerted at the prospect of losing them, I negatived the request. The people, however, especially the females, who had formed a strong attachment to the teacher's wife, were so clamorous and so importunate in their entreaties, that we found it impossible to refuse. Hundreds of these, attired in their best apparel, came in a body to implore me not to persist in my determination. They stated that as their former teacher's wife was dead, they would have no one to instruct them, and then asked me if I had not "one little bit of compassion" for them, and whether the men only had souls, that *they* alone were to be cared for, and the women left entirely destitute of a teacher. They pleaded so pathetically and so justly, that, after consulting with my esteemed colleague, we deemed it advisable to accede to their request. We came to this conclusion the more readily, from observing the immense advantage the females had derived from this devoted teacher during the few months she had resided with them, and their continued need of her superintendence and instruction. As soon as the announcement was made joy beamed in their countenances; they rushed forward to kiss our hands, and ran in all directions to communicate the delightful intelligence.

As we were deprived of two of our best labourers with their wives, Faarua, whom we had left at Mangaia, and now of Vahineio, it occurred to us that our deficiency might be in a measure supplied by the selection of two pious and useful men from among the people of Aitutaki, who, although not competent to take the charge of the station, would be valuable assistants to their better-instructed brethren, or even more so as pioneers among the savage tribes we intended to visit. We therefore called a meeting of the people, stated to them our intentions, and wished to know if there were any among them who were willing to engage in this work. Two of their number offered their services; and, after much conversation with them and many inquiries about them, we concluded that they were likely to prove both suitable and efficient.

In an interesting meeting, in which they were set apart to their work, questions were proposed to them on the leading doctrines of the Gospel and other important topics, which they answered satisfactorily. With the farewell address of one of them we were much gratified. He expressed his sincere pleasure at the prospect of being engaged in so good a work, saying there was nothing he so much desired as to be employed in telling others more ignorant than himself about Jesus Christ and the way of salvation; that he was willing, for this purpose, to forsake friends, and house, and lands, yea even three of his children, because the word of God had told him, "He that forsaketh not all that he hath cannot be my disciple; and he that doeth the will of my Father in heaven, the same is my mother, and brother, and sister." He was therefore willing, he said, to venture his life and forsake his all in so glorious a work. He concluded his affectionate and interesting address with an earnest request that they would continue to hold fast the good word themselves and pray that he might be faithful unto death. Preparations were instantly commenced for their departure, when a voluntary contribution was made by the people for the purpose of supplying their brethren with all the useful and necessary articles it was in their power to procure.

During our stay, our time was fully occupied in examining the school children, explaining difficult passages of Scripture, and supplying information and advice upon subjects of a civil, judicial, and religious character. For these purposes we held numerous meetings, the first of which was with the children. There were about four hundred present. We found them exceedingly fluent in repeating their catechisms, and ready in replying to our questions, but were grieved that so few of them could read. We then proceeded to examine a class of men, sixty or seventy in number, who read very readily the seventh chapter of the Acts, which contains a considerable portion of Old Testament history. The knowledge which their answers evinced both surprised and delighted us; for it must be recollected that the only complete portions of the Scriptures which the people of Aitutaki possess is the Acts of the Apostles; they have none of the Old Testament; and the other portions of the New are in detached sheets of the various Epistles, which, in consequence of the extensive demand, I was obliged thus to divide instead of giving to each a complete copy. They are therefore indebted to the oral instruction of the teachers for all the historical information they possess: but the Aitutakians are an exceedingly inquisitive people, quick of apprehension, warm in their temperament, and retain with great tenacity the information which is communicated. This may in a measure account for their extensive knowledge, as compared with the means they have enjoyed.

After concluding our service with the men we met a class of females, who read the second chapter of the Acts. These were not so numerous as the men, neither did they read so well or answer so readily. When, however, we con-

sidered that they had been without a female Missionary for several years, we could not be otherwise than pleased with their progress. We had still one more class to meet, and this was composed of about thirty old women, some lame, others blind, and all tottering on the brink of the grave. One or two of them could read, having learnt after they were upwards of sixty years of age; all of them could repeat a catechism, which contained the leading principles of Christianity; and several, although they had lived so many years in the practice of heathen wickedness, gave most pleasing evidence of a preparation for that change which they were shortly to experience.

This incident will appear the more interesting when it is recollected that the old people of both sexes prior to the introduction of Christianity, were treated with the greatest cruelty; for, as soon as they became burdensome, their friends or their own children relieved themselves from further trouble by putting an end to their existence; and even after the introduction of the Gospel they were far from treating their aged relatives with that kindness which its principles and spirit require. Commiserating their degradation and wretchedness, Mrs. Williams called together a few of the most active members of the church at Raiatea, and sent them through the settlement to ascertain the number and circumstances of these objects of her solicitude; and, on finding they amounted to between seventy and eighty, she immediately engaged the female communicants to prepare for them suitable clothing. She then called them together, divided them into classes, placed teachers over them, and arranged to meet them herself every Monday afternoon, when they prayed together, and were examined respecting the discourses they had heard on the preceding Sabbath. This proved a real blessing; for their friends and relatives, perceiving the kindness shown to them and the interest taken in their welfare by Mrs. Williams, paid them much more respect than formerly; and by the Divine blessing on these measures, all of them obtained a considerable portion of scriptural knowledge, many became members of our church, and not a few died most happily. Twice a-year they prepared a feast, at which we were always invited to attend and give an address. At public service they generally sat together on two long seats in front of the pulpit: and on all occasions they were particularly attentive, which with other considerations, rendered them not the least interesting portion of my audience. Vahineino, the teacher's wife, whom the Aitutakians were so anxious to retain, was one of Mrs. Williams's most efficient coadjutors in this work of mercy; and immediately on her arrival at Aitutaki she commenced her benevolent operations among the aged and infirm there; and I was pleased to find that she had a class of between thirty and forty. Thus various and numerous are the blessings of the Gospel, which imparts with a liberal and equal hand to people of all climes, and under all circumstances; the new-born infant, the hoary-headed man, and the despised

old woman, are alike the objects of its tender regards.

During my previous visit to this island, I was explaining to the people, one evening, the manner in which English Christians raised money to send the Gospel to heathen countries. On hearing this, they expressed their regret at not having money, that they also might enjoy the privilege of "helping in the good work of causing the word of God to grow." I replied, "If you have no money, you have something to buy money with." This idea was quite new to them, and they wished to know at once what they possessed which would buy money. I said to them, "The pigs I brought to your island on my first visit have multiplied so greatly, that all of you have now an abundance; and if every family in the island were to set apart a pig, 'for causing the word of God to grow,' and, when the ships come, to sell them for money, instead of cloth and axes, a valuable contribution might be raised." The idea delighted them exceedingly, and early the next morning the squeaking of the pigs, which were receiving a particular mark in the ear for this purpose, was heard from one end of the settlement to the other. In the interim a ship had been there, the captain of which had purchased their pigs, and paid for them most honourably; and, now, to my utter astonishment, the native treasurer put into my hands 103*l.*, partly in bills and partly in cash! This was the *first* money they ever possessed, and every farthing of it was dedicated to the cause of Christ!

The circumstance which renders this narration of the work of God at Aitutaki, Atiu, Mangaia, and Mauke, particularly interesting is, that all the beneficial changes which have been effected at these islands are the result of the labours of native Missionaries, no European Missionary having ever resided at either of them.

We now took our departure, accompanied by the teachers, with their wives and children—altogether thirty persons. The kind people of Aitutaki loaded us with provisions: and after commending each other to God in prayer, we bade them an affectionate farewell, and hoisting our beautiful flag,* whose dove and olive-branch were emblematical both of our name and object, we spread our sails, and pursued our course, watched by the interested multitude we had left until we appeared as a speck in the horizon, and were lost in the distance.

* This flag was made, and sent to me by some kind ladies at Brighton; the ground was blue, having a large white dove, with a green olive branch in its mouth, most beautifully executed; and the thought occurred to me at the time, that, could these kind ladies have seen the *Messenger of Peace*, bearing ten native Missionaries to their sphere of labour, with the work of their own hands flying at her mast-head, it would have afforded them peculiar delight.

CHAPTER XVII.

Leave Aitutaki—Savage Island—Difficulty in obtaining Intercourse—Savage appearance of the People—Reach Tongatabu—Cordial Reception by the Wesleyan Missionaries—Account of their Labours—Arrangement entered into with them—A Sabbath at Tonga—Meet with Faues—Productions.

In order to gain as much information as possible about the inhabitants of the group which we were intending to visit, we determined, instead of steering *direct* for the Navigators' Islands, to proceed first to Tongatabu; for while we endeavoured to repose implicit confidence on the promised protection of a faithful God, we did not deem it to be less our duty to take every precaution for our own safety which prudence might suggest, and therefore resolved to proceed to that island, as there had been, from time immemorial, frequent intercourse between the inhabitants of the Navigators and Friendly groups. The Wesleyan Missionaries also were labouring at Tongatabu, with great success, and we were anxious to visit them.

Having to pass an island discovered by Captain Cook, which, in consequence of the ferocious character of its inhabitants, he called *Savage Island*, we determined to touch there, and leave with them the two Aitutakian teachers, to impart the knowledge of that Gospel by which, *savage* as they are, they will ultimately be civilized and blessed.

After a pleasant sail of five or six days, we reached the island in question, which we found to be of the second class, the altitude of its most elevated land not exceeding a hundred feet. It is neither beautiful nor romantic. The shores were iron-bound, and the rocks in most places perpendicular, with here and there a recess, by which the natives had intercourse with the sea. We observed, also, as we sailed along the coast, a number of chasms and caverns of various sizes and depths. Arriving opposite to a sandy beach, and perceiving some natives on shore, we waved a white flag, which is the signal used to obtain friendly intercourse. Instead, however, of launching their little canoes, and accepting our invitation, they waved one in return; and on perceiving this, we immediately lowered our boat and made for the shore; but, on approaching it, we found the natives arranged in hostile array, as if to repel an invasion. Each of them had three or four spears, with his sling, and a belt full of large stones. When they had arrived within one or two hundred yards of the reef, our natives lay upon their oars, spent a few moments in prayer, and then proceeded to the shore, making signs to the savages to lay down their weapons. This they did readily when they perceived that there were no Europeans in the boat;* and, coming down to the extreme point of the reef, they bade our people welcome, by presenting the *utu*, or peace-offering. This

* In our first intercourse with a savage people, we seldom went in the boat ourselves: for, when the heathen see that people of their own nation and colour only are there, suspicion is at once disarmed, and communication more easily opened.

custom appears to be very general among the inhabitants of the Pacific Isles, and consists in presenting to the visitor a bread-fruit, a piece of cloth, or some other article, with the sacred cocoa-nut leaf, which they call *Tapauu*, attached to it; on receiving which the stranger returns some trifle, as a token of amity, and a kind of ratification that the intercourse shall be peaceable. This ceremony having been performed, the natives launched some of their canoes, and advanced towards our vessel, but evinced, by their cautious movements, and the respectful distance they kept, that they indulged the most fearful apprehensions. An old chieftain, however, was at length induced to venture into the boat, and with him they hastened to the ship. His appearance was truly terrific. He was about sixty years of age, his person tall, his cheek-bones raised and prominent, and his countenance most forbidding; his whole body was smeared with charcoal, his hair and beard were both long and grey, and the latter, plaited and twisted together, hung from his mouth like so many rats' tails. He wore no clothing, except a narrow slip of cloth around his loins, for the purpose of passing a spear through, or any other article he might wish to carry. On reaching the deck, the old man was most frantic in his gesticulations, leaping about from place to place, and using the most vociferous exclamations at everything he saw. All attempts at conversation with him were entirely useless, as we could not persuade him to stand still even for a single second. Our natives attempted to clothe him, by fastening around his person a piece of native cloth; but, tearing it off in a rage, he threw it upon deck, and, stamping upon it, exclaimed, "Am I a woman, that I should be encumbered with that stuff?" He then proceeded to give us a specimen of a war-dance, which he commenced by poising and quivering his spear, running to and fro, leaping and vociferating, as though inspired by the spirit of wildness. Then he distorted his features most horribly by extending his mouth, gnashing his teeth, and forcing his eyes almost out of their sockets. At length he concluded this exhibition by thrusting the whole of his long grey beard into his mouth, and gnawing it with the most savage vengeance. During the whole of the performance he kept up a loud and hideous howl.

Retaining the old chief as a hostage, our boat again approached the shore, and our people were permitted to land. The islanders gave them some food, and were friendly in their intercourse, taking care, however, to have their war weapons in readiness for a moment of exigency. A person apparently of some importance now arrived, and gave the teacher to understand that we had better take the vessel to another part of the island. On their return to the ship, we gave our wild guest a present, which consisted of a hatchet, a knife, a looking-glass, and a pair of scissors; none of which, however, did he appear to prize, not knowing their use; but, just as he was leaving the vessel, he caught sight of a large mother-of-pearl shell, which one of our people was handling, and,

springing forward, he seized it from him, and appeared, from his frantic expressions of joy, to have obtained an article of superlative value. Thus laden, he was returned to the shore, where he received the hearty congratulations of his wife and people on his happy escape from a most perilous situation.

Night coming on, we stood to sea, hoping in the morning to hold more beneficial intercourse with the degraded inhabitants of this island; but the next day also was spent in fruitless attempts to obtain it. A landing, however, was effected by the two teachers from Aitutaki, whom I had intended for this island, and some of our own people; when, after having been handled, smelt, and all but tasted, perceiving a vast multitude of natives approach, thoroughly equipped for war, they thought it advisable to return without delay to the ship; but succeeded in getting one individual on board, who represented himself as a chief of some importance, although the only badge of distinction we could discover was a few shells, and part of an old clasp-knife handle, dangling to a narrow girdle around his waist. All the men were in a state of nature, and appeared quite unconscious of any impropriety. Very few of the women were seen, for they ran away into the woods on the approach of our people. Not able, however, to restrain their curiosity, some ventured near enough to take a peep at the strangers, as they were probably the first persons wearing European clothing they had ever seen.

The teachers from Aitutaki, with their wives, were so much discouraged and alarmed at the prospect of settling among these wretchedly degraded islanders, that they requested us to allow them to accompany their brethren from the Society Islands, to whom they would act as assistants, and with whom they were willing to labour at the Navigators or any other station. We, of course, acceded to their request, not, however, apprehending that their lives would be in danger, though, in all probability, they would have been plundered of everything they possessed.

The only way that now remained by which we might in some degree accomplish the object of our visit, was to endeavour to induce a native or two to accompany us to the Society Islands, keep them for a short time, load them with presents of useful articles, and then restore them to their home. This we succeeded, after considerable difficulty, in effecting. As soon, however, as the youths perceived that we were losing sight of their island, they became most frantic in the expressions of their grief, tearing their hair, and howling in the most affecting manner. We had recourse to every expedient to inspire their confidence and assuage their grief, but for the first three or four days their incessant howlings were of the most heart-rending description; we could neither induce them to eat, drink, or sleep. When animal food was offered to them they turned away with disgust, and howled most piteously; for, having never seen it before, they concluded that we were cooking and eating human flesh, that we had

taken them on board for the same purpose, and that when our present stock was exhausted they were to be put to death and devoured. Their fears, however, were in some measure removed on the third day, by seeing a pig killed; and from that time they gradually became more tranquil, were reconciled to their new companions, and even delighted with the prospect of seeing other countries. We were induced to be extremely cautious in our intercourse with the inhabitants of Savage Island, from having been informed that the islanders had seized a boat belonging to a vessel which had touched there a few months before, and murdered all the crew. They are certainly the most wretched and degraded of any natives I have ever seen, except the aborigines of New Holland. But this ought to increase our compassion for them, and also our zeal to introduce that religion which alone will be effectual in taming their ferocious dispositions, reforming their savage habits, and rendering intercourse with them safe and beneficial. Facts abundantly prove that the Gospel is the grand catholicon for healing the social, the civil, and the moral maladies of man.

On leaving Savage Island, we steered a direct course for Tongatabu, which is about 350 miles west; a full sight of which we gained as soon as we passed Eua, a mountainous island which lay in our track. Entering the channel from the east, between the main land and a row of beautiful islets which stud and adorn the reef on the north, we steered our devious and dangerous way, amidst shoals and rocks, without pilot or chart, until we reached our destination, off the interesting Missionary settlement, *Nukualofa*, where, in July, 1830, we dropped our anchor. On reaching the shore we received a most cordial welcome from our Wesleyan brethren, Messrs. Turner and Cross, who, with their excellent wives, kindly invited us to take up our abode with them during our stay. To this we readily agreed, and were delighted with the opportunity of observing the untiring diligence with which they were prosecuting the objects of their mission, and the encouraging prospects of success which sustained and animated them in their labours.

Early the next morning, Mr. Barff and myself accompanied Mr. Turner to the native school, which was held in the old plastered chapel, erected by those who had been converted to Christianity through the labours of our native Missionary who before had occupied the station. The progress which many had made in reading and writing was most gratifying; some of them wrote a free and intelligible hand, and numbers were employed in copying portions of the sacred Scriptures, which our Wesleyan brethren had translated into the Tonga language. This building having become too small, the Christians were now engaged in erecting a larger one, on which the king and his party were at work when we visited it. This is a complete Tonga house, which, being encircled with reeds, and executed with great neatness, looks exceedingly well, yet is far inferior, in appear-

ance and value, to the chapels in the Society Islands, which we plaster and whitewash with lime made from the coral rock. The site on which the building was erected was the most elevated spot on the island, and this, with other circumstances, gave it additional interest. Tongatabu, although nearly a hundred miles in circumference, is perfectly flat, and rises only a few feet above the level of the sea. The only elevated spot is this small hill, which is not, I think, above fifty feet in height; whether natural or artificial, I did not ascertain. It was the fortress to which the people of the district retired in times of war, and is particularly memorable in the annals of Tonga warfare, from the circumstance of its having been the place where the inhabitants first experienced the deadly power of the cannon-ball.

In the year 1806 a privateer, called the *Port au Prince*, was taken by the natives of the neighbouring island of *Lefuga*, and nearly all the crew were murdered. A young man named Mariner and a few others, were spared. The arms and ammunition of the vessel fell into the hands of the natives who, headed by Finau, the celebrated chief of the Vavau Islands, came over to Tongatabu to engage in a terrible battle. Mariner accompanied his friends, and had the management of the cannon committed to him. The Tonga army encamped upon the top of this hill, and entrenched themselves by digging two deep ditches around it, the earth of which formed embankments that remain nearly perfect to the present day. Upon the top of these they erected strong reed fences, and thus fortified and entrenched, they awaited in confident security the attack of the invaders. But the action was no sooner begun, than they found, to their consternation and dismay, their houses falling down upon them, their canoes, which they had taken into the entrenchment for safety, shivered to pieces, the splinters of which were killing and wounding in all directions; and their reed fences, which presented an effectual barrier against the stones and spears of their own warriors, offered no defence against the force of a cannon-ball. As the circumstance of that memorable event were still fresh in our recollection, we viewed the place with feelings of peculiar interest; and I could not help contrasting the difference of the scenes which in future would be witnessed upon the top of that hill. It was here the affrighted Tongatabuans first heard the thunder of a British cannon, whose deadly operations were directed by a British subject; and I rejoiced to reflect, that on this very spot they would soon hear the still small voice of the Gospel, whose life-giving truths would be proclaimed to them by subjects of the same kingdom. It was here they experienced the deadly power of the cannon-ball, which destroyed their property, mangled their bodies, and spread horror and dismay amongst them. Here also I was delighted to think that they would soon feel the effects of the Gospel, which, by its moral power, would elevate their character, ameliorate their miseries, and diffuse among them joy, and peace, and happiness.

On the day after our arrival at Tongatabu we received information from Mr. Samuel Henry and others which induced us to reconsider and rearrange our plans. Our original intention was, to have gone to the Fiji Islands and New Hebrides, previously to visiting the Navigators' group; but from the painfully distressing accounts now received we resolved to proceed at once to the latter.

The interesting station at which we had arrived was formerly occupied by native Missionaries connected with the London Missionary Society, who were induced to relinquish it to the Wesleyan brethren. The circumstances which led to this were communicated to us at a fraternal meeting, where we learned that they had received from the people an invitation, in which the native teacher himself (not being aware of any difference of sentiment among Missionaries) most cordially united. Thus our brethren had a settlement prepared for them, a commodious chapel with the king and three or four hundred people professing Christianity ready to treat them kindly, and receive instruction from their lips. Mr. Turner was delighted with the circumstance, liberally rewarded the teacher, and in conversation with us, commended, in warm terms, his consistency and devotedness. It was pleasing to hear such a testimony to the character of one of our native Missionaries, and most gratifying to reflect that the labours of this devoted individual were the foundation of all that success which has since crowned the efforts of our brethren, the Wesleyan Missionaries, at these islands. At this conference also, the brethren expressed a wish that, as the Fiji Islands were so near to Tongatabu, and politically connected with it, we should leave that field open to them, and urged upon us the extent and importance of the Navigators, on the ground that the affinity of the languages, and other circumstances, appeared to assign that group to our mission and the Fijis to theirs.

Feeling the great importance of keeping our spheres of labour distinct, we readily acceded to their proposition; and Mr. Barff and myself on the one part, and Mr. Turner and Mr. Cross on the other, agreed that we should occupy the Navigators' Islands, and they bend their attention to the Fijis. But as we had two native Missionaries for this latter group, and as we had now an opportunity of sending them, we would do so, with a distinct understanding that whenever Wesleyan Missionaries should arrive from England for the Fiji Islands, they should proceed, if they pleased, to the very spot where our native Missionaries were labouring. Mr. Barff and myself both assured them that we should feel as much pleasure in being instrumental in preparing a way for the labours of their Missionaries, as for those from our own Society. And here I may just remark upon the desirableness of every society having a distinct sphere of labour among a heathen people. Much as I should rejoice in being associated with an Episcopalian, a Baptist or a Methodist brother, who did not attach primary importance to secondary objects, yet the interests of every mis-

sion, especially in the early stages of its progress, seem to me to require another line of conduct. The natives, though comprehending but very imperfectly our objects, would at once discern a difference in the modes of worship, and their attention would of necessity be divided and distracted. Being also of an inquisitive disposition, they would demand a reason for every little deviation which would lead to explanations first from the one party, and then from the other, and thus evils would arise, which otherwise might never have existed. There would have been another great inconvenience, in the present instance, had we both gone to one group of islands, from the circumstance of the Wesleyan Missionaries having adopted a different orthography and alphabet, as well as different elementary and other books. I do therefore sincerely hope that the directors or conductors of all Missionary Societies will be ever ready in this way to sacrifice denominational peculiarities to the great object of their institution.

The first Sabbath we spent at Tonga was one of much interest. At daylight, all our teachers with the crew of the vessel, met for worship; when a sermon was addressed to them, in the Tahitian language. After breakfast we all attended the worship of the Tongatabuans. The congregation consisted of between three and four hundred people, and Mr. Turner preached to them with great fluency in the native language, which we perceived was far from being so soft and mellifluous as the Tahitian. After this the two brethren, Turner and Cross, administered the ordinance of baptism to upwards of thirty persons, men only. When native service was concluded, at the request of the brethren I preached in English to the mission families and Europeans from the vessels. In the afternoon Mr. Cross preached again to the natives, and then baptized about thirty females, principally the wives of those who were baptized in the morning. Towards evening a third service was held for the benefit of the natives, when about thirty-eight couple were publicly married. As the Tongatabuans, in their heathen state had several wives, the Wesleyan Missionaries required each convert to put them all away except the one who might be the object of his preference, and to whom, after they were baptized, he was publicly married. This accounts for the number of marriages solemnized on this day. They have also pursued the plan of giving Christian names to those whom they baptize. The queen they call *Mary* Tupou, and the king *Jeremiah* Tupou. The American Missionaries at the Sandwich Islands, and the Church Missionaries of New Zealand, have done the same. This appears to us the introduction of a new feature into the Polynesian language, which its genius does not admit, and to which there is nothing analogous. It may be said that many of the natives have two names, as *Tupuo-totai* of Tongatabu, *Makea-nui* of Rarotonga, and a variety of others. But these are mere appendages to the name descriptive of the office or occupation of the individual: *totai*, added to Tupou's name, is, literally, the sailor; *nui* to

Makea is, the great, answering to the appellations Necho and Epiphanes, which were appended to the names of Pharaoh, Antiochus, and others. Now we should not think of prefixing a Christian name to that of Pharaoh, and calling him *Jeremiah* Pharaoh, or to that of Cleopatra, and calling her *Elizabeth* Cleopatra, as the missionaries to whom I have referred have done. There is also a native dignity in the name itself, which is lost when thus associated; and, as the idiom of this language will not admit such an incongruous combination of terms, I do sincerely hope that all the Missionaries will use every effort to transmit it to posterity, pure, simple, and beautiful as they found it.

On the following day a circumstance of peculiar interest and importance occurred. Simple and comparatively insignificant in itself, it was one of those numerous pivots, in the arrangements of Divine Providence, upon which the most momentous events are frequently poised; one of those little cogs in the wheels of the complicated machinery which are essential to its operations. A man came to us, and stated that he was a chief of the Navigators' Islands; that he was related to the most influential families there; that he had been eleven years absent from his home, and was anxiously desirous of returning; and, having heard of our intention to convey the Gospel to his countrymen, he offered, if we would take him with us, to employ his utmost influence with his relatives, the chiefs, and with his countrymen generally, to induce them to receive the teachers kindly, and attend to their instructions. This we considered a most favourable incident; but, as so many represent themselves as of greater importance than they really are, we determined to inquire into the truth of his statements before we complied with his request, and desired him to come again to us on the following morning. As Tupou the king, and others, confirmed what he had said, and also informed us that his wife was a Christian, and that he, although not having made a public profession of Christianity, was frequent in his attendance on the means of grace, and decidedly friendly to the *lotu*,* we determined to make the best use we could of an instrument which God had thus placed at our disposal; and therefore, when he came to us the next day, we received him with respect, made him a trifling present, and informed him of our willingness to take him, with his wife and family, to his native land. He left us much delighted, and went home to prepare for his voyage. His name was *Fauca*. He appeared to be an active, intelligent man, and proved to us an invaluable acquisition. During the week we were much engaged in preparing and fitting boarding-nettings to our vessel, which consist of nets, three or four yards deep, made of rope about the thickness of the little finger, which are fastened to upright supporters all round the vessel, to prevent the natives from coming on board.

It has been already stated that missions were commenced simultaneously by the London Mis-

* A name for the new religion.

sionary Society at the Marquesan, Tabitian, and Friendly Islands. In the year 1796 Captain Wilson placed ten Missionaries at Tongatabu. These remained at their stations, without receiving any material injury from the natives, until the breaking out of a civil war, in April 1799, when Messrs. Bowel, Gaulton, and Hooper, who appear to have been pious and devoted men, were barbarously murdered. The other Missionaries were plundered of their property, and saved their lives only by flight. After being in perilous circumstances for several months, they were delivered by a very remarkable providence. The ship *Betsy*, letter of marque, touched at Tahiti, having with her a Spanish prize, which Mr. Harris, one of the Missionaries, undertook to navigate to New South Wales, on the condition that Captain Clark would call at Tongatabu, to see the brethren. Finding on his arrival the dangerous situation of the Missionaries, Captain Clark very humanely offered to convey them all, free of expense, to New South Wales. Thus the mission was abandoned.

During our stay at Tonga we left the settlement, on one occasion, to visit the spot where our three unfortunate brethren fell, but, the distance being great, a deluging rain compelled us to return.

In our various perambulations we observed that the soil generally was very rich, and that many large tracts of land were under cultivation. The banana and mountain plantain groves were large and numerous. The fruit of these trees forms an important part of the food of the Friendly Islanders, although they depend principally upon the yam, of which invaluable esculent they raise immense quantities; and the Tongatabuans excel all their neighbours in the cultivation of it. Still we observed large portions of land lying waste, the present number of inhabitants not requiring them; but the natives informed me that, a few years before, the whole island was in a high state of cultivation, until their frequent wars, combined with successive attacks of dysentery and other diseases, had so fearfully reduced the population. It is earnestly to be hoped that, by the blessing of God on the labours of his devoted servants, all the inhabitants will soon be brought under the salutary influence of that Gospel—in the train of which, blessings of every kind will follow; for “godliness is profitable unto all things.”

CHAPTER XVIII.

Hapai Islands—Volcanic Island—Escape Shipwreck—Finau's Despotism—A lamentable Account of a Native Teacher—An account of the Introduction of Christianity at the Hapai Islands—The intrepid Conduct of the Chief—Idols hung.

AFTER spending a fortnight most pleasantly and profitably with our kind friends, we prepared for our departure. On leaving Tongatabu we could not proceed in a direct course to the Navigators, having first to visit the Vavau Islands; to which group our colleague, Mr. No. 6.

Orsmond, had some time ago sent three native Missionaries. One of these removed to Tongatabu, and was made very useful there; but as the others had disgraced themselves exceedingly, Mr. Platt (who succeeded Mr. Orsmond) selected one of their brethren to supply their place. As Mrs. Cross was in delicate health, and it was thought that a voyage might be beneficial to her, Mr. Cross expressed a wish that himself and Mrs. C. might accompany us to the Hapai Islands; and, as we should pass them in our way to Vavau, we felt much pleasure in acceding to their request.

We cannot take leave of Tongatabu without acknowledging the kindness shown to us by our Missionary brethren and their wives. From Tupou, the king, also, we received great attention; for the vessel had not been long at anchor, before he sent a messenger to request that all the teachers and their wives might be allowed to take up their residence with him. This they did, and were gratuitously supplied by him with every necessary during the whole of our stay at Tongatabu. He also made us a present of two fine pigs and some yams. The teachers' wives, all of whom were well dressed in European clothing, and wore bonnets manufactured by themselves from native materials, had attracted considerable notice; and, at the special request of the queen, they made her one of similar shape and materials, and began immediately to instruct her and her female attendants in the art. By uniting their efforts, the queen's bonnet was completed before the Sabbath; and for the first time in her life she appeared at worship in European costume, presenting a most striking contrast to the awkward half-dresses of her countrywomen. Some few months afterwards I received a letter from Mr. Turner, wherein he informed me that the females had much improved in the art of making bonnets, and had generally adopted the practice of wearing them.

On the morning after our departure from Tongatabu we saw two islands of considerable height, in the vicinity of which were several of those detached reefs, which render this part of the ocean exceedingly dangerous in thick and stormy weather. As we approached we saw heavy clouds of smoke ascending from the burning mountain of Tofua, which the natives call *Coe afi a Devolo*, “The Devil's fire.” But our attention was too much engaged with the numerous reefs and islets which presented a barrier in every direction, to regard any other object, until some fishermen pointed out to us an opening between two islands. Through this we steered, congratulating ourselves on our escape, and, after sailing at a rapid rate for several hours, and passing a number of small islets, we descried the island of Lefuga, and entertained the pleasing prospect of dropping anchor in an hour or two near to the residence of Mr. Thomas, when in a moment we were thrown into the utmost consternation, by finding ourselves again involved amongst reefs, sunken rocks, small islands, and sand-banks, more numerous and dangerous than those from which

we had previously been rescued. These, stretching out before us, prevented our proceeding. Unfortunately, our pilot had directed us to take the wrong channel, but, as we had still two or three hours daylight, and a strong wind, by manœuvring and tacking about till eight o'clock in the evening we at last extricated ourselves, to the no small relief of all on board, and succeeded in reaching an anchorage. Early the next morning we sailed for Lefuga, and met Mr. Thomas on the beach, ready to welcome us to the hospitalities of his house. On landing with Mr. and Mrs. Cross, we were happy to find that a great work was going on among the people. We were also informed that Finau, the chief of the Vavau Islands, with many of his people, was at Lefuga. This was agreeable news, as his presence would prevent the necessity of our visiting that group.

From the boat Mr. Thomas conducted us to the residence of the chief Taufaaahu, who received us with much ceremony, and treated us with great respect. On being informed who we were, and what was the object of our visit, he expressed himself delighted to see us. We next waited upon Finau, accompanied by Messrs. Thomas and Cross, who kindly acted as our interpreters. He wore no badge of royalty of any description, and, being of low stature, dark complexion, and forbidding aspect, his appearance furnished no indication of his rank. When led into his presence, we found his majesty, and many of his chiefs, amusing themselves with a favourite game, which consisted of throwing a large spear into the air, so that it might fall perpendicularly, and pierce the top of a post of soft wood set up for the purpose. In this Finau appeared to excel. As soon, however, as he saw us, he laid down his spear and came towards us, and, when told by Mr. Thomas who we were, he conducted us to his temporary abode, which was a hut made of cocoa-nut leaves, standing in front of twenty or thirty others of similar construction. The whole party then sat down, Finau being surrounded by his chiefs, when he was informed that we were Missionaries, and that, having laboured for many years in the Tahitian and Society Islands, the inhabitants of which had derived great advantage from our instructions, we were desirous of imparting to him and his people the same benefits, and for this purpose had sent, some few years ago, three persons to the island of Vavau; but, having learned with much grief that two of these had disgraced their profession by returning to the evil practices which in their own island they had abandoned, we had brought with us an individual whose character had been tried, and who, we hoped, would prove a blessing to him and his people. We wished, therefore, to know whether he was willing to receive him, and submit to his instructions. The chief listened with great attention, and replied by saying, that the persons who were formerly sent endeavoured to instruct him and his people, but they would not be taught; when the teachers, finding all their efforts ineffectual, ceased to make them, and at length became like themselves. As to receiving

the new teacher, he said, he would speak his sentiments freely, and not deceive us. If he was placed at Vavau, he would protect him, but he would neither embrace Christianity himself, nor allow his people: for he would put to death the very first person, man, woman, or child, who did so. We did not think it desirable to argue the point with this imperious chieftain, but contented ourselves with expressing our sorrow that he should so resolutely oppose that which would have proved so great a blessing; and added, that we should pray to God on his behalf, who had power to subdue his spirit, and means at his command to induce him to change his mind on so important a subject.

On inquiry, we ascertained that the general conduct of Finau had been in accordance with his terrible threat. Many of the Vavauans, (among whom were some of the principal chiefs,) anxious to be instructed in the principles of Christianity, had left their wives and families, their houses and plantations, and had come to reside at Lefuga, to enjoy the advantages of Mr. Thomas's instructions. Here we found them in comparative poverty and dependence; greatly preferring this state to the renunciation of Christianity, between which and a cruel death at the murderous hand of their despotic chieftain there would have been no alternative, had they returned to Vavau. We ourselves were eye-witnesses of the unrestrained tyranny which Finau exercised over his people. While at Lefuga, we sent for Taute the only survivor of the three teachers, but as Finau was not willing that we should speak to the unfortunate man except in his presence, he remained with us during the interview. The poor unhappy creature came to us, pale and trembling, dressed like the heathen among whom he was living. His appearance excited our deepest sympathy, and for a time he was too overcome. As soon as his feelings subsided a little, he gave us a most interesting account of Porapora, who, grieved with his conduct, and that of his companion, had removed to Tongatabu, where his labours had been exceedingly useful, and his death very happy. Zorababela, his other colleague, had died in his sins at Vavau. We then referred to his own awful condition, which he acknowledged, and said that he was truly miserable, that he knew he was lost, and could not entertain a hope of salvation. Wishing to reclaim this wanderer, we offered to take him home, and urged him to accompany us; to which he replied that he had a wife and child whom he could not leave, and he knew that the chief would not allow him to go. For some time Finau was silent, but no sooner did he perceive that our conversation was producing a favourable impression upon the unfortunate backslider, than he spoke to him very sternly, and threatened him with severe penalties if he listened any longer to our exhortations, or altered his conduct in consequence of them.

After this interview with Finau we returned home with Messrs. Thomas and Cross, to consult upon our proceedings with reference to Vavau; when, after a little consideration, we

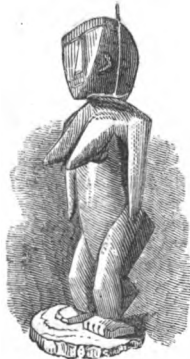
determined not to leave the teacher at that station, but to take him with us to the Navigators Islands, where the field was more extensive and the prospects were so encouraging. We were reconciled to this disappointment by the consideration that the excellent and judicious Mr. Thomas was in the vicinity, to take advantage of the first opportunity that offered; beside which, he had under instruction a number of Vauvauans, who were anxiously desirous of conveying to their perishing and deluded countrymen the knowledge and blessings of the Gospel, and who would enter the door immediately, if, in the providence of God, it should be thrown open to them. We spent the evening very pleasantly and profitably, in conversation with our brethren, and their excellent wives, upon the difficulties, duties, and encouragements of a Missionary life. During this intercourse they informed us that nearly a hundred persons had become candidates for the ordinance of baptism, and were then under a course of instruction, preparatory to its administration; and that many others were waiting till the great festival then in preparation, was over, when they intended to make a more decided profession of religion. A considerable number attended the schools daily, and had made great progress in reading and writing. We united most cordially with our friends in acknowledgments to the Author of all our mercies, for the success which had attended their labours, and for the pleasing and extensive prospects of usefulness open before them. The fields were literally white unto the harvest.

The wind being favourable, we determined to take advantage of it; and on the following morning we prepared for our departure.

As the introduction of Christianity to this group of islands was attended with circumstances of peculiar interest, a brief notice of them may be acceptable. The HAPAI group, of which Lefuga is the principal, is a cluster of between thirty and forty small coralline islands, eighteen or twenty of which are inhabited, and subject to the authority of one principal chief, named *Taufaahau*. When we saw him he was about thirty years of age, of most noble appearance and commanding aspect: with a countenance expressive of the superior discernment, great decision, and undaunted resolution, which, in a very extraordinary degree, distinguished and adorned his character. Having heard of the progress and effects of Christianity at Tongatabu, he determined to visit that island, and form his own judgment of the new religion. From his youth, we were told, that this truly wonderful man had despised the whole system of idol worship. But when he visited Tongatabu, he resolved to abandon at once the gods of his forefathers, and place himself under Christian instruction. He therefore solicited Mr. Thomas to accompany him to the Hapai Islands; but as it was thought desirable by his brethren that the chief should give some proof of his sincerity, before Mr. Thomas removed to so great distance, they agreed to send, in the first instance, a native convert, named Peter, on the

condition, that should the chief remain steadfast, perform his promises, and after a specified time send a war-canoe to fetch Mr. and Mrs. Thomas, they would then accede to his request.

Taufaahau returned to his dominions, and immediately commenced the work of destruction upon the gods and the maraes. Having effected this at his own island, he proceeded through the group, exhorting and persuading the chiefs and inhabitants to follow his example. His efforts were successful in all the islands, with the exception of three or four; the chiefs and people of which were exceedingly indignant at such impious innovations, and resolved, if possible, to counteract the effects of his unprecedented conduct. For this purpose, they determined to celebrate a great festival, in honour of the gods whom the chief was then desecrating; and accordingly sent their fishermen to catch turtle and other sacred fish. Taufaahau, resolving to anticipate and neutralize this movement, drove a large herd of pigs into the sacred enclosure, converted a most beautiful little temple, which stood in the middle of it, into a sleeping apartment for his female servants, and suspended the gods by the neck to the rafters of the house in which they had been adored! The idolaters, ignorant of his proceedings, came, with great ceremony, attended by their priests, to present their offerings, and found, to their astonishment, a number of voracious pigs, ready to devour anything they had to offer; and the gods, disrobed of their apparel, hanging in degradation, like so many condemned criminals. They retired from the spectacle with great indignation; but as they were comparatively few, and knew the character of the man with whom they had to contend, their rage spent itself like the foaming billow when it dashes upon the shore. The chief conducted us into this once sacred spot, the area of which did not exceed half an acre, and was adorned by several beautiful *cordia Barringtonia*, and other trees; it also contained three houses, which were converted into dwellings for his female* attendants. Of



* Females were looked upon as so polluting, that they were never allowed to enter the sacred precincts; and even the presence of the pigs in the enclosure was not considered so dreadful a desecration as that of women.

these the middle house was the smallest, but it was the most complete and beautiful that could have been erected with their means and materials, and surpassed any structure I had seen in the Pacific. I expressed my surprise to the chief, that they should bestow such immense labour in preparing so beautiful a residence for such worthless objects. "It is true," he replied, "they are worthless, they are pieces of wood, they are devils; but we were formerly in the dark; it is only lately that our hearts have been made light in the knowledge of the true God." On observing five goddesses hanging by the neck, I requested this intrepid chief to give me one of them, which he immediately cut down and presented to me. I have brought it to England, with the very string around its neck by which it was hung: and I prize it the more highly, because it was one of the trophies of the moral conquests of the Gospel, achieved by Christians of another denomination. It shows us, that God does not intend to convert the world by any *one* section of his church, and that by whomsoever the Gospel is preached in simplicity and godly sincerity, the stamp of his gracious approbation will be impressed in the success which will crown their laborious and devoted efforts.

After this truly wonderful man had given such indubitable proofs of his sincerity, he despatched a large war-canoe to Tonga, to fetch the devoted Mr. and Mrs. Thomas; who, committing themselves to the gracious protection of Him by whose love they were constrained, took an affectionate leave of their brethren, stepped on board the canoe, and cheerfully consented to dwell alone, at a distance of 200 miles from their brethren, and among a people just emerging from barbarism. It is to my mind a most interesting consideration, that the Missionary who was to publish to them the glad tidings of peace, was conveyed in a vessel which had often been laden with sanguinary warriors, whom it had carried to the deadly conflict.

Shortly after Mr Thomas's arrival, Finau, having heard with deep regret that his relative Taufaaahu had renounced the religion of his fathers, selected one of his largest and best war-canoes, and sent it by one of his priests, as a present, to induce him to return to the worship of the gods. On receiving the message this noble-spirited chief thus replied, "Tell Finau, that I thank him for his present. You may, however, drag it up on the beach, and cut it up; it will make excellent firewood;" by which he intimated, that however much he valued the canoe, he considered it as so much fuel, if the price by which it was to become his, was to be a renunciation of the Gospel, and a return to the worship he despised. By such means, this interesting chieftain has gained, through the blessing of God upon his wise and resolute conduct, a most complete victory over the superstitions of his people.

. As no chapel had been erected, the chief had given the largest building in the island to be used for that purpose; and although it would accomodate several hundred persons, Mr. Tho-

mas informed us, that the number which attended on the Sabbath preceding our arrival was so great as not only to fill the house, but also to form a large circle around it. The building was formerly devoted to their dances and other amusements; the drums, and other instruments of merriment, were still hanging in all directions about the house.

At the time of our arrival at Lefuga, the natives were about to hold a most singular marriage ceremony, for which preparations had been making upwards of twelve months. People from all the adjacent islands were convened. Finau also, with a large retinue, had come from Vavau; so that a formidable fleet of large double canoes, most tastefully decorated with feathers and shells, was anchored in state off the settlement. Several others of equal dimensions had left Tonga the day before we sailed; but as they had, native-like, loitered on the way, to get a turtle in one place and a pig in another, we had arrived and sailed again before they reached their destination. The preparations for this feast were certainly very great. In one enclosure which we passed, we saw at least a hundred large hogs, and in all parts of the settlement numbers of immense turtle were waiting the day of destruction. On the arrival of Finau and his followers from Vavau, seventy hogs, ten large turtle, and a thousand yams were baked for them. This was intended only as a small repast to commence with. A luncheon upon the same scale was in readiness for the Tonga party when they should arrive. The occasion of this feast was remarkable. Some time before, Taufaaahu had a beautiful young woman, a sister of Finau's wife, presented to him. They had been living together for several months, although no marriage ceremony had been performed; for the formal celebration of marriage does not take place until months after it has been consummated. In the present instance, however, the chief had determined to repudiate her, and send her home. But as this would have been deemed disgraceful to the wife, unless the marriage ceremony had first been performed, and as all such affairs are interwoven with the politics of the surrounding islands, the chief had determined to counteract every ill feeling, by the honour he would confer in the magnitude of his preparations. We visited the young woman upon whose account these arrangements were made. She appeared about nineteen years of age, of fine person, handsome features, and agreeable manners. A pleasing pensiveness was apparent in her looks and general deportment; for the prospect of the marriage feast appeared to have excited in her mind feelings the opposite of those generally evinced by the animated countenances of English ladies, on the eve of keeping the marriage festival.

Polygamy prevailed to a great degree in the whole of the Friendly Islands; and in order to overcome the evil, and show his people a good example, this man of master-mind put away all his wives, and remained single for a considerable time; and when the desired effect was produced, he selected one to whom he was pub-

licely married. He has maintained a most decided and consistent profession of Christianity, ever since he embraced it, and at the present moment is one of the best and most efficient local preachers in the mission. But the last, though not the least display of noble-mindedness and Christian principle, was the circumstance of his emancipating all his slaves. This he did, in consequence of having heard from the Missionaries that *slavery was inconsistent with Christianity*. I have been the more minute in these observations, because I admire the man, or rather, the grace of God in him.

CHAPTER XIX.

Sail for the Navigators—Fauca expresses his fears about Tamafainga—Reach Savaii—Astonishment of the Natives at seeing Europeans—Tamafainga killed—Character of Fauca—Intercourse with the Natives—Most favourable Reception—The War—Malietoa—The Author's narrow Escape.

WE now again bent our course for the Navigators or Samoa Islands. Fauca, the chief, was in high spirits, from the prospect of speedily seeing his home, from which he had been so long absent; yet there appeared an expression of great anxiety in his countenance. We had not been long at sea, when he came and sat himself down by my side, and said that he had been thinking of the great work before us, and although he had no doubt but that the chiefs would gladly receive us, and the common people all readily attend to Christian instruction, yet there was a person at Samoa, called Tamafainga, and if he opposed us, he feared that our efforts would be impeded. I asked him who this Tamafainga was; when he informed me that he was the man in whom the *spirit* of the gods dwelt; that he was the terror of all the inhabitants; and that, if he forbade it, the people universally would be afraid to place themselves under our instruction. This was rather discouraging information; we had, however, no alternative but to proceed, looking to God alone for guidance, protection, and success. We glided pleasantly along for some little time, with a fair wind; but it soon became adverse, and we encountered, for forty-eight hours a most furious storm, which rent our sails, and crippled us exceedingly. An influenza also broke out among our people, which laid aside nearly all on board; and it was not until the seventh day after leaving Lefuga, in the month of August, 1830, that the cloud-capped mountains of the beautiful island of Savaii, which is the largest of the Navigators group, were descried. As the wind still blew furiously, and all our people were ill, we determined, if possible, to find an anchorage, and ran to the leeward side of the island for the purpose; but could not succeed. As soon, however, as we neared the shore, a number of natives came off to us in their canoes, of whom Fauca asked a variety of questions, to all of which he received satisfactory answers. At length, with a tremulous voice, as if afraid

to hear the reply, he said, "And where is *Tamafainga*? "Oh!" shouted the people, with evident delight, "he is dead, he is dead! He was killed only about ten or twelve days ago!" Frantic with joy at this unexpected intelligence, Fauca leaped about the vessel, and ran towards me, shouting, "*Ua mate le Devolo, ua mate le Devolo,*" &c. "The devil is dead, the devil is dead! our work is done: the devil is dead!" Astonished at this singular exclamation, I inquired what he meant; when he replied, "The obstacle we dreaded is removed; Tamafainga is dead; they have killed him; the people now will all receive the *lotu*." On hearing this we could not be otherwise than deeply affected with the reasonable interposition of a gracious providence; and we were encouraged to hope that the time to favour the people, yea, the set time was come. But here appears to me the most remarkable feature in this providence. Had this individual been put to death a month or two prior to my arrival, time would have been afforded for the chiefs of the various districts and islands to have met, and nominated a successor, who, from the nature of his office, would of necessity have opposed our designs; but, as he had been killed only a few days, there had been not sufficient time to convene a meeting, and, consequently, there was no person in possession of that important office.

From this intercourse we were convinced that Fauca was really a chief; for his countrymen addressed him as such, the common people kissed his hands, and the chiefs saluted him by rubbing noses.

Finding ourselves sixty or eighty miles to leeward of the residence of Malietoa, the principal chief of the settlement which we intended to make our head-quarters, we had to beat against a very strong wind; and on Sabbath-day, being thoroughly exhausted, our people all ill, and our sails much torn, we determined, if possible, to find an anchorage; and, for that purpose, sailed into several bays, but without success. At length we thought we had succeeded, and dropped our anchor, hoping to enjoy a quiet night, to rest ourselves and our sick people, and, after employing a day or two in repairing the damages which the vessel had sustained in the gale, to prosecute our voyage. As soon as the anchor was dropped, a number of natives came off to us, bringing with them females, and articles for barter. Fauca informed them that, as ours was *e vaa lotu*, a praying ship, women would not be received; and that, as it was *le aso sa*, a sacred day, they must bring off food, and other articles for sale, in the morning. This was to them extraordinary information. Fauca, however, gave them to understand who we were, and what was the object of our visit; and, having gathered them in a circle around him, on the quarter-deck of our little ship, he informed them of the number of islands which had become Christian, naming Tahiti, Rarotonga, Tongatabu, and others; and then specified some of the advantages which the inhabitants of those islands were deriving from the introduction of this new religion:—to all

which they listened with great interest, and expressed considerable pleasure at the prospect of being instructed, especially if by so doing an end would be put to their fearful wars. "Can the religion of these wonderful *papalangis** be anything but wise and good?" said our friend to his naked countrymen, who by this time had filled the deck, and who, with outstretched necks and gaping mouths, were eagerly catching the words as they fell from his lips: "Let us look at *them*, and then look at *ourselves*; their heads are covered, while ours are exposed to the heat of the sun, and the wet of the rain; their bodies are clothed all over with beautiful cloth, while we have nothing but a bandage of leaves around our waist; they have clothes upon their very feet, while ours are like the dogs';—and then look at their axes, their scissors, and their other property, how rich they are!" They all appeared to understand and appreciate this reasoning, and gazed on us with great interest and surprise. Some of them then began to examine the different parts of our dress, when, not meeting, with any repulse, one pulled off my shoe. Startled at the appearance of the foot with the stocking on, he whispered to Fauea, "What extraordinary people these *papalangis* are; they have no toes as we have!" "Oh!" said our facetious friend, "did I not tell you that they had clothes upon their feet? feel them, and you will find that they have toes as well as ourselves." On finding out the secret, he was exceedingly delighted, and began chattering away to his countrymen about the wonderful discovery he had made. All of them came round us, and in a moment the other shoe was off, and both my own feet, and those of my excellent brother, underwent a thorough examination.

After coming to an anchor, we had sent the teachers, their wives and families, with all our sick people, on shore. The chief of the bay received them with kindness, and supplied them with some food. A crowd, greater than that which surrounded us, collected about *them*, and the wife of Fauea was equally diligent with her husband in describing to the natives the wonders she had seen, and the value of the religion now brought to their islands. When the food was spread out, she stood up herself, and asked a blessing in an audible voice, in the presence of the assembled multitude. In the midst of all this interesting work, our vessel dragged her anchor, and we were driven to sea, with about forty fathoms of chain out, so that we were compelled, most reluctantly, to send the boat immediately and bring our people off again. After several hours of hard labour, we succeeded in hoisting in both chain and anchor.

As the wind moderated during the night, we made considerable progress, and on Tuesday morning we found ourselves in the straits, between two of the largest and most beautiful islands we had yet beheld, having on the one side Savaii, being two hundred and fifty miles in circumference, and on the other Upolu, which is about two hundred. At the mouth of the straits, which are six or eight miles wide,

* Foreigners.

are two small islands. One of these, called Aborima, is a huge rock, about two miles in circumference, and two or three hundred feet in height: the other, a beautiful little spot, called Manono, is the residence of chiefs and distinguished persons. It is exceedingly fertile, and clothed with the richest verdure; but as I propose to give a geographical description of all the islands of this group in the account of my next voyage, I shall abstain from further remarks on that subject in this part of the narrative.

By ten o'clock we reached the settlement of Sapapalii, where we intended to commence our labours, and to which Fauea belonged. In all our conversations with that individual, we were impressed with his intelligence, shrewdness, and good sense, but never more so than on the morning we arrived at the place of our destination, when he led us to a private part of the vessel, and requested us to desire the teachers not to commence their labours among his countrymen by condemning their canoe-races, their dances, and other amusements, to which they were much attached, lest, in the very onset, they should conceive a dislike to the religion which imposed such restraints. "Tell them," said he, "to be diligent in teaching the people, to make them *wise*, and then their hearts will be afraid, and they themselves will put away that which is evil. Let the 'Word' prevail, and get a firm hold upon them, and then we may with safety adopt measures, which at first would prove injurious." Thus we were constrained to admire the goodness of God, in providentially bringing to us an individual whose character and connexions so admirably fitted him to advance the objects we had in view.

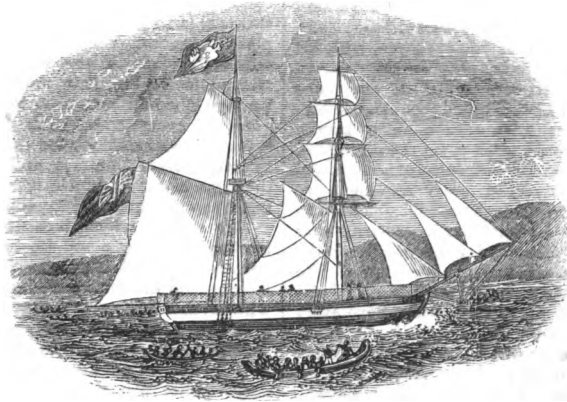
Our vessel was soon surrounded by canoes, and the deck crowded with natives, who were so agile, that they climbed like monkeys, over our boarding nettings, although these were ten feet in depth. At length we welcomed on board *Tamalelangi*, son of the skies, the brother of Malietoa, the principal chief of Sapapalii, and relative of Fauea. After the usual salutations, we requested Fauea to state to his relative the object of our visit, and also our wish immediately to land our people, with their wives and families, many of whom were suffering severely from long confinement in the vessel. A consultation was then held by the chiefs as to what should be done, when it was determined to send forthwith a messenger to Upolu, the seat of war, to inform Malietoa of our arrival, and to request his presence as soon as possible. It was also arranged that the teachers and Fauea should accompany *Tamalelangi* to the shore, and return on the following morning, if everything was favourable, for their families and property. A canoe was accordingly despatched to Upolu for Malietoa, and the teachers accompanied his brother to the settlement. The pleasing prospect of accomplishing the object of our voyage excited feelings of the liveliest gratitude, and we followed our friends with fervent prayer that God would graciously allow us to realize all the bright anticipations which the

occurrences of that eventful day had led us to indulge.

An interesting incident occurred in the course of the day, which gave us rather an exalted idea of the character of the people. Tamalelangi and his brother, not knowing who we were, had brought off some pigs, bananas, and coconuts for sale: but, on seeing his relative Fauea, and on being informed of the kindness he had received from us, and the object of our visit, he ordered the pigs, with everything in his canoes, to be arranged on the deck, and then, presenting them to us, stated, that had they known us,

they should not have brought off anything for sale; and that in the morning they would bring a more abundant supply. Every canoe around the ship followed his example.

Our wishes were realized, and a full reward for all our perplexity, anxiety, and toil was granted, when early on the following morning, the teachers returned from the shore accompanied by the noble young chief, and about fifty canoes. They gave us the most flattering account of their reception, and seemed elated beyond measure with the prospect of success. In about two hours, the eight teachers, five women, and



ten children, took their property with them and left the vessel grateful and rejoicing. The poor heathen were as much delighted as themselves. Thus auspiciously, in the month of August, 1830, was this important mission commenced.

As we were expecting Malietoa from Upolu, we could not accompany the teachers, but promised to follow them either in the evening, or on the following morning. While we were engaged in lading the canoes, our attention was arrested by observing the mountains on the opposite shore enveloped in flames and smoke; and, when we inquired the cause of it, were informed that a battle had been fought that very morning, and that the flames which we saw were consuming the houses, the plantations, and the bodies of the women, children, and infirm people who had fallen into the hands of their sanguinary conquerors. Thus, while we were landing the messengers of the Gospel of peace on the one shore, the flames of a devastating war were blazing on the opposite; and under these striking circumstances was this interesting mission commenced.

This disastrous war was occasioned by the death of Tamafainga; for although all parties heartily rejoiced at the event, yet as he was related to the most influential families in the islands, they were bound, by the custom of the country, to avenge it. Several skirmishes had already taken place, and a general and terrible

encounter was expected in a few days. It appeared that the people of Upolu, wearied with the outrages and oppressions of this tyrannical monster, whose rapacious grasp neither wives, daughters, nor property escaped, who had power of life and death, and who was actually worshipped as a god, had waylaid and murdered him.

About four o'clock in the afternoon, in a heavy shower of rain, the celebrated old chief Malietoa arrived. He appeared about sixty-five years of age, stout, active, and of commanding aspect. Fauea saluted him with the greatest possible respect, bowing sufficiently low to kiss his feet, and making his child kiss even the soles of his feet. He was immediately invited into the cabin; and, having no clothing except the girdle of *ti*-leaves worn by the people generally, and being excessively cold and wet, we gave him a large piece of Tahitian cloth, in which he wrapped himself, and with which he appeared much pleased. We then stated our object to him. With this he professed to be highly delighted, and said that he had heard of the *lots*, and, being desirous of instruction, was truly glad that we had come to impart it. We expressed our deep regret at finding him engaged in so sanguinary a war, and inquired whether these differences could not be settled amicably, and the dreadful contest terminated. He replied, that as a person related to himself, and to all the principal chiefs, had been killed, they must

avenge his death; and that if he left the war unfinished, and his enemies unsubdued, he should be degraded in the estimation of his countrymen as long as he lived; but he promised that he would take care there should be no more wars after the present; and that, as soon as it was terminated, he would come and place himself under the instruction of the teachers. He informed us that he had met the enemy early in the morning, when an encounter ensued, in which he drove them into the mountains, burnt their houses, and desolated their plantations, the destructive blaze of which we had seen, while, assisted by Tamalelangi, we were landing the Missionaries on the opposite shore. How differently were these two brothers employed at the same moment—the one, with his ferocious warriors dealing misery and destruction upon the objects of their savage vengeance—the other, with his delighted people, conveying to their shores, with expressions of frantic joy, those who would teach them the principles, and impart to them the blessings, of the Gospel of peace! We advanced every argument we could command to induce the old chieftain to make peace; but he persisted in declaring that he could not do otherwise than prosecute the war until he had conquered his enemies. We then made him a present of two strings of large blue beads, which the natives prize above every other article, an axe, a chisel, a knife, and some Tahitian cloth, after which he took his leave, promising to come off in the morning, with his largest and best canoe, to convey us on shore.

While Malietoa was on board a circumstance occurred, which from that moment to the present, I have never thought of but with mingled feelings of horror and gratitude. The natives, heathen-like, had surrounded our vessel, with great clamour, and climbing over the boardings, very soon filled the ship. This had excited in the young man I had as captain some apprehension, and, unknown to me, he loaded a small brass blunderbuss with eight bullets, and returned it to its usual place. The old chief perceiving this weapon, and thinking it would materially assist him in the conquest of his enemies, took it down, and began to examine it. He cocked it, with its muzzle directed towards myself, and was just about to pull the trigger, when John Wright, our interpreter, said "stop, perhaps it is loaded." At this moment the captain rushed from the deck into the cabin, and exclaimed, "Oh, Sir, you have nearly been blown to atoms! why did you let the chief touch that blunderbuss? I have just loaded it with eight bullets!" Thus have I been preserved from dangers and from death, by sea and by land, some designed, and some otherwise: but both from the one and the other has a gracious Providence protected me.

— During the night our vessel was drifted by the current to a distance from the settlement so considerable, that in the morning we were entirely out of sight, and Malietoa, could not, in consequence, perform his promise of fetching us. Supposing the distance not above ten or twelve miles, and it being a dead calm, we

determined to go on shore in our own boat. But we erred in our estimate; and, although we left the vessel at between nine and ten o'clock in the morning, it was past eight in the evening when we landed. Providentially, it remained calm until we were within two or three miles of the shore, or we could not have reached it, as all our crew were ill. Mr. Barff and myself were compelled to tug at the oar during several hours; besides which, in the severe gale we had encountered, something had fallen upon the boat, and made her so leaky, that it was with difficulty we could keep her above water. Being seen from the shore before sunset, Malietoa despatched a canoe to our assistance, which conducted us to the landing place. An immense crowd had assembled to witness, I believe, the very first Englishmen who set foot upon their shores. What an advantage it would have been to the pagan aborigines of every country, if the first civilized beings by whom they were visited had gone on the same errand of mercy, and conveyed to them the same blessings which it was our object to impart to this interesting people!

The scene which presented itself on our landing was unique and most remarkable. The natives had kindled a large fire to serve as a beacon, and multitudes had supplied themselves with torches of dry cocoa-nut and other leaves, to conduct us to the chief's dwelling. A passage was opened for us through the dense crowd, who were kept in order by a sort of native police, armed with spears and clubs, and stationed there for the purpose; and, though we compassionated the unlucky sufferers, we were not a little amused to witness the severe blows which were occasionally dealt out by these officials upon the thick craniums of all who transgressed their orders. In the mean time, some were busily employed in supplying the fire; some in conveying various articles from the boat; others in carrying them to our lodgings; whilst a crowd, anxious to testify their good feeling, as soon as orders were given, rushed into the water to haul up the boat. The majority, however, had enough to do to gaze upon the wonderful strangers, and for this purpose they climbed the cocoa-nut and other trees, upon the trunks and branches of which they were seen in clusters, by the red glare of the fire and the torches, peeping with glistening eyes and wondering look from amongst the rich dark foliage which surrounded them.

In these circumstances we proceeded to pay our respects to Malietoa. Mr. Barff and myself had each a guard of honour, nor did we meet again until we arrived at the chief's residence. The natives vied with each other to show us every possible attention, some by carrying flambeaux, while others with their formidable weapons kept all intruders at a respectful distance. As we were walking along, having intimated to the young chief that I was exceedingly fatigued from labouring the whole day in the boat, he uttered something to his people, and in an instant a number of stout fellows seized me, some by my legs, and others

by my arms, one placing his hand under my body, another, unable to obtain so large a space, poking a finger against me, and thus, sprawling at full length upon their extended arms and hands, I was carried a distance of half a mile, and deposited safely and carefully in the presence of the chief and his principal wife, who, seated on a fine mat, received us with all the etiquette of heathen royalty. A beautiful mat having been spread for us, we squatted down upon it, and stated to his majesty that we had not come to transact business with him then, but simply to pay our respects before we retired to rest. He expressed himself pleased to see us, gave us a cordial welcome to the shores of Savaii, and requested that we would take up our abode at his house; but, as our people were so unwell, and our stay would be short, we begged to be allowed, while we remained, to reside with them. On going from the house of Malietoa to that allotted by his brother for the residence of the teachers, we passed a dancing-house, in which a number of performers were entertaining a large company of spectators. On looking in, we observed two persons drumming on an instrument formed of a mat wound tight round a framework of reeds, and six young men, and two young women jumping about with great violence, and making motions with their hands and feet in time with the drummers, while others contributed to the rude harmony by singing a song in honour of the arrival of "the two great English chiefs." We saw nothing bordering upon indecency in the performance, which, however, required so much exertion, that the bodies of both the males and females were streaming with perspiration.

On arriving at the teachers' residence, we were grieved to find most of them suffering from influenza. Two of these we bled, and administered to others such medicines, as we thought would afford them relief. They were delighted with the treatment they had received from the people generally, and with the circumstance that, although their property had been distributed in many different canoes, and conveyed from them by various hands, not a single article was missing. At first, indeed, the teachers had endured considerable apprehension about their children, some of whom were not brought to them until several hours after their arrival. Upon inquiry, however, they found that those natives who had been so fortunate as to obtain a child to bring on shore, instead of carrying it direct to its parents, first took it to their own residence, killed a pig, prepared an oven of food, gave the child a thorough good "feeding" of the best they could procure, and, having kept it as long as they dared, brought it to the anxious parents. All this was most delightful intelligence, and our hearts must have been insensible indeed if it had not excited feelings of the liveliest gratitude.

The teachers' wives prepared for us a cup of tea, the very first ever made on the island of Savaii; and, after family prayer, they screened off an apartment with native cloth, where we stretched our weary limbs upon our mats, and,

using a bundle of dried grass for a pillow, closed our eyes in sleep, thankful to God for having prospered our way far beyond our most sanguine expectations.

CHAPTER XX.

An interesting Meeting—Interchange of Presents—Ceremonies observed on the occasion—A display of noble feeling between the two Brothers—A newly purchased Bride—Marriage Ceremony—Female Degradation—Matatau—His Person—His desire for a Missionary—Remarks—Fauca's Character.

MALIETOA, being anxious that four of the teachers should take up their abode with him, had sent repeated messages on the preceding day to that effect; to which our people replied, that, as we were expected on shore very shortly, they wished to defer a removal until we arrived. On being informed of this, we determined to place four of the teachers under his care, and to give the others in charge to his brother, who brought them on shore. Having made this arrangement, we thought it advisable to divide the present we intended to make into two equal parts: the one for the elder, the other for the younger brother. This consisted of one red and one white shirt, six or eight yards of English print, three axes, three hatchets, a few strings of sky-blue beads, some knives, two or three pairs of scissors, a few small looking-glasses, hammers, chisels, gimlets, fish-hooks, and some nails. Everything being prepared, we proceeded to the chief's large dancing-house, where we found a great concourse of people waiting to witness this important interview with *le ali papalagi*, or the English kings.

On our arrival being announced, Malietoa sent two of his own daughters to spread mats for us to sit upon. They were fine-looking young women, about eighteen and twenty years of age, wearing a beautiful mat about the waist, a wreath of flowers as a head-dress, and a string of blue beads around the neck. The upper part of their person was uncovered, and anointed rather profusely with scented cocoa-nut oil.

As soon as we had taken our seats Malietoa made his appearance, bringing in his hands two beautiful mats, and a large piece of native cloth, one end of which was wrapped round him and the other formed a train which an elderly female bore lightly from the ground. Having placed these with the usual ceremony at my feet, he returned, and shortly after came in the same manner, and laid similar articles at the feet of my colleague. He then took his seat opposite to us, the people having formed a circle around us; and, in the first place, we thanked him for his present, but added, that to obtain his property was not the object of our visit; for we had come exclusively to bring him and his people the knowledge of the true God, and to place on their island persons to teach them the way of salvation; and we now wished to know whether he was willing that they should remain, and whether he would allow his people to be instructed? He replied that he was truly thankful to us for coming, and that he would

receive the teachers, and treat them with kindness. We then explicitly inquired whether he and his people would consent to be instructed, or whether there would be any obstruction throw in the way? To this he made answer, "I and my people must now go over to Opolu to the war; but immediately after my return I will become a worshipper of Jehovah, and place myself under the instruction of the teachers. In the mean time this house* is yours as a temporary place in which to teach and worship; and when we come from the war we will erect any building you may require, and all the people who remain at home can come to-morrow, if they please, and begin to learn about Jehovah and Jesus Christ."

After these assurances, we informed the chief that we should place our people under the special protection of himself and his brother, and expected that he would preserve the teachers' wives from insult, and their property from pillage. This both of them most readily promised to do. Malietoa then requested that four of the teachers might be directed to come and reside with him, and the others to remain with his brother; and, having promptly consented to this, he pointed out two houses which he intended to present to them for their residence, and said, if they desired it, they could have another. We then informed him that either Mr. Barff or myself would endeavour to visit them again in ten or twelve months, and, if we found that he had fulfilled his promises, English Missionaries would come to carry on the work, which those now settled among them might commence.

We then desired one of our people to open a basket, and place before the two chiefs the articles we had brought as a present. The scene that followed both amused and delighted us; for, as soon as the articles were laid out, the chief took up first an axe, and, placing it upon his head, exclaimed, "*Faafetai le toi tele*;" "Thank you for this large axe;" and, having observed the same ceremony with every other article, he concluded by saying, "Thank you for all, thank you for all." He then said that, delighted as he was with his valuable present, he thought far more of us than of our gift; that, though he was always a great man, yet he felt himself a greater man that day than ever he was before, because two great English chiefs had come to form his acquaintance, and bring him good. "This," continued the delighted chieftain, "is the happiest day of my life, and I rejoice that I have lived to see it. In future I shall consider ourselves and you as *ainga tasi*, one family, and hope you will do the same."

Just at this moment our attention was arrested by an incident, in which a nobleness of feeling was displayed by the two chiefs, that gave us an exalted idea of their general character, and such as we could scarcely have expected to find among a people who had been represented as

* The house in which we were assembled, and which was the largest building in the settlement, was a kind of public property, in which all business was transacted and their dances and amusements of various kinds performed.

in so savage a state. After our presents were laid before Malietoa and his brother Tamalelangi, the latter examined the articles minutely, took out a knife and gave it to his son, and a looking-glass and a pair of scissors to each of his wives; and then, having replaced the whole of the other articles in the basket, he laid them down in the presence of his elder brother, Malietoa, and said, "I was not aware that a distinct present would have been given to me. I expected that all would have been yours. Allow me, therefore, to pass all over to you: you are my elder brother, and I shall be pleased at receiving whatever you think well to give me." Malietoa was evidently gratified with this mark of respect shown to him in the presence of such an assemblage; but with a noble disinterestedness, equal to that evinced by his brother, he replied, "No, brother; these *alii papalangi*, English kings, have given it to you; it is all yours, and you must keep it."

At the close of this important and interesting interview, Malietoa informed his people, who had been gazing with wonder upon the novel proceedings, that a large quantity of valuable property had been given to him, and that the English chiefs, to whom he was indebted for it, would want something to eat on their return; "for," said he, "there are no pigs running about upon the sea, neither is there any bread-fruit growing there." Upon hearing this, the whole company instantly arose and scampered away; and in about an hour they returned, bringing with them fifteen pigs of various sizes, with a large quantity of bread-fruit, yams, and other vegetables, the whole of which the chief presented to us, and observed, that it would have been much more but for the war, during which everything was quickly consumed. Immediately after this he sent for the teachers, four of whom, with their wives and families, took up their residence with him; the other four remained with his brother.

We spent the evening of the day with the teachers in prayer and conversation, and were much pleased with the spirit they evinced. We endeavoured to impress upon them the advantage of being of one heart and one mind in their great work, particularly cautioning them against little petty jealousies, and everything that had the appearance of two parties. We advised them, if the chiefs wished to build two places of worship, to use every effort to induce them to unite in erecting one only, in some central spot; but, should they persist in having two, we recommended them to assist in the erection of both, and to interchange every Sabbath day in conducting the worship, that nothing having the semblance of opposite interests, or identification with either party, might be apparent. They all saw the propriety of this advice, and promised to act in accordance with it. This cannot be impressed too powerfully upon the minds of Missionaries. Those petty jealousies, which sometimes exist in the hearts of truly good men, are much to be deplored; they mar their comfort, and are as a millstone around the neck of their usefulness.

Gratified with the events of the day, and thankful to God for having so abundantly prospered our undertaking, we once more stretched our weary limbs upon our mats; but our rest was much disturbed by a company of warriors, who had just arrived from some other parts of the island, and who kept up a rude and noisy dance, to still ruder music, during the whole of the night.

Early the next morning, Malietoa sent a messenger, requesting us to come to his house. We immediately obeyed the summons, and found his majesty seated upon the pavement which surrounded his residence. A mat being spread for us, we sat down, and inquired the business for which we were summoned; when he replied that, having been informed that our water-casks were empty, as it would be inconvenient to fill them at his settlement, where there was no safe anchorage, he wished to acquaint us that there was a fine harbour at Upolu, where we could obtain, with ease, as much water as we required. We thanked him for his information; but intimated that, as it was the seat of war, we might be exposed to danger from both parties, for, at the islands with which we were acquainted, it was a common thing to strip a friend of all that he possessed, to prevent his property from falling into the hands of his enemies, and this also might be their practice. He replied, there was no danger, and that he himself would go to protect us, and assist in procuring all that we wanted, but that we must wait a day or two, as he could not possibly accompany us immediately. It being rather an unusual thing with natives to have any very pressing engagements to prevent their prompt attention to any object they had in view, we were anxious to learn the cause of the delay; when we were informed that he had sent some axes and other things, which we had given him, to purchase a handsome young wife, who had just arrived, and that the ceremony of marriage was now about to commence. A group of women, seated under the shade of a noble tree which stood at a short distance from the house, chanted, in a pleasing and lively air, the heroic deeds of the old chieftain and his ancestors; and opposite to them, beneath the spreading branches of a bread-fruit tree, sat the newly-purchased bride, a tall and beautiful young woman, about eighteen years of age. Her dress was a fine mat, fastened round the waist, reaching nearly to her ankles; while a wreath of leaves and flowers, ingeniously and tastefully entwined, decorated her brow. The upper part of her person was anointed with sweet-scented cocoa-nut oil, and tinged partially with a rouge prepared from the turmeric-root, and round her neck were two rows of large blue beads. Her whole deportment was pleasingly modest. While listening to the chanters, and looking upon the novel scene before us, our attention was attracted by another company of women, who were following each other in single file, and chanting as they came the praises of their chief. Sitting down with the company who had preceded them, they united in one general chorus, which appeared to be a recital

of the valorous deeds of Malietoa and his progenitors. This ended, a dance in honour of the marriage was commenced, which was considered one of their grandest exhibitions, and held in high estimation by the people. The performers were four young women, all daughters of chiefs of the highest rank, who took their stations at right angles on the fine mats with which the dancing-room was spread for the occasion, and then interchanged positions with slow and graceful movements, both of their hands and feet, while the bride recited some of the mighty doings of her forefathers. To the motions of the dancers, and to the recital of the bride, three or four elderly women were beating time upon the mat with short sticks, and occasionally joining in chorus with the recitative. We saw nothing in the performance worthy of admiration, except the absence of everything indelicate—a rare omission in heathen amusements. We were informed that most of the wives of the principal chiefs were purchased; and that, if a sufficient price is paid to the relatives, the young woman seldom refuses to go, though the purchaser be ever so old and unlovely. I prayed that, by the blessing of God upon our labours, the day might speedily arrive when these interesting females should be elevated from this terrible degradation, and, by the benign influence of Christianity, be raised to the dignity of companionship with their husbands, and occupy that station in the social and domestic circle which the females of Tahiti, Rarotonga, and other islands, have attained since the introduction of the Gospel.

As I purpose, at the conclusion of the Narrative, to give a geographical description of the islands, together with an account of some of the remarkable usages of the people, I shall defer noticing many other interesting incidents, which occurred at this period, till I come to speak upon those topics.

Having now accomplished all we could, we thought of our beloved wives and children at home, and prepared for our departure. After commending our friends to the gracious protection of God, and supplicating his special blessing upon their labours, we walked down to the beach, accompanied by the teachers, their wives and children, who wept bitterly at parting from us. Some of them had been members of our churches eight or ten years, had acted consistently, and had thus proved themselves worthy of our esteem. Many hundreds also of the natives crowded round us, by all of whom we were treated with the greatest possible respect, and these rent the air with their affectionate salutations, exclaiming, *Ole alofa i le alii*, "Great is our affection for you English chiefs."

Matetau, the chief of the neighbouring island of Manono, having come to see us, we were desirous of showing him respect by making him a present, and therefore requested him to accompany us to the vessel. He was described as equal in rank, and superior in war, to Malietoa. This we could easily believe, for he was one of the largest and most powerful men I ever saw. His muscular and bony frame brought

forcibly to our minds him of ancient fame, "the shaft of whose spear was like the weaver's beam." Men of ordinary size would be as grasshoppers in his hand. This chief spent a day and a night with us, and was exceedingly urgent that we should give him a teacher, and pressed his claim by assuring me that he would feed him, and place himself under his instruction, and make all his people do the same. Having no teacher left, I satisfied him by promising that on my next visit I would bring him one; but, as he had observed, by way of inducing me to do so, that he would *make* his people place themselves under his instruction, I thought it advisable at once to tell him that he must not *force* them, contrary to their own wishes, but, having set them the example *himself*, and exhorted them to follow it, then to leave them to their own convictions and inclinations; but the employment of any kind of coercion to induce men to become Christians was contrary to the principles of our religion.

Arriving off the beautiful little island of Manono, we presented our gigantic guest with two axes, two hatchets, four knives, two pairs of scissors, a small looking-glass, and some blue beads; on receiving which, he seized us by the head, gave us a hearty rub with his nose, leaped hastily into his canoe, and sailed away, highly delighted with his present, and not less so with the prospect of having a teacher to instruct him. By the unexpected return of his canoe, we perceived that the reason of his hasty departure was to express his gratitude by bringing us some food for our long voyage. While Matetau was on board the second time, we perceived the canoe of Malietoa paddling towards us, on the prow of which was seated the newly-purchased bride. We instantly backed our sails, and waited the approach of the illustrious pair. On coming on board, Malietoa informed us that he was going to the war, which he would conclude as soon as possible, and return to Sapapalii, and that he was taking his new wife with him, lest she should run away home again during his absence, in which case he should have to re-purchase her.

The meeting again of these two chiefs on board our vessel relieved us from great perplexity, for the influenza, with which our people had all been so dreadfully afflicted, had proved fatal to one of our number, who was then lying dead. Being so near land, we did not like to bury the body in the sea, and we were apprehensive of taking it to the shore, lest, should any disease break out among the natives, it might be attributed to this circumstance, and excite their superstitious fears. On stating to the chiefs our perplexity, Malietoa relieved us, by proposing to convey the corpse to a small island, about half a mile from the main land, and have it interred there.

The person who had died was deformed, and we have invariably found that severe colds and influenza are particularly fatal to such people. He had been in my employ for several years, and I have good reason to believe that, although of a hasty temper, he both knew and loved the

truth. I regretted not being with him in his last hours, that I might have known the state of his mind, and administered to him the consolations of the Gospel. It is, however, a matter of joy and satisfaction to every child of God to be assured, that neither his own eternal felicity, nor that of departed friends, depends upon a happy death, but upon a holy life.

Having thus given a brief and hasty account of the principal events which occurred during our first voyage to the Navigators and Samoa Islands, it may neither be uninteresting nor unprofitable to pause, and erect an Ebenezer of praise to that God who protected our lives, directed our course, and opened before us so "great and effectual a door:" thus permitting us to realize more than the full accomplishment of our most sanguine expectations. We scarcely expected to secure any more than a safe and peaceable settlement for our teachers; and even that had not been obtained on the first visit at any other islands where Missionaries had been previously established. In some places, indeed, the teachers landed at the peril of their lives; and in almost all the Hervey Islands they were plundered and ill used; while here they were welcomed with open arms. Both by chiefs and people, who vied with each other in expressions of kindness and delight. Instead of losing their property, four excellent dwellings were given to them, and the very best and largest house in the settlement was set apart for public worship and instruction. In addition to this, we ourselves were permitted to land in safety, and to live amongst the people, not only without molestation and dread, but distinguished by every mark of their attention and respect, and importuned by neighbouring chiefs to furnish them also with Missionaries. Thus auspiciously was this interesting and important mission commenced, through the merciful interposition of an overruling Providence, who is pleased to make use of human instrumentality in accomplishing his mightiest works. No doubt, much of this success was attributable, under God, to Fauea, with whom we met so providentially, and who was so admirably adapted to further our important embassy. His relationship to the principal chiefs was a circumstance of no small moment, for it was almost certain that, had we not met with him, we should not have gone to the place we did, and of course should not have known Malietoa. He was a man of great decision, and not easily diverted from his purpose. Having once expressed my fear lest Malietoa and his countrymen should not receive the teachers, he replied, "If they do not receive them kindly and treat them well, I will go to a strange land and die there." Fauea also possessed such soundness of judgment and fluency of speech as would rivet the attention of listening multitudes for hours together, and always secure him the victory in a dispute. After reaching his home, he and his wife were constantly engaged in describing the triumphs of the Gospel at Tongatabu, where Tupou, the greatest chief in the island, had embraced it, and at the Hapai Islands, where all the people

had become Christians. Facts, so well attested and so forcibly described, had immense weight with the natives. Of this we had an interesting proof. When they were told by him, that those who had embraced this religion could communicate their thoughts to each other at a distance, and while residing even at a remote island, they flocked to the teachers' houses to learn this mysterious art, many of them coming eight or ten times each day, to be taught their letters.

We considered that Fauea's wife possessed more principle than her husband, who was an ambitious and aspiring man, and evidently promoted our designs, chiefly on account of the temporal advantages which would result from the introduction of Christianity among his people. He had also penetration enough to see that his family would be raised in the estimation of his countrymen, by forming an intimacy with *English chiefs*; and that his own name would be transmitted to posterity as the person who conducted the Missionaries to their islands. But whatever his motives and character might have been, his zealous and unceasing endeavours eminently forwarded our designs. All these circumstances considered, we cannot but conclude, that, in first going to Tongatabu, we were led by an unerring hand, and that our meeting unexpectedly with such an efficient assistant as Fauea, was a remarkable and interesting intimation of Providence that the set time for God to accomplish his purposes of mercy to the Samoa islanders was come. There are two little words in our language which I always admired, *try*, and *trust*. You know not what you *can* or *cannot* effect, until you *try*; and if you make your trials in the exercise of *trust* in God, mountains of imaginary difficulties will vanish as you approach them, and facilities will be afforded which you never anticipated!

CHAPTER XXI.

Compelled by contrary wind to leave Savage Island—Arrival at Rarotonga—Visit to Arorangi—Beauty of the Settlement—Arrival at Rurutu—Incidents there—Arrival at Tahiti—Visit to Afareaitu—Meeting there—Vara's Character and Death—Me—The Warrior and the Drop of Blood.

LEAVING the Samoa group, we directed our course to Savage Island, for the purpose of landing the two young men whom we had taken away, and who, though now reconciled to us, were exceedingly anxious to return. Very favourable impressions had been made on one of them, but the other resisted every effort to instruct him. Much to our discomfit, we were so baffled by calms and light winds, that we were a fortnight in sailing three hundred miles! In consequence of this unexpected detention, our provisions and water began to run short, and having to perform a voyage of eighteen hundred miles against the prevailing wind, we were compelled to take advantage of a favourable breeze which sprang up, and abandon our intention of visiting Savage Island.

The two youths were a little disappointed at not being conveyed home, but when I informed

them that, by accompanying us to Raiatea, they would receive some valuable presents, they readily acceded to our proposal.

A few months after our return home, the Messenger of Peace was engaged to convey Mr. and Mrs. Crook and family to New South Wales, and the two youths were committed to their care, and by them safely landed on the shores of their own benighted island. As I had no opportunity of visiting them again previous to my embarkation for England, I am not aware of the effect their visit has produced upon their savage countrymen.

Hoping that our favourable wind would continue, we steered for Rarotonga, which we happily reached in seven days, having sailed in that time a distance of eight hundred miles due east: an extraordinary occurrence in those latitudes, where the trade wind, with few variations, prevails from the eastward. On arriving off Arorangi, the settlement of which Papeiha had the charge, we passed close to the shore, and were truly glad to perceive, from the multitude assembled on the sandy beach to greet us as we passed, that "the plague was stayed." The neat white cottages that peeped at us through the banana and other trees as we glided along, together with the spacious chapel in the centre of the settlement, presented a most delightful and animated scene. Passing swiftly on, we reached Avarua about four o'clock in the afternoon, where we came safely to anchor, and on landing were met by my excellent brother Mr. Buzacott, the king, and a multitude of people, who, with joy beaming on their countenances, were waiting to welcome us to their shores. On inquiring about that terrible disease which was raging with such awful fatality when we last visited them, they replied, "Oh, you carried it away with you, for we began to recover immediately after your visit, and Rarotonga is again Rarotonga;" and then they leaped about and shouted for joy. I was truly glad to find that they were busily employed in subduing the weeds, and in restoring their island again to its previous beautiful order. Makea and the people generally were inexpressibly delighted at hearing that I had found *Manuka*, the island, it will be recollected, from which, according to their tradition, came the great and mighty Karika, the progenitor of the present Makea family.

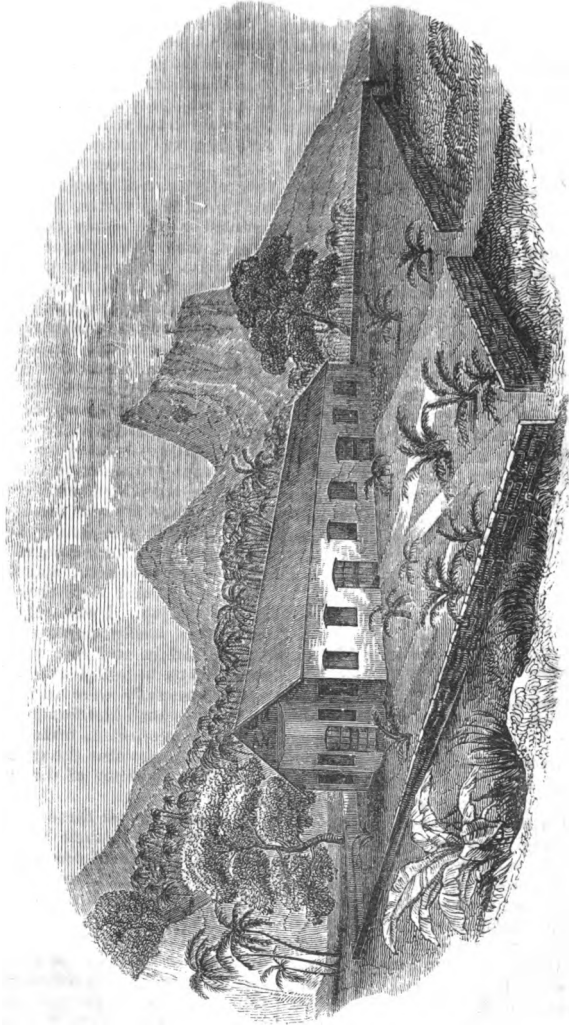
We spent two or three such happy days with our brethren and their kind people, that the toils and dangers of our voyage were entirely forgotten. A few interesting incidents also occurred, which I shall briefly notice.

In passing from Avarua to Ngatangia, our old friend Buteve, the cripple, seated himself on his stone chair by the way-side, and on seeing us approach, he crawled upon his knees into the middle of the path, and talked in lively terms of the goodness of God in "stilling the raging tempest." He informed us, that on one occasion, when an armed party were passing by, he crawled out, and placing himself in their front, said to them, "Friends, why do you desire war in the peaceful reign of Jesus the Son

of God? Had we not enough of that when we were Satances? Return to your habitations, and cease by your turbulent spirits, to disturb the peace and comfort which the Gospel has introduced amongst us." "Instead of listening to me," said Buteve, "they called me names, and brandished their spears. I told them that they might spear me, but that they could not spear God, who could conquer them when he pleased; and this," added the cripple, "he has now most effectually done. Our own wicked-

ness brought this terrible judgment upon us; but having repented of our folly, God has heard our prayers, rebuked the disease, and Rarotonga is again Rarotonga."

Having received a pressing request from Papeiha the teacher, and Tinomana the chief, to visit their station, although anxious to return home, we felt that it would be unkind not to gratify them, and certainly we were well repaid for the sacrifice. The site of this newly-formed settlement was an extensive plot of flat land,



THE CHAPEL AND SCENERY AT ARARONGI.

stretching from the sea to the mountains. The houses stood several hundred yards from the beach, and were protected from the glare of the sea by the rich foliage of rows of large Bar-

ringtonia and other trees which girt the shore. The settlement was about a mile in length, and perfectly straight, with a wide road down the middle; on either side of which were rows of

the tufted-top ti-tree, whose delicate and beautiful blossoms, hanging beneath their plume-crested tops, afforded an agreeable shade, and rendered the walk delightful. The cottages of the natives were built in regular lines, about fifty yards from the border of this broad pathway, and about the same distance from each other. The chapel and school-house stand in the centre of the settlement; and by their prominence, both in size and situation, the natives would appear to express the high value they attach to the means of religious instruction. Every house has doors and venetian windows, which are painted partly with lamp-black, procured from the candle-nut, and partly with red ochre and other preparations. The contrast between these and the snowy whiteness of the coral-lime gives the whole a chaste and animated appearance; and as the houses are all new, and of nearly equal dimensions, the settlement possesses a uniformity which is seldom found among the South Sea islanders. The portion of ground between the pathway and the house is either tastefully laid out and planted as a garden, or strewed with black and white pebbles, which gives to the whole an air of neatness and respectability creditable alike to their ingenuity and industry.

Having spent a day most delightfully with these kind-hearted people, we returned to Avarua, and took our departure, rejoicing that the wind had permitted us to call at Rarotonga, and witness the pleasing contrast between the sickness, death, and dejection, which prevailed when we last visited the island, and the health, prosperity, and happiness by which they had been succeeded.

As the wind continued fair we called at Mangaia and Rurutu.* At the latter island we were informed that Puna the teacher, with his wife and family, and several natives, had left for Raiatea, six months before, in a large boat, which he had built for the purpose; but as they had not reached it prior to our sailing, we concluded that they were lost at sea. We were gratified to find, that ever since their teachers left them, this interesting people had continued to observe all their religious services, and that Auura the chief officiated as minister; and it was a delightful proof of their religious principle that, although without a guide, they had also kept up their Missionary prayer-meetings and anniversaries. During the previous year they had contributed seven hundred and fifty bamboos of cocoa-nut oil to the Society. While here we several times preached to the people, many of whom we baptized, with their house-

* I have not spoken of any of my visits to Rimatara, a beautiful little island, about seventy miles west of Rurutu. We first heard of it from Auura; and Christianity being established at Rurutu, we succeeded in imparting the same blessings to the inhabitants of Rimatara. My esteemed colleagues, Messrs. Threlkeld and Orsmond, were the first Europeans who visited it.—As Mr. Threlkeld has been most grossly libelled and misrepresented in New South Wales, I feel much pleasure in stating that he was my coadjutor for seven years; and from the intimate intercourse which subsisted between us, I can confidently assert that a more worthy and devoted Missionary no Society ever had, and a man of more inflexible integrity and honorable principle is rarely to be met with.

holds. They were unanimous in their request that I would bring them another teacher, with a pious and intelligent wife, saying, that one-handed people were very good, but that two-handed people were much better; and I regretted exceedingly that I was not able to send them one before I left the islands.

Leaving Rurutu, we reached Tahiti, a distance of three hundred and fifty miles, in forty-eight hours! It is worthy of special notice, that after the fair wind sprung up, two hundred miles west of Savage Island, we sailed, in the short space of fifteen days, a distance of about seventeen or eighteen hundred miles to the *eastward*—an instance perhaps unparalleled in the history of tropical navigation. On arriving at Tahiti we were cordially welcomed by our brethren, who having heard of numerous shipwrecks since we sailed, had entertained serious apprehensions on our account. Their fears, however, were now removed, and they were delighted to hear of the success of our enterprise.

As soon as our friends at Aimeo heard of our being at Tahiti, we received from Mr. Orsmond's station the following letter:—

“*Afareaitu, September 2nd, 1830.*”

“DEAR FRIENDS, WILLIAMU AND MITI PAPU,*

“May the blessing of the true God attend you, and of Jesus Christ our Saviour. By the goodness of our Father, we have the prospect of meeting again. God has led you out of heathen islands, and brought you back in safety. His goodness never fails. This is a little speech to you two, in which all the brethren of *Afareaitu* unite. Inform us about the islands where you have left our two brethren, Hatai and Faaruea. May all our hearts be *one* in extending the knowledge of the good name of Jesus! We rejoice that the deep has not swallowed you up, as it has done some others, and that you have not been ill-treated by people in the lands of darkness, as others have been. The power of God has preserved you. Let us be more diligent than ever, brethren, in endeavouring to dispel the darkness from heathen lands; let them see the bright light. May the powerful hand of God soon pluck up every poisonous plant of heathenism, that our prayer may be speedily realised, ‘Thy kingdom come!’

“This is our little request: come and make known to us fully all the particulars of your journey, that our hearts may be made *warm*. We wish to see your faces; but if you cannot come, write to us as much as you can. That is all we have to say. May great blessing attend you two, through Jesus Christ!

“THE BRETHREN AT AFAREAITU.”

Desirous of gratifying these friends, we went over to Aimeo, and spent a most delightful afternoon and evening with them. After Mr. Barff and myself had stated the interesting particulars of our voyage, at a meeting convened for the purpose, Vara, the venerable chief of the station, arose and said, that although he was generally dumb, he was now compelled to speak, for his heart was warmed within him, and he

* Messrs. Williams and Barff.

lamented exceedingly that he was not a young man, to go on such an errand of mercy. He thought he was never more delighted than during the time he was listening to our statements; and then addressing himself to us and his beloved Missionary, Mr. Orsmond, he added, "Do not despise these islands because their inhabitants are not so numerous as those of the Navigators and other groups, but take great care of these churches, and let them supply brethren to bear the news of salvation to more populous lands." This was almost the last meeting that Vara ever attended, for he was then suffering under the illness by which, soon after, he was called to his rest. This chief was a delightful instance of the power of the Gospel. In the time of their ignorance he was a procurer of human sacrifices, and on one occasion Pomare sent to him an order to obtain one immediately. Vara was rather at a loss to satisfy this imperious demand; and on going in search of a victim, his own little brother followed him at a distance, and cried after him. As soon as he saw him, he turned round, and struck his head with a stone, killed him, and, having put him into a large basket made of cocoa-nut leaves, sent him to Pomare. When his mother bewailed the death of her child, and charged him with cruelty for killing his brother, he abused her, and said, "Is not the favour of the gods, the pleasure of the king, and the security of our possessions, worth more than that little fool of a brother? Better lose him than the government of our district!" How affectingly correct is the scriptural representation of man in a heathen state, "without natural affection, implacable, unmerciful!" Another office held by Vara was to rally dispirited warriors; and many a night has he walked from house to house, to rouse the savage spirit of the people by assuring them, on the authority of a pretended communication from some god, of their success in an approaching battle. But this implacable and unmerciful heathen became a humble and devoted Christian, and to the day of his death he adorned his profession. He received Christian baptism from the hands of our venerable and highly esteemed brother Missionary, Mr. Henry, but was for many years a member of the church under the care of Mr. Orsmond. Vara's eyes being bad, he could not learn to read; but having been in the habit of treasuring in his memory passages of Scripture, he had obtained a correct and extensive knowledge of the great and essential doctrines of the Gospel. He was visited many times in his dying moments by Mr. Orsmond, whose account of his death I will here subjoin:—

"On seeing that his end was fast approaching, I said to him, 'Are you sorry that you cast away your lying gods, by which you used to gain so much property?' He was aroused from his lethargy, and, with tears of pleasure sparkling in his eyes, he exclaimed, 'Oh, no, no, no. What! can I be sorry for casting away death for life? Jesus is my rock, the fortification in which my soul takes shelter.'

"I said, 'Tell me on what you found your

hopes of future blessedness.' He replied, 'I have been very wicked, but a great King from the other side of the skies sent his ambassadors with terms of peace. We could not tell, for many years, what these ambassadors wanted. At length Pomare obtained a victory, and invited all his subjects to come and take refuge under the wing of Jesus, and I was one of the first to do so. *The blood of Jesus is my foundation.* I grieve that all my children do not love him. Had they known the misery we endured in the reign of the devil, they would gladly take the Gospel in exchange for their follies. Jesus is the best King; he gives a pillow without thorns.'

"A little time after, I asked him if he was afraid to die, when, with almost youthful energy, he replied, 'No, no. The canoe is in the sea, the sails are spread, she is ready for the gale. I have a good Pilot to guide me, and a good haven to receive me. My outside man and my inside man differ. Let the one rot till the trump shall sound, but let my soul wing her way to the throne of Jesus.' Will he not through eternity sing hallelujahs to God and the Lamb, because of the South Sea Mission?"

After having remained a sabbath with our beloved friends, Mr. and Mrs. Simpson, we sailed for Huahine, where Mrs. Williams and Mrs. Platt were spending a few days with Mrs. Barff, anxiously waiting our arrival. It is superfluous to add, that this was a happy meeting. Safe and happy ourselves, our joy was complete when we found our wives and families in health, and our stations in prosperity. Thus terminated this important voyage, the blessed results of which will, I believe, be as valuable as the soul, and as enduring as eternity.

On arriving at Raiatea, a scene not very dissimilar to that I have just described came under my immediate observation. In my own church was an old blind warrior, called *Me*. He had been the terror of all the inhabitants of Raiatea, and the neighbouring islands; but in the last battle which was fought before Christianity was embraced, he received a blow which destroyed his sight.

A few years after my settlement at Raiatea, *Me* was brought under the influence of the Gospel, and when our church was formed, he was among the first members admitted. His diligence in attending the house of God was remarkable, whither he was guided by some kind friend, who would take one end of his stick while he held the other. The most respectable females in the settlement thought this no disgrace, and I have frequently seen principal chiefs, and the king himself, leading him in this way to chapel. Although blind, he attended our adult schools at six o'clock in the morning, and by repeating and carefully treasuring up what kind friends read to him, he obtained a great familiarity with the truths of the New Testament. And here I may observe, that the natives generally are exceedingly kind to blind and aged people, in reading to them portions of Scripture which they are desirous of retaining, and I do not know a more interesting scene than

is presented at times in our adult schools. Here you will see a pious female, surrounded by three or four of her own sex, decrepit with age, to whom she is reading and explaining some important passages in the word of God;—there you may observe a principal chief or his wife engaged in the same way. In one place you would find a little boy, in another an interesting little girl, seated among old warriors, and either teaching them the alphabet, instructing them in spelling, or reading over some portions of Scripture. On the first Sabbath after my return I missed old Me; and not receiving the hearty grasp of congratulation from him to which I was accustomed, I inquired of the deacons where he was, when they informed me that he was exceedingly ill, and not expected to recover. I determined, therefore, to visit him immediately. On reaching the place of his residence, I found him lying in a little hut, detached from the dwelling-house, and on entering it, I addressed him by saying, "Me, I am sorry to find you so ill." Recognising my voice, he exclaimed, "Is it you? Do I really hear your voice again before I die? I shall die happy now. I was afraid I should have died before your return." My first inquiry related to the manner in which he was supplied with food; for in their heathen state, as soon as old or infirm persons became a burden to their friends, they were put to death in a most barbarous manner. Under the pretence of carrying the victim of their cruelty to a stream of water to bathe, his relations would hurl him into a hole previously dug for the purpose, and then throw a heap of stones upon the body. Even for a considerable time after Christianity was embraced, we found it necessary, when visiting the sick and afflicted, to make strict inquiry as to the attention they received. In reply to my question, Me stated that at times he suffered much from hunger. I said, "How so? You have your own plantations;" for, although blind, he was diligent in the cultivation of sweet potatoes and bananas. "Yes," he said, "but as soon as I was taken ill, the people with whom I lived seized my ground, and I am at times exceedingly in want." I asked him why he had not complained to the chief, or to some of the Christian brethren who visited him; and his affecting reply was, "I feared lest the people should call me a talebearer, and speak evil of my religion, and I thought I would rather suffer hunger or death than give them occasion to do so." I then inquired what brethren visited him in his affliction, to read and pray with him. Naming several, he added "they do not come so often as I could wish, yet I am not lonely, for I have frequent visits from God:—God and I were talking when you came in." "Well," I said, "and what were you talking about?" "I was praying to depart and to be with Christ, which is far better," was his reply. Having intimated that I feared his sickness would terminate in death, I wished him to tell me what he thought of himself in the sight of God, and what was the foundation of his hope. "Oh!" he replied, "I have been in great trouble this morning, but I am happy

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now. I saw an immense mountain, with precipitous sides, up which I endeavoured to climb, but when I had attained a considerable height, I lost my hold and fell to the bottom. Exhausted with perplexity and fatigue, I went to a distance and sat down to weep, and while weeping, I saw a drop of blood fall upon that mountain, and in a moment it was dissolved." Wishing to obtain his own ideas of what had been presented to his imagination, I said, "this was certainly a strange sight; what construction do you put upon it?" After expressing his surprise that I should be at a loss for the interpretation, he exclaimed, "That mountain was my sins, and the drop which fell upon it was one drop of the precious blood of Jesus, by which the mountain of my guilt must be melted away." I expressed my satisfaction at finding he had such an idea of the magnitude of his guilt, and such exalted views of the efficacy of the Saviour's blood, and that although the eyes of his body were blind, he could with the "eye of his heart" see such a glorious sight. He then went on to state, that the various sermons he had heard were now his companions in solitude, and the source of his comfort in affliction. On saying, at the close of the interview, that I would go home and prepare some medicine for him, which might afford him ease, he replied, "I will drink it, because you say I must, but I shall not pray to be restored to health again, for my desire is to depart and be with Christ, which is far better than to remain longer in this sinful world." In my subsequent visits, I always found him happy and cheerful, longing to depart and be with Christ. This was constantly the burden of his prayer. I was with him when he breathed his last. During this interview, he quoted many precious passages of Scripture; and having exclaimed with energy, "Oh death, where is thy sting?" his voice faltered, his eyes became fixed, his hands dropped, and his spirit departed to be with that Saviour, one drop of whose blood had melted away the mountain of his guilt. Thus died poor old Me, the blind warrior of Raiatea. I retired from the overwhelming and interesting scene, praying as I went that my end might be like his.

CHAPTER XXII.

Distress at Raiatea—Tamatoa—His Character and Death—Sail again for Rarotonga—New Chapel—Beautiful Appearance of the Settlement—Makea's Generosity—Ancient Usages revived—The effects of a Discourse—A Hurricane—Mrs. Buzacott's Distress—Mrs. Williams's narrow Escape—A Thousand Houses destroyed.—The Island devastated.

THE following year, 1831, spent at my own station, was one of distress and anxiety; but as the details would fill a volume, I must content myself with a bare notice of the leading events of that period. Fenuapeho, the chief of the neighbouring island, having been lost at sea, the government devolved upon Tapoa, the grandson of a terrible warrior of that name, an inveterate enemy of Christianity; the circumstances of whose death, which occurred at a

critical period, I have previously * narrated. On his attaining the sovereignty, the exiles from all the islands, together with the disaffected, and a few restless-spirited old warriors, rallied round this young chieftain, intoxicated him with ideas of his greatness, and represented to him that, by a desperate effort, he might depose the reigning family, make himself chief of all the Leeward Islands, and be as renowned as his grandfather. Every effort was made that kindness could suggest, or ingenuity devise, to induce him and his followers to desist from their obstinate and ruinous course, but in vain; and a collision between the parties appeared inevitable. The anxiety and agitation occasioned by these distressing circumstances, so preyed upon the mind of our chief, Tamatoa, who was already enfeebled by age, that they accelerated his death.

There were some circumstances in the life of this celebrated chieftain which, although a digression, may be introduced here with propriety. He was the patriarch of royalty in the Society Islands, his eldest daughter having the government of Huahine, and his grand-daughter being the present queen of Tahiti. He was a remarkably fine man, being six feet eleven inches in height. Respecting his Christian consistency, different opinions have been expressed; but, for my own part, I confidently hope that he was a subject of Divine grace. I will, however, relate a few particulars of his history, and leave the reader to draw his own conclusion. In his heathen state he was worshipped as a god, and to him the eye of the human victim was presented before the body was carried to the marae. When visited by the Deputation, Mr. Bennet requested me to ask him, which, of all the crimes, he had committed, lay heaviest upon his mind; and, after some hesitation, he replied—"That of allowing myself to be worshipped as a god, when I knew that I was but a man." Before he was brought under the influence of the Gospel, he was much addicted to the use of the intoxicating juice of the kava root, which appears to produce a narcotic effect so peculiar, that the slightest noise is exceedingly distracting to persons under its influence. Immediately it was known that the king had been drinking, the women ceased to beat their cloth, and all sounds in the immediate vicinity were to be hushed. Children also were carefully removed from the premises, lest he should be annoyed in the slumbering fit which had been induced by the stupefying draught. It appears that he was exceedingly desperate while in a state of intoxication, and that on the slightest disturbance he would seize a club, spear, or any other weapon, rush out of the house, and wreak his vengeance on friend or foe, man, woman, or child, whom he might happen to meet. In this way several persons have fallen victims to his ferocity. On such occasions his look and manner must indeed have been terrible. The flashing fury of his eye, the curl of his thick lip, the lowering aspect

of his brow, together with the growling tone of his voice, and the violent gestures of his Herculean frame, were calculated to strike the stoutest heart with terror. Once, when thus aroused, he rushed out of his dwelling, and not being able to find a weapon, he struck an unoffending person such a violent blow with his fist, that he knocked his eye out, and mutilated his own hand so much, that he lost, in consequence, the first and second bones of his forefinger. After ardent spirits were introduced by vessels from England and America, he became exceedingly addicted to this new method of intoxication, and when under their influence, was equally violent and terrible. Thus he continued till he embraced the Gospel; but then he made a solemn vow to Jehovah that he would never again, to the day of his death, taste either the one or the other. I knew him intimately for fifteen years, and I am convinced that he kept his vow most sacredly. The effect of his example upon the people was exceedingly beneficial; for while the stations of my brethren were suffering severely from this poison of the soul as well as the body, we were entirely free from it, and during the above-mentioned period of fifteen years, I saw but one or two persons in a state of intoxication. Tamatoa was constant in his attendance at our adult school; and, at six o'clock in the morning, he always took his seat on my right hand, read his verse in rotation with others of the class, and evinced great pleasure when his answers to my questions upon it afforded me satisfaction. At the catechetical exercises, the prayer-meetings, and the more public ordinances of God's house, his seat was always occupied. He certainly delighted in receiving Christian instruction, and invariably encouraged whatever was calculated to promote the civil and religious improvement of his people.

I visited him frequently in his last illness, and found his views of the way of salvation clear and distinct, and his spirit resting on Christ alone. Just before he expired, he exhorted his son, who was to succeed him, his daughter, and the chiefs assembled on the mournful occasion, to be firm in their attachment to the *Gospel*, to maintain the *Laws*, and to be kind to their *Missionary*. Extending his withered arms to me, he exclaimed, "My dear friend, how long we have laboured together in this good cause; nothing has ever separated us: now death is doing what nothing else has done; but 'who shall separate us from the love of Christ!'"

Thus died Tamatoa, once the terror of his subjects, the murderer of his people, a despotic tyrant, and a most bigoted idolater!

With such facts as these before us, illustrating the moral power and the transforming influence of the Gospel, what reflecting or benevolent individual can be indifferent to its propagation?

The death of Tamatoa, instead of producing a favourable impression upon the minds of the opposite party, strengthened his determination to persist in their unreasonable demands, and for months I was racked with anxiety to ascertain the path of duty. I wished much to have

remained at Raiatea, until these differences had been adjusted, but other circumstances rendered this impossible. My brethren, Pitman and Buzacott, had agreed to translate the New Testament, with me, into the Rarotonga dialect, and as each had accomplished his portion, it was necessary that we should spend a few months together in revising and perfecting the whole, prior to my embarkation for England. The time also for visiting the out-stations, especially the Navigators' Islands, had arrived, and as the period of Mrs. Williams's confinement was approaching, and she had lost so many children at Raiatea, she hoped, by a change of place and scene, to be spared the distress of consigning a seventh sweet babe to a premature grave. The vessel also required considerable repairs, and as the stores sent by the kind friends in England had arrived, I was supplied with every article to complete her outfit.

For these reasons, on the 21st of September, 1831, we again sailed for Rarotonga. We reached it in safety, after a pleasant voyage of six or seven days, and found the Mission families in good health, but much in want of the supplies we were conveying to them.

The improvements effected, by the people's diligence, since our former visit, were so many and interesting, that the settlement at Avarua surpassed in order and neatness any other of our Missionary stations. A new chapel had been erected, of considerable elevation, and superior construction, having at each end porticoes, which were approached by flights of steps of hewn coral. The school-house, which was about a hundred feet in length, stood by its side, and both it and the chapel were encircled by a neat stone wall. In front, and at equal distances, some *toa*, or casuarina trees, reared their stately heads, through the graceful foliage of which the snow-white buildings presented themselves, and at the back were two houses larger than the generality of those which compose the settlement, surrounded also with stone walls, and having spacious gardens in front. These were the dwellings of the chief and Missionary. The pathways through the gardens to the houses were strewn with white coral and black pebbles, and you were shaded from the piercing rays of the sun by the ti-trees and bananas which were planted on either side. Stretching away to the right and left for at least a mile in each direction, we saw the neat white cottages of the natives, built on the same plan as those of the chief and Missionary, but on a smaller scale. A wide pathway ran through the middle of the settlement, on either side of which stood the native dwellings; these, with their windows and doors neatly painted, and with front gardens tastily laid out, and well stocked with flowers and shrubs, gave to the whole scene an air of comfort and respectability.

Having to address the people, I took for my text, Psalm cxxvi. 3, "The Lord hath done great things for us, whereof we are glad." The congregation was very large, and Papeiha, Tinomana, and many of the people of their station, had come to welcome us. We were gratified

at perceiving that the interior of the chapel corresponded with its exterior, and was fitted up more in the English style than any hitherto erected. It had galleries all round, supported by pillars very neatly turned. It was also pewed throughout, and the pulpit was richly ornamented. It was capable of accommodating two thousand people, and though, on close inspection, the workmanship appeared rather rough, it did credit to the ingenuity of Mr. Buzacott, who designed the plan and superintended the erection, as well as to the diligence of the people by whom it was built.

Makea was exceedingly liberal, for he had between two and three hundred pigs baked to entertain his friends and the people at the opening, besides those which he had given to the workmen during its erection.

After consulting with my brethren, I determined, in company with Mr. Buzacott and Makea, to visit the neighbouring islands, before we commenced either the revision of the translations or the repairs of the vessel. Having performed this voyage, the particulars of which will be found in the accounts already given of the islands of Aitutaki, Mangaia, Atiu, and Mauke, we prepared to haul the vessel on shore, and commence the intended repairs and alterations, which were, to lengthen her six feet, and give her a new stern; and after having examined the harbours, we selected Makea's station for the purpose. As we attended assiduously to this work on one part of the day, and to the translations during the remainder, we proceeded rapidly and successfully for the first fortnight, when new troubles arose. At a meeting of the chiefs and people, whether convened by accident or design we could not ascertain, a proposition was made and carried to revive several of their heathen customs, and immediately after, the barbarous practice of tattooing commenced in all directions, and numbers were seen parading the settlement, decorated in the heathen trappings which they had abandoned for several years. The effects of these unwise and unwholy measures were felt in the schools, from which many of the promising young people of both sexes were unhappily drawn aside. At Mr. Pitman's station, two young chiefs, who had been particularly useful, and of whom he entertained pleasing hopes, publicly declared their determination to adopt the former customs, and in order to induce others to join them they used some insolent expressions to their Missionary. Many devoted young persons immediately stood up in Mr. Pitman's defence, and declared that they would remain steadfast in their attachment to him, and continue to receive his instructions. Upon these the two young chiefs and their party poured a torrent of the bitterest sarcasm, and thus attempted to shame them out of their decision. These transactions were entirely new at Rarotonga, and caused, for a time, much perplexity and pain. The Missionaries, however, thought it wise to allow the people to take their own course, concluding that these young chiefs must have powerful supporters, or they would not have had the temerity to act as they did.

Intending to spend the Sabbath with Mr. Pitman, Mrs. Williams and myself went to Ngatangia, on the Friday, when our friends gave us a full account of their difficulties. I was truly thankful that I was there at the time, to sympathise with my brethren and assist them in their troubles.

On the Sabbath morning, I took for my text the 30th and 31st verses of the 17th chapter of the Acts of the Apostles, and adapting my discourse to existing circumstances, preached one of the most spirit-stirring discourses I could compose, in which I endeavoured to convince the people that their practices were attended with peculiar aggravations, and that God would not now, as in the days of their ignorance, wink at such wickedness. A very powerful impression was produced, and early the following morning a meeting was convened, which Mr. Pitman and myself were invited to attend; when both Pa and Kainuku declared that the revival of the evil practices did not originate with them. The former expressed his abhorrence of the evil, his unabated attachment both to his Missionary and to Christianity, and his grief on account of the manner in which his son had acted towards Mr. Pitman. Tupe, the judge, spoke next, and gave a most interesting account of himself, from the time at which he became a Christian. He stated, that he was one of the last to receive the Gospel, and had held out against it longer than any other chief on the island, but that from the moment he became convinced of its truth, he embraced it, and had determined to understand its principles, and, as far as possible, act up to its precepts. He further observed, that at an early period after his conversion, he was invested with an office by the native Missionaries, and since the establishment of law he had been selected by his brother chiefs as principal judge; but that having endeavoured, in the discharge of his public duties, fearless of consequences, to act conscientiously and impartially, he had been maligned and suspected, had suffered the destruction of his property, and twice had his house burnt down. He concluded his powerful and pathetic address by saying, that while he held the office of judge, nothing should deter him from an impartial discharge of its duties.

As Mr. Pitman did not like to interfere, I addressed the meeting; after which we left them to adopt their own measures. They then passed a unanimous resolution, to send a message to request Makea to prohibit the heathen customs. A few days after this the chief's son came, and expressed to Mr. Pitman his deep sorrow at having been so led away; and his companion in delinquency addressed to him a sensible and penitential letter to the same effect. Thus, at Ngatangia, the torrent which threatened to inundate the island with wickedness was stemmed. At Arorangi, the pious and excellent chief, Tinomana, would not listen for a moment to the proposal to resuscitate any relic of heathenism, and by his decided opposition he put a stop at once to all further disturbance and perplexity. Makea and his party, however, did not agree to the request of Pa and his brother

chiefs, and the evil-disposed persons at his station were allowed to follow their own inclinations.

About a fortnight after this, God was pleased to teach them terrible things in righteousness, by visiting their garden island with a most furious and devastating hurricane; the effects of which were long felt, and the remembrance of it will be transmitted to posterity.

We were spending a few days with Mr. Pitman, revising our translations, when, early on Saturday morning, 21st December, I received a note from Mr. Buzacott, informing me that a very heavy sea was rolling into the harbour, and that although there was no immediate danger, yet, if it increased, of which there was every probability, the vessel must sustain injury. I set off immediately for Avarua, and on my arrival was alarmed and distressed at the threatening appearance of the atmosphere and the agitated state of the ocean. I instantly employed a number of natives to carry stones, and raise a kind of breakwater around the vessel. One end of the chain-cable was then fastened to the ship, and the other attached to the main-post of our large school-house, which stood upon a bank ten feet high, about forty or fifty yards from the sea; and, having removed all the timber and ship's stores to what we supposed a place of safety, and taken every precaution to secure my ship and property from the destructive effects of the coming tempest, I returned to Ngatangia, fatigued and distressed. As I was leaving Avarua, I turned round to take, as I feared, a last look at the little vessel, when I saw a heavy sea roll in and lift her several feet; she, however, fell very gently to her place again. The next day was the Sabbath, and it was one of gloom and distress. The wind blew most furiously, and the rain descended in torrents from morning until night. We held, however, our religious services as usual. Towards evening the storm increased; trees were rent, and houses began to fall. Among the latter was a large shed, formerly used as a temporary school-house, which buried my best boat in its ruins. We had waited with great anxiety during the day to hear from Mr. Buzacott, and, as no information had arrived, we entertained a hope that the sea had subsided. But, instead of this, about nine o'clock, a note came to apprise me that it had risen to a most alarming height, that the vessel had been thumping on the stones the whole of the day, and that, at six o'clock, the roof that covered her was blown down and washed away. To complete the evil tidings, the messenger told us that the sea had gone over the bank and reached the school-house, which contained the rigging, copper, and stores of our vessel, and that, if it continued to increase, the whole settlement would be endangered.

As the distance was eight miles, the night terrifically dark and dismal, and the rain pouring down like a deluge, I determined to wait till the morning. We spent a sleepless night, during which the howling of the tempest, the hollow roar of the billows as they burst upon the reef, the shouting of the natives, the falling of the houses, together with the writhing and

creaking of our own dwelling under the violence of the storm, were sufficient not merely to deprive us of sleep, but to strike terror into the stoutest heart.

Before daylight on the Monday morning I set off for Avarua, and, in order to avoid walking knee-deep in water nearly all the way, and to escape the falling limbs of trees, which were being torn with violence from their trunks, I attempted to take the seaside path; but the wind and rain were so furious that I found it impossible to make any progress. I was therefore obliged to take the inland road, and, by watching my opportunity, and running between the falling trees, I escaped without injury. When about half way I was met by some of my own workmen, who were coming to inform me of the fearful devastation going on at the settlement. "The sea," they said, "had risen to a great height, and had swept away the storehouse and all its contents; the vessel was driven in against the bank, upon which she was lifted with every wave, and fell off again when it receded!" After a trying walk, thoroughly drenched, cold, and exhausted, I reached the settlement, which presented a scene of fearful desolation, the very sight of which filled me with dismay. I supposed, indeed, that much damage had been done, but I little expected to behold the beautiful settlement, with its luxuriant groves, its broad pathways, and neat white cottages, one mass of ruins, among which scarcely a house or tree was standing. The poor women were running about with their children, wildly looking for a place of safety; and the men were dragging their little property from beneath the ruins of their prostrate houses. The screams of the former and the shouts of the latter, together with the roaring sea, the pelting rain, the howling wind, the falling trees, and the infuriated appearance of the atmosphere, presented a spectacle the most sublime and terrible, which made us stand, and tremble, and adore. On reaching the chapel I was rejoiced to see it standing; but, as we were passing, a resistless gust burst in the east end, and proved the premonitory signal of its destruction. The new school-house was lying in ruins by its side. Mr. Buzacott's excellent dwelling, which stood upon a stone foundation, was rent and unroofed, the inmates had fled, and the few natives who could attend were busily employed in removing the goods to a place of safety. Shortly after my arrival, a heavy sea burst in with devastating vengeance, and tore away the foundation of the chapel, which fell with a frightful crash. The same mighty wave rolled on in its destructive course till it dashed against Mr. Buzacott's house, already mutilated with the storm, and laid it prostrate with the ground. The chief's wife came and conducted Mrs. Buzacott to her habitation, which was then standing; but shortly after they had reached it, the sea began to dash against it, and the wind tore off the roof, so that our poor fugitive sister and her three little children were obliged to take refuge in the mountains. Accompanied by two or three faithful females, among whom was the chief's

wife, they waded nearly a mile through water, which in some places was several feet deep. On reaching the side of the hill, where they expected a temporary shelter, they had the severe mortification of finding that a huge tree had fallen upon and crushed it. Again they pursued their watery way in search of a covert from the storm, and at length reached a hut, which was crowded with women and children who had taken refuge in it. They were, however, gladly welcomed, and every possible assistance was rendered to alleviate their distress.* Mr. Buzacott and myself had retired to a small house belonging to his servants, which we had endeavoured to secure with ropes, and into which all our books and property had been conveyed. One wave, however, dashed against it; we therefore sent off a box or two of books and clothes to the mountains, and waited with trembling anxiety to know what would become of us. The rain was still descending in deluging torrents; the angry lightning was darting its fiery streams among the dense black clouds which shrouded us in their gloom; the thunder, deep and loud, rolled and pealed through the heavens; and the whole island trembled to its very centre as the infuriated billows burst upon its shores. The crisis had arrived; this was the hour of our greatest anxiety; but "man's extremity is God's opportunity;" and never was the sentiment expressed in this beautiful sentence more signally illustrated than at this moment; for the wind shifted suddenly a few points to the west, which was a signal to the sea to cease its ravages and retire within its wonted limits; the storm was hushed; the lowering clouds began to disperse, and the sun, as a prisoner, bursting forth from his dark dungeon, smiled upon us from above, and told us that "God had not forgotten to be gracious." We now ventured to creep out of our hiding-places, and were appalled at beholding the fearful desolation that was spread around us. As soon as possible, I sent a messenger to obtain some information respecting my poor vessel, expecting that she had been shivered into a thousand pieces; but, to our astonishment, he returned with the intelligence that, although the bank, the school-house, and the vessel were all washed away together, the latter had been carried over a swamp, and lodged amongst a grove of large chestnut-trees several hundred yards inland, and yet appeared to have sustained no injury whatever! As soon as practicable, I went myself, and was truly gratified at finding that the report was correct, and that the trees had stopped her wild progress, otherwise she would have been driven several hundred yards farther, and have sunk in a bog.

I was now most anxious to return to Ngatangiia, being greatly concerned and distressed for Mrs. Williams; for, in the height of the storm, I had despatched a messenger, to request Mr.

* As soon as Mr. Buzacott heard that Mrs. Buzacott and the children had been compelled to leave the chief's house, he went in search of them, and, after experiencing considerable anxiety on their account, was truly grateful to find them safely housed.

Pitman to send us help; but he returned with the dismal tidings that the ravages of the tempest were as devastating there as at Avarua. I therefore hastened back, and when about half way was met by a native, with a letter from Mrs. Williams, begging me to return immediately, as she was apprehensive of serious consequences, from the fright she had sustained. On arriving at Ngatangia the scene of desolation was almost as terrific as that at Avarua. Mr. Pitman's house, although standing, was unroofed, and severely shattered; and Mrs. Williams, with Mr. and Mrs. Pitman, had taken refuge in a small new cottage belonging to Pa, the principal chief, which was now almost the only tenable dwelling in the whole settlement. I was truly thankful to find that Mrs. Williams's fears were not likely to be realized; and we fondly entertained a hope that our babe would yet be spared to us. It appeared that she had had the narrowest possible escape from a horrible death; for shortly after I left, Mrs. Pitman, who was sleeping in the next room, perceiving the roof of the house writhe under the pressure of the tempest, urged Mrs. Williams to get up immediately; and she had no sooner risen from the bed than a violent gust of wind burst in the end of the dwelling, which fell with a crash upon the very spot on which she was lying two minutes before. Wrapping themselves in blankets, they rushed out of the falling house, and stood in an open space, while natives were sent to seek for a hut or cottage, where they might find a temporary shelter. One of them shortly returned, saying that there was a small house standing, belonging to one of Mr. Pitman's servants. To this they instantly repaired; but before they reached it, a cocoa-nut tree had fallen upon it, and severed it in two. They were again obliged to seek safety, by exposing themselves to the fury of the raging elements, rather than approach houses or trees. At length a messenger came, running to inform them that Pa's house was standing, and the way to it tolerably free. On their arrival the chief showed them every attention, and had his house made as secure as possible with ropes; but here, also, they were kept in great terror by a stately cocoa-nut tree, which was bowing and bending over their heads. They succeeded, however, in getting a bold and active young man to climb up and cut off the branches, whom they rewarded for his temerity. In the evening we had time to collect our thoughts, and reflect upon our situation. The chapels, school-houses, Mission-houses, and nearly all the dwellings of the natives, were levelled to the ground.* Our property was scattered by the winds and waves, among a people who were formerly the most pilfering of any with whom we were acquainted, and many of whom still retained this propensity. Every particle of food in the island was destroyed. Scarcely a banana plaintain tree was left, either on the plains, in the valleys, or upon the mountains; hundreds of thousands of which, on the

* I should think very few short of a thousand houses were destroyed in this terrific hurricane.

preceding day, covered and adorned the land with their foliage and fruit. Thousands of stately bread-fruit, together with immense chest-nut and other huge trees, that had withstood the storms of ages, were laid prostrate on the ground, and thrown upon each other in the wildest confusion. Of those that were standing many were branchless, and all leafless. So great and so general was the destruction that no spot escaped; for the gale veered gradually round the island, and performed most effectually its devastating commission. But in this, as in all God's afflictive dispensations, mercy was mingled with judgment; for had the gale been at its height during the night, or had it lasted much longer, the consequences would have been greatly aggravated.

At the close of this memorable day, the 23rd of December, 1831, we united at the footstool of Divine mercy, to express our gratitude to God for having preserved us amidst such imminent peril, and for having stilled the raging of the storm. We then spread our mats upon the ground, which was covered with a thick layer of dried grass; and stretching our weary limbs, we enjoyed a few hours of sound and refreshing sleep, after the excitement and exhaustion of this distressing day. Of Mr. Pitman's kind concern for Mrs. Williams we still entertain the most grateful remembrance; for although exceedingly weak and nervous himself, he used his utmost exertions to save her from suffering either in body or mind.

Early the following day we commenced repairing Mr. Pitman's house, which we strengthened with tie-beams and braces; and as soon as it was habitable, Mr. Pitman sent to Avarua, to offer our houseless brother and family an asylum, which they gladly accepted.

CHAPTER XXIII.

The Messenger of Peace on Shore—The Effect of the Hurricane upon the Minds of the People—The Death of our seventh Babe—More Disasters—A great Feast—Singular Ceremony in apportioning the Food—Five Calamities—Value of Ironmongery—The Messenger of Peace Repaired and Launched—Voyage to Tahiti, &c.—Evils of Ardent Spirits—The Destruction of the Stills—Establishment of Temperance Societies—Return to Rarotonga—Introduction of Horses, Cattle, &c.

ANXIOUS to know something satisfactory about my poor ship, on the Friday following I went to Avarua, and was both astonished and rejoiced at finding that she had sustained no injury whatever. She had however worked herself into a hole about four feet deep, and when lifted by the sea, had broken off large branches from the trees, twelve and fifteen feet high. The whole of her stores, mast, rigging, blocks, pitch, and copper, were strewed over the low land. Some of these were buried under the ruins of the houses, and others beneath a mass of fallen trees. I much feared whether I should be able to recover enough to refit the vessel again; but by great perseverance, in digging away the sand, in repeatedly traversing the settlement, in turning over the rubbish thrown up by the sea, and the ruins of the houses, we succeeded beyond our

most sanguine expectations. My most serious loss was seventy sheets of copper; for one of the boxes was rent to pieces by the violence of the waves; and of the hundred sheets which it contained, only thirty were ever recovered, some of which were crumpled and battered in the most singular manner.

As soon as the consternation produced by the hurricane had subsided, a large meeting was convened, when it was agreed to commence immediately a temporary house of worship, to build a dwelling for Mr. Buzacott, and to repair that of the chief. At this meeting the great body of the people charged the chiefs with having brought this distress upon them; regarding it as a judgment from God, for having revived the evil customs which they had for years abandoned. As this feeling was general, a resolution was unanimously passed, that all the late innovations should be suppressed, and that the observance of the laws should be strictly enforced. One of the chiefs, a good-meaning but ignorant man, proposed that he and his brother chiefs should all be tried, and sentenced to some punishment, as an atonement for the sins of the people.

The effect of this severe dispensation upon the minds of the natives was various. Some took disgust, left the settlement, and went to live at their respective districts, saying, that since the introduction of Christianity, they had been visited with a greater number of more direful calamities than when they were heathens. They enumerated five distinct distresses that had come upon them since they had renounced idolatry. The first of these was the severe sickness that raged shortly after the arrival of Mr. Pitman and myself, in 1827. The second was the dreadful malady, which carried off so many hundreds, in 1830. Then the highest mountain was set on fire in a thunder-storm, and it burnt so furiously for nearly a fortnight, that the affrighted people thought the day of judgment was at hand: this was the third. The fourth was of an extraordinary prevalence of caterpillars, and of an insect of the *mantis* family: the former devoured their taro, and the latter destroyed their cocoa-nut trees. And now the crowning catastrophe was the relentless hurricane, which had swept over and devastated their island, and thus completed their misery. Many, however, looked upon all these visitations as judgments, and were subdued and humbled under them. An address, delivered at the meeting of which I have spoken, by a truly excellent old man, will afford an illustration of this. As a foundation for his remarks, he selected that passage in the Gospel of Luke, "Whose fan is in his hand," &c., and referring to the five calamities, as means employed by Jesus Christ for the spiritual benefit of a sinful and obstinate people, he said, "Had we been improved by the first judgment, we might have escaped the second. Had we been properly impressed by the second, we might have escaped the third, and should have been spared the fourth. But as all the preceding judgments had failed, in the accomplishment of the desired ob-

ject, we are now visited by a much more signal display of Divine power. Still his fan is in his hand, and he has not exhausted the means he possesses of cleansing his floor. Let us then humble ourselves, under this display of his power, and not provoke him still more by our obstinacy." He then proceeded to notice the manner in which the Lord had mingled mercy with his judgments. "True," said the good old chieftain, "our food is all destroyed, but our lives are spared; our houses are all blown down, but our wives and children have escaped; our large new chapel is a heap of ruins, and for this I grieve most of all, yet we have a God to worship; our school-house is washed away, yet our teachers are spared to us; and holding up a portion of the New Testament, he continued, "we have still this precious book to instruct us." This address produced a most salutary effect upon the people. A great stimulus was also given to their exertions by a circumstance that will afford interest to my kind and valued friends at Birmingham. The poor afflicted people, having to rebuild chapels and school-houses in all the stations, together with dwelling-houses for their chiefs, their Missionaries, and themselves, and having scarcely any tools to work with, I determined to appropriate a small portion of the cask of ironmongery, sent by my Birmingham friends, for the purpose of assisting and encouraging them in their distressing circumstances. I therefore not only supplied my esteemed brethren and Makes with a few axes, to lend as a general stock, but also made a present of an axe, a hatchet, or a saw to most of the chiefs of importance. This transfused into them such energy, that in a very few weeks the fallen trees and rubbish were cleared away, and comfortable temporary houses erected in all the settlements. I mention this to show our friends the great value of the articles they have from time to time transmitted to us. What I gave away would not, I suppose, cost in Birmingham more than five or six pounds; but its value, in our circumstances, was inestimable.

As my brethren, Buzacott and Pitman, were both at Ngatangia, I determined to spend the Sabbath at Arorangi. In this journey I perceived, in all parts of the island, immense trees of every kind strewed upon the ground in wild confusion, like the bodies of prostrate warriors after some terrific and murderous battle. The enchanting little settlement at Arorangi was also a heap of ruins. The school-house, however, had not been completely destroyed, and this the natives contrived to repair by the Sabbath; so that we had a comfortable house in which to worship. I endeavoured to improve the awful catastrophe, by speaking from that beautiful passage in the 32nd chapter of Isaiah, 2nd verse:—"And a man shall be as a hiding place from the wind, and a covert from the tempest," &c. &c.

How true are the poet's words—

"Woes cluster; rare are solitary woes."

On the following Saturday we were called to mourn over the loss of our seventh dear babe.

The shock sustained by Mrs. Williams on the day of the hurricane had occasioned its death before it was born; and the season of her maternal sufferings was tedious, distressing, and dangerous. God, however, in judgment remembered mercy. Although prior to the birth of the babe, and for some time after, the life of the mother appeared nearly extinct, in the course of a few hours she revived a little, and we were cheered by the prospect of her surviving. We had entertained fond hopes that this dear babe would have been spared to us, but in this we were again disappointed; and, while we endeavoured to bow with submission to the will of an all-wise and gracious Father, we found it difficult to restrain the tear of parental affection; and even now, when we speak of our seven dear infants, whose little bodies are slumbering in different isles of the far distant sea, our tenderest emotions are enkindled, but our murmurings are hushed into silence by the sweet conviction that they are gone before us to heaven. Just before the lid of the little coffin was fastened down, all assembled to take a last look, when our feelings were much excited by an expression of our then youngest child, who at that time was about five years of age. Thinking in the native language, and speaking in English, after looking intensely at the beautiful form of the lifeless babe, he burst into tears, and in accents of sweet simplicity, cried out, "Father, mother, why do you plant my little brother? don't plant him, I cannot bear to have him planted." Our kind and beloved friends mingled their tenderest sympathies in our affliction, and did everything that the sincerest affection could suggest to alleviate our distress.

I wrote a letter to inform Makea of the circumstance, when he immediately collected all the people of his settlement, and accompanied them to Ngatangia, to condole with us in our affliction. No individual came empty-handed; some brought mats, others pieces of cloth, and others articles of food, which they presented as an expression of their sympathy. A few of the principal women went in to see Mrs. Williams, laid their little presents at her feet, and wept over her, according to their custom. The affection of this kind people remains unabated. In a recent visit paid to Rarotonga by my esteemed colleague, Mr. Barff, he perceived that the congregation of three thousand people to whom he preached were all habited in black clothing.* Upon inquiring the reason of this unusual and dismal attire, he was informed by Mr. Buzacott that, on the recent death of his little girl, the king and chiefs requested that they and their people might be permitted to wear mourning, as they did not wish to appear in their ordinary gay habiliments while the family of their Missionary was in affliction. Such an instance of delicate respect could scarcely have been expected from a people, who twelve years before were cannibals, and addicted to every vice.

* Made from the paper-mulberry, *morus Chinensis*, and coloured with preparations from the candle-nut *aleurites triloba*.

On the following night two more disasters befell us, which, although of a different character, and not to be compared with those I have enumerated, were still rendered important by the circumstances in which we were placed. I had taken with me from Raiatea a cask of cocoa-nut oil, holding one hundred and eighty gallons, for the purpose of making *chunam*, to put on the bottom of the vessel instead of copper, to protect it from worms, and render it water-tight; but a worthless young man, in stealing a portion of it, having neglected to drive in a spile, it all ran out, and there being now, in consequence of the hurricane, very few cocoa-nuts at Rarotonga, I had no means of obtaining a fresh supply. The second misfortune was the loss of my best boat, worth at least £20. This was stolen in the night by four men and a woman, who went in her to sea. I have no doubt but that they perished, for, as the wind then blew, it would drive them in a direction where there was no land for thousands of miles. Thus drearily closed the eventful year 1831.

The chiefs and people of Mr. Pitman's station undertook to return, on my behalf, the compliment which Makea and his party had paid to me, who, with ourselves, had hoped that the child would have lived, and that it would have proved a visit of congratulation, instead of condolence. About three hundred pigs were killed for the occasion, some of which were very large, and all of them baked whole. The vegetable food was not proportionate in quantity, nearly all having been destroyed by the hurricane. The whole of this was presented in my name to Makea, and there was much that was novel and singular in the distribution of the food. Great ceremony was observed; and it was divided into ten portions, placed in a row, according to the number of countries and islands which were to share in the sumptuous provision of the day. The first was assigned by the orator to William IV., the great king of Britain. Mr. Pitman, Mr. Buzacott, and myself, being Englishmen, were looked upon as his Majesty's representatives, and of course had the honour of taking his portion. The speaker, assuming an oratorical attitude, then shouted with a stentorian voice, that the next portion was for the "great chief of America." As the mate of my vessel was of that country, and was looked upon as the representative of the President, he took possession of this portion. The kings of Hawaii, Tahiti, Raiatea, Aitutaki, Mangaia, and Tongatabu, then came in for their shares; and individuals from these various islands, as soon as the orator had announced their names, stepped forward to receive them. The scene altogether was far from being destitute of interest. A few days after the kind-hearted native teacher Papeiha, and his wife, with Tinomana the chief, and nearly all the people of the Arurangi station, came in like manner to pay their respects to us.

Between two and three months elapsed before we could do much to the vessel, as the natives were fully employed in erecting their dwellings and performing the public work. We

therefore devoted our time to the translations. At length we commenced with great spirit, and in the month of May the repairs and alterations were completed, and the vessel was ready to be launched. But, before she could again float upon her own element, we had to lift her out of a hole, and drag her several hundred yards over a swamp. And here our ingenuity was put to the test. The method, however, by which we contrived to raise the vessel, was exceedingly simple, and by it we were enabled to accomplish the task with great ease. Long levers were passed under her keel, with the fulcrum so fixed as to give them an elevation of about forty-five degrees. The ends of these were then fastened together, with several cross-beams, upon which a quantity of stones were placed, the weight of which gradually elevated one end of the vessel until the levers reached the ground. Propping up the bow thus raised, we shifted our levers to the stern, which was in like manner elevated, and, by repeating this process three or four times, we lifted her in one day entirely out of the hole. The bog was then filled up with stones, logs of wood were laid across it, rollers were placed under the vessel, the chain cable passed round her, and, by the united strength of about two thousand people, she was compelled to take a short voyage upon the land, before she floated in her pride upon the sea.

Having been detained so much longer than I anticipated, we were not able, from want of provisions, to proceed at once to the Navigators' Islands; and, as our friends at Rarotonga were in necessitous circumstances, we were compelled in the first place to visit Tahiti. Accompanied by Mr. Buzacott, we sailed for the Society Islands, where our brethren gave us a most hearty welcome. They had been very anxious on our account; for, in addition to my long absence and the terrible hurricane, which they also had experienced, newspapers had been received from Sidney, stating that portions of a vessel, which appeared by the description to answer to ours, had been seen floating about near the Navigators' Islands, which had excited their serious apprehensions for our safety. On arriving at Tahiti we heard such distressing tidings of the state of Raiatea, as rendered it desirable that I should, if possible, spend a month there, while Mr. Buzacott remained at Tahiti, and employed his time in assisting Mr. Darling to print for him the Epistles of St. Peter, and in acquiring a little knowledge of the art.

On arriving at Raiatea, I was perfectly astounded at beholding the scenes of drunkenness which prevailed in my formerly flourishing station. There were scarcely a hundred people who had not disgraced themselves; and persons who had made a consistent profession of religion for years had been drawn into the vortex. The son and successor of old Tamatoa was a very dissipated young man, and when he succeeded to the government, instead of following his father's good example, he sanctioned the introduction of ardent spirits. Encouraged by him, and taking advantage of my absence, a

trading captain brought a small cask on shore, and sold it to the natives. This revived their dormant appetite, and like pent-up waters, the disposition burst forth, and, with the impetuosity of a resistless torrent, carried the people before it, so that they appeared maddened with infatuation. I could scarcely imagine that they were the same persons among whom I had lived so long, and of whom I had thought so highly.

As the small cask which had been imported was sufficient only to awaken the desire for more, they had actually prepared nearly twenty stills, which were in active operation when I arrived. A meeting was immediately called, which I was requested to attend, when resolutions were passed that all the stills should forthwith be destroyed. A new judge was nominated, the laws were re-established, and persons selected to go round the island, and carry the resolutions into effect. In some districts these met with considerable opposition, but in others they succeeded without difficulty. The following week they were dispatched again, when they destroyed several more; but in their last journey they were accompanied by the late excellent Maihara, of Huahine, the favourite daughter of our good old king, who had come to Raiatea, with some respectable officers from her own island, for the purpose of completing the destruction of the stills. This they happily accomplished; for, on their return from their last circuit of the island, they reported that every still was demolished, and every still-house burnt to the ground. Some of the natives, however, determined to purchase ardent spirits from the ships; while the majority wished me to form a Temperance Society, with a view to its entire abolition; but, as I could not remain to superintend its operation, I did not think it advisable to accede to their request. This, however, has been effected since I left; and a letter, just received from the formerly dissipated young chief, afforded me much satisfaction. It is dated Raiatea, April 30, 1836:—

“Dear Friend,

“Blessing on you, Mr. Williams, from the true God, through Jesus Christ, the King of Peace, the Saviour in whom alone we can be saved.

“This is my little communication to you. The spirits about which your thoughts were evil towards me, I have entirely done away with, because my heart is sick of that bad path, and I am now ‘pressing towards the mark for the prize of my high calling.’ These are now my thoughts, that God may become my own God. This is really my wish. I am commending myself to God and to the word of his grace,” &c., &c.

Whether there be a real change of heart or not in this individual, I cannot say, but I am truly thankful—and in this feeling every friend of missions will participate—that the people, with their chief, have been brought to see their folly, and abandon the use of that which was unfitting them for earth and heaven, by rendering them poor, profligate, and miserable. The

circumstances under which the use of ardent spirits was abandoned at Tahiti were of the most interesting character. The evil had become so alarming that the Missionaries felt that something must be attempted, and therefore determined to set the people an example, by abstaining entirely from the use of ardent spirits, and by forming Temperance Societies. These worked exceedingly well, especially at Papara, the station occupied by our venerable and indefatigable brother, Mr. Davis. The beneficial results were so apparent to the natives themselves, that all the inhabitants of the district agreed that no ardent spirits should be introduced into their settlement. Most of the people of the other districts, observing their prosperity, followed their example. At this time the parliament met; for, since they have been brought under the influence of Christianity, the representative form of government has been adopted. On this occasion, and before the members proceeded to business, they sent a message to the queen to know upon what principles they were to act. She returned a copy of the New Testament, saying, "*Let the principles contained in that book be the foundation of all your proceedings*;" and immediately they enacted a law to prohibit trading with any vessel which brought ardent spirits for sale; and now there is but one island in the group, Porapora, where these are allowed.

Having accomplished at Raiatea the destruction of the stills, and the re-establishment of law and order, we prepared to depart for Rarotonga, having on board a valuable cargo, consisting of several barrels of flour, which we very opportunely procured from an American ship, and other provisions for our necessitous families; together with horses, asses, and cattle. The two former excited the unbounded astonishment of the natives. Like their brethren of the Tahitian islands, they called them all *pigs*. The horse was *e buaka apa tangata*, the great pig that carries the man; the dog they called *e buaka aoa*, or the barking pig; and the ass, *e buaka turituri*, or the noisy pig. This last, however, was honoured with another name, which was, *e buaka taranga roa*, or the long-eared pig. The horses and asses have greatly facilitated the labours of the Missionaries, and the cattle have proved an invaluable addition to the comforts of the mission families.*

* It was upwards of ten years after our arrival in the islands before we tasted beef; and, when we killed our first ox, the mission families from the adjacent islands met at our house to enjoy the treat; but, to our mortification, we had so entirely lost the relish, that none of us could bear either the taste or smell of it. One of the Missionaries' wives burst into tears, and lamented bitterly that she should become so barbarous as to have lost her relish for English beef.

CHAPTER XXIV.

Second Visit to the Navigators—Te-ava's Prayer—Arrival at Manua—Salutations of the People—Find some Raiavaiaus—Orosenga and Ofu—The desire everywhere expressed for Missionaries—Sail for Tutuila—Interesting interview at Leone Bay—The Author carried on shore—A Chief prays upon the Deck—Run-away Sailors baptizing the People.

AFTER landing our stores at Rarotonga, Te-ava, a pious and intelligent member of Mr. Buzacott's church, was set apart to the important office of a missionary; being designed for the station of Manono, the island of which the gigantic Matetau, to whom I promised a teacher, was chief. Makea also was anxious to accompany me. Hoping that many advantages might result from his presence, we readily acceded to his wish. Everything being ready, on Thursday evening, October 11, 1832, we directed our course once more for the Samoa Islands.

On the following Tuesday I requested Te-ava to conduct our morning's devotions; and, being much pleased with the novelty and excellence of his prayer, and the pious fervour of his manner, I wrote it down immediately after, and have preserved the following extract:—

"If we fly up to heaven, we shall find thee there; if we dwell upon the land, thou art there; if we sail upon the sea, thou art there; and this affords us comfort; so that we sail upon the ocean without fear, because thou, O God, art in our ship. The king of our bodies has his subjects, to whom he issues his orders: but, if he himself goes with them, his presence stimulates their zeal; they begin it with energy, they do it soon, they do it well. O Lord, thou art the King of our spirits; thou hast issued orders to thy subjects to do a great work; thou hast commanded them to go into all the world, and preach the Gospel to every creature: we, O Lord, are going upon that errand; and let thy presence go with us to quicken us, and enable us to persevere in the great work until we die. Thou hast said that thy presence shall go with thy people, even unto the end of the world. Fulfil, O Lord, to us this cheering promise. I see, O Lord, a compass in this vessel, by which the shipmen steer the right way; do thou be our compass to direct us in the right course, that we may escape obstructions and dangers in our work. Be to us, O Lord, the compass of salvation."

On our former voyages we visited only two of the islands, Savaii and Upolu, the largest in the cluster, but the farthest west. On this, I determined to touch at every island in the group; and, as we were sailing from the east, I resolved to take them in rotation.

On the morning of the 17th we descried land; having run a distance of nearly eight hundred miles in five days, without having had occasion to shift our sails since we bid adieu to our friends at Rarotonga. Thus pleasant is it, frequently, to sail westward, wafted by the trade-winds of tropical climes. The land we saw proved to be the island of Manua, the most easterly of the Samoa group, and about two

hundred and fifty miles from that on which our Missionaries were residing. On nearing the shore, a number of canoes approached us, in one of which some natives stood up and shouted, "We are Christians, we are Christians;* we are waiting for a *falau lotu*, a religion-ship, to bring us some people whom they call Missionaries, to tell us about Jesus Christ. Is yours the ship we are waiting for?" This was a delightful salutation, and showed that the knowledge of the Gospel had preceded us. A fine-looking man now sprang on board, and introduced himself as a Christian, or "Son of the word." On learning that ours was "a religion-ship," he expressed himself highly delighted, and ordered his people to present us with all the cocoa-nuts and other food that was in the canoe. He then asked us for a Missionary; and, upon being informed that we had only one, and that he was intended for Matetau, of Manono, he manifested deep regret, and begged that I would supply him as soon as possible. We gave him a trifling present and some elementary books, said a few words of encouragement, and bade him adieu; promising to bring him a Missionary as soon as circumstances would permit.

Our boat now returned to the ship, conveying a native of the island of Raiavae, which lies about three hundred and fifty miles south of Tahiti. On expressing my surprise at seeing him there, a distance of about two thousand miles from his home, he informed me that he and his party were returning in a boat from the neighbouring island of Tupuai, when they lost their way, and were driven about at sea for nearly three months, during which distressing period twenty of their number died. It appeared from their statement that they had erected a chapel, and since their arrival had been regular in their observance of the ordinances of the Christian worship; that Hura was their teacher, and that most of them could read the eight portions of the Tahitian Scriptures, which they had carefully preserved, and highly valued.

Just as we were leaving Manua, a fine young man stepped on board our vessel, and requested me to give him a passage to Tutuila, a large island about forty miles distant. He stated that he was a Christian, and that he wished much to carry to the people of his own island the good news of which he was in possession. I, of course, readily acceded to his request.

Leaving Manua, we sailed over to Orosenga and Ofu, two islands separated by a narrow channel, about two miles from Manua. On entering the bay a canoe came off, having on board an old chief. We inquired whether he had heard of the new religion, which was making such progress at Savaii and Upolu, and, upon being answered in the negative, we told him our object in visiting the Samoa Islands. Having listened with apparent surprise, he earnestly entreated me to leave him a teacher, promising to treat him with the greatest kindness and to "give him plenty to eat." Find-

* The phrase they used was, literally, "Sons of the word."

ing that this was impossible, he begged for one of my native sailors, as a hostage, to insure my return. He also importuned me to remain with him a few days; but this I declined, being anxious to reach Savaii by the Sabbath. He was urgent that I should supply him with a musket and powder; but I informed him, that ours was a "religion-ship," and that we had books to teach men the knowledge of the true God, and the way of salvation, but no muskets, with which they might destroy each other. I then pressed him to abandon his barbarous wars,* and become a worshipper of Jehovah, whose religion was one of peace and mercy. This, the old chieftain said, was very good, and pleased his heart; but, as he had no one to teach them, how was he to know? Having made our visiter a trifling present, we directed our course for Tutuila.

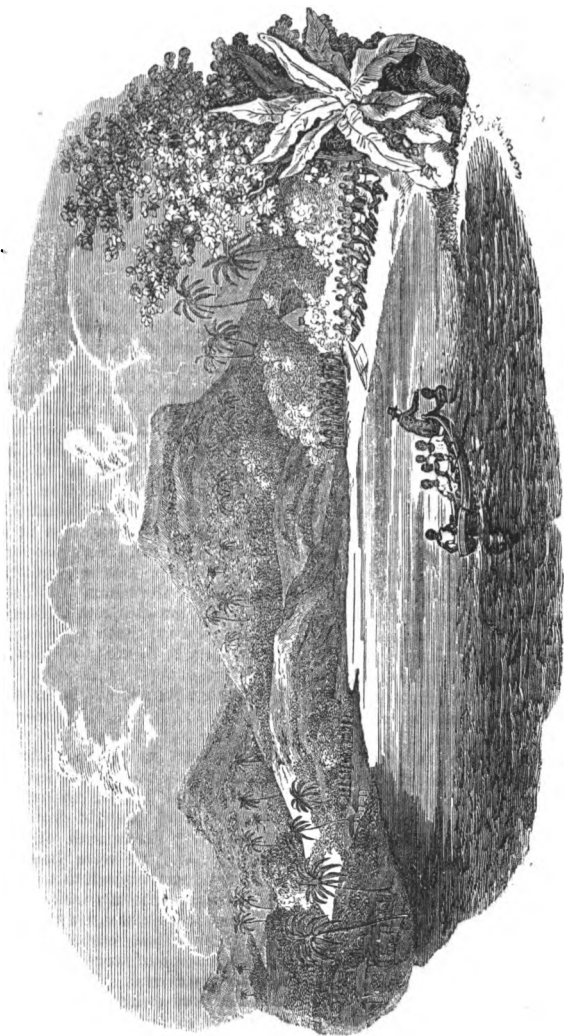
Early the following morning we made Tutuila, and were very soon surrounded by a vast number of canoes, some of which contained twenty or thirty men. These appeared so excessively wild that we did not suffer many of them to board us. This, however, we could scarcely prevent; for, although we were sailing seven or eight miles an hour, they paddled so fast that they kept pace with us, clung to the side of the vessel, and were so expert, that, notwithstanding our precautions, they sprang on board the ship. A canoe now came alongside with an Englishman, who called himself William Gray, and said that he had been at Tutuila about three years. As the natives were very clamorous for powder and muskets, we inquired of Gray whether they were at war, and found that two powerful chiefs were expected shortly to engage in a severe conflict. Upon asking him whether the people of Tutuila had heard of our Missionaries, and had become Christians, he informed me that very many had renounced heathenism at Savaii and Upolu; but that only a few had done so at Tutuila.

Having obtained all the information we could from this individual, we prosecuted our voyage down the south coast, the varied beauties of which struck us with surprise and delight as we glided past them. At length we reached a district called Leone, where the young man whom we had brought from Manua resided. On entering the mouth of the spacious and beautiful bay, we were boarded by a person who introduced himself as a "Son of the word." We gave him a hearty welcome, and learned, in reply to our inquiries, that in his district about fifty persons had embraced Christianity, had erected a place of worship, and were anxiously waiting my arrival. This information was unexpected and delightful, and I determined immediately to visit the spot. With this intent we lowered our little boat, and approached the shore. When about twenty yards from the beach, as the heathen presented rather a formidable appearance, I desired the native crew to cease rowing, and unite with me in prayer, which was our usual practice when exposed to

* The adjoining island is almost depopulated, the inhabitants having been slain by these people.

danger. The chief, who stood in the centre of the assembled multitude, supposing that we were afraid to land, made the people sit down under the grove of bread-fruit, cocoa-nut, and other trees which girt the shore. He then waded into the water nearly up to his neck, and took hold of the boat, when, addressing me

in his native tongue, he said, "Son, will you not come on shore? will you not land amongst us?" To this I replied, "I do not know that I shall trust myself; I have heard a sad account of you in this bay, that you have taken two boats, and that you are exceedingly savage; and perhaps when you get me into your possession



THE INTERVIEW AT LEONE BAY.

you will either injure my person or demand a ransom for my release." "Oh," he shouted, "we are not savage now; we are Christians." "You Christians?" I said. "Where did you hear of Christianity?" "Oh," he exclaimed, "a great chief from the white man's country,

named Williams, came to Savaii, about twenty moons ago, and placed some *tama-fai-lotu*, 'workers of religion,' there, and several of our people who were there began, on their return, to instruct their friends, many of whom have become sons of the word. There they are;

don't you see them?" Looking in the direction to which he pointed, I saw a group of about fifty persons seated under the wide-spreading branches of large *tou* and other trees, apart from those whom he had ordered to sit down along the beach. Every one of this group had a piece of white native cloth tied round his arm. I inquired of the chief what this meant; when he replied, "They are the Christians, and that cloth is to distinguish them from their heathen countrymen." "Why," I immediately exclaimed, "I am the person you allude to; my name is Williams. I took the workers of religion to Savaii twenty moons ago?" The moment he heard this, he made a signal to the multitude, who sprang from their seats, rushed to the sea, seized the boat, and carried both it and us to the shore. Upon landing, Amoamo, the chief, took me by the hand, and conducted me to the Christians; and, after the usual salutations, I inquired where they had heard of Christianity. Upon this, one of their number, rather more forward than his brethren, replied that he had been down to the "workers of religion," had brought back some knowledge, and was now engaged in imparting to his countrymen; "And there is our chapel," said he, "don't you see it?" Turning to the direction in which he pointed, I saw a small rustic place of worship, which would hold about eighty or a hundred people, peeping through the foliage of the bananas and breadfruit trees in which it was embowered. Accompanied by my loquacious friend and two or three others, I asked him, on reaching the house, who performed service there on Sabbath-day? To this he instantly replied, "I do." "And who," inquired I, "has taught you?" "Why," said he, "did you not see a little canoe by the side of your boat, when we carried you on shore just now? That is my canoe, in which I go down to the teachers, get some religion, which I bring carefully home, and give to the people; and, when that is gone, I take my canoe again, and fetch some more. And now you are come, for whom we have been so long waiting, where's our teacher? Give me a man full of religion, that I may not expose my life to danger by going so long a distance to fetch it." I was truly grieved at being compelled to tell him that I had no Missionary. On hearing this he was affected almost to tears, and would scarcely believe me; for he imagined that the vessel was full of Missionaries, and that I could easily supply the demand. This, however, was impossible; but I trust that the day is not distant when Missionaries will not be doled out as they now are, but when their numbers will bear a nearer proportion to the wants of the heathen. And why should not this be the case? How many thousands of ships has England sent to foreign countries to spread devastation and death? The money expended in building, equipping, and supporting one of these, would be sufficient, with the Divine blessing, to convey Christianity, with all its domestic comforts, its civilizing effects, and spiritual advantages, to hundreds and thousands of people.

It will not be supposed that these poor islanders

knew much about the principles of the religion they had embraced, neither was there anything in their dress or persons, except the piece of white cloth round their arms, to distinguish them from their heathen brethren: yet, rude and unseemly as their appearance was, I could not but look upon them with feelings of the liveliest interest, and regard them as an earnest of the complete victory that the Gospel would shortly obtain over the superstitions, the idolatries, and the barbarities of the inhabitants of the whole group.

Another circumstance which added great interest to this scene was, the striking contrast between my reception and that of the unfortunate La Perouse; for, if he were correct in the name he has given to the bay, this was the same in which his lamented comrade, M. De Langle, and eleven of his crew, were most barbarously murdered.

After viewing their rude chapel, I accompanied the chief to his dwelling, when I inquired if he also had become a worshipper of Jehovah. To this he replied in the negative; but added, "If you will give me a worker of religion to teach me, I will *lisilisi* (become a believer) immediately." It was with sincere regret that I was compelled to say that it was out of my power to do so; but still I exhorted him to unite with the Christians, and to give them all the countenance he could. Thus were these people, who had been esteemed most ferocious, and who had ill-treated or massacred some of the crews of all the vessels with which they had intercourse, prepared to receive us.

On returning to the ship, I found that Makea and our people had been much entertained by natives from the adjoining valley, who were anxiously waiting to present an earnest request that I would pay them a visit. As soon as I stepped on board the chief seized me most cordially; but, esteeming me greater than himself, he only rubbed his nose on my hand. He then assured me that he and nearly all his people were Christians; that they had erected a spacious place of worship, in imitation of the one built by the teachers at Sapapalii, from which place he had lately come, and brought the *lotu*; and that he was daily engaged in teaching his people what he himself had been taught by the Missionaries. Upon my saying that, from my knowledge of the native character, I did not place implicit confidence in all that I heard, he adopted a most effectual method of convincing me of the truth of his assertions; for, placing his hands before him in the form of a book, he recited a chapter out of our Tahitian primer, partly in the Tahitian dialect and partly in the Samoan; after which he said, "Let us pray;" and, kneeling down upon our little quarter-deck, he repeated the Lord's Prayer in broken Tahitian. The artless simplicity and apparent sincerity of this individual pleased us exceedingly. We gave him some elementary books, made him a trifling present, and promised, if possible, to call and spend a day or two with him on our return from Savaii.

On the following day we reached Upolu, when natives from various parts of the island ap-

proached us saying that they were "Sons of the Word," and that they were waiting for the "religion-ship of Mr. Williams to bring them Missionaries." In one of these we perceived two Englishmen. Upon being admitted on board, and learning who I was, thinking that it would afford me pleasure, they began to describe their exploits in turning people religion, as they termed it. Wishing to obtain all the information I could from these men, I inquired the number of their converts, which they stated to be between two and three hundred; and, having asked how they effected their object, one of them said, "Why, Sir, I goes about and talks to the people, and tells 'em that our God is good, and theirs is bad; and, when they listens to me, I makes 'em religion, and baptizes 'em." "Sure," I exclaimed, "you baptize them do you? how do you perform that?" "Why, Sir," he answered, "I takes water, and dips my hands in it, and crosses them in their forehead and in their breasts, and then I reads a bit of a prayer to 'em in English." "Of course," I said, "they understand you." "No," he rejoined, "but they says they knows it does 'em good."

In addition to this, I found that these two individuals had pretended to heal the sick, by reading a "bit of a prayer" over them, for which they extorted property from the people. I remonstrated with them upon the fearful wickedness of their conduct; and they promised that they would not again pursue such a course. This is only a specimen of many similar interviews which we had with persons of the same class, and shows the great importance of Christian exertion on behalf of British seamen.

CHAPTER XXV.

Arrival at Manono—Joy of Matetau—Reach Savail—Sabbath Services there—Malietoa's Address—Interview between Makea and Malietoa—An important Meeting held—Makea's Speech—Malietoa's replies to the Author's Questions—The Teacher's Narrative—Consultation with the Teachers—Advice given upon various important topics—Snakes—Earthquakes.

ON Saturday afternoon we reached Manono, and, as we were passing this little garden island, my colossal friend, Matetau, came off to us. After embracing me cordially, and rubbing noses quite as long as was agreeable, he said, "Where's my Missionary? I have not forgotten your promise." "No more have I," was my rejoinder; "here he is." I then introduced Te-ava and his wife, when he seized them with delight, saluted their noses with a long and hearty rub, and exclaimed, *lelei, lelei, lava*, "good, very good; I am happy now." Having stated to the chief that I was anxious to reach the Missionary station before dark, and that he must either accompany me and return in a few days, or go on shore, he said, "I must hasten back to tell my people the good news, that you have come and brought the promised Missionary." Again rubbing my nose, he stepped into his canoe, and, skimming over the billows, sailed towards the shore, shouting, as he ap-

proached it, that Mr. Williams had brought them their Missionary.

We reached the station of Malietoa about five o'clock, when the teachers and people manifested extravagant joy at seeing us. As the twelve months during which we had promised to return had elapsed, they had entertained fears lest they should never see me again. When I informed them that my detention had been occasioned by the dreadful hurricane we had experienced at Rarotonga, they stated that it had extended to all the Navigators' Islands, and had been most destructive in its ravages.

After the first expressions of joy, which South Sea Islanders invariably show by weeping, had subsided, I desired the teachers to inform me what had occurred during the important period of their residence among the people, when I learned that Malietoa, his brother, the principal chiefs, and nearly all the inhabitants of their settlement, had embraced Christianity;—that their chapel would accommodate six or seven hundred people, and that it was always full; and that in the two large islands of Savaii and Upolu the Gospel had been introduced into more than thirty villages. In addition to this, they stated that the great body of the people were only waiting my arrival to renounce their heathen system. This was most delightful information, and drew forth tears of gratitude to God, for having in so short a time granted us such a rich reward.

As the old king, Malietoa, was from home, catching wood-pigeons, a sport of which the chiefs are extremely fond, a messenger was despatched to inform him of our arrival. At about half-past six o'clock all the Missionaries left home to visit numerous houses in the settlement, for the purpose of conducting family worship: many of their converts not having acquired sufficient knowledge to officiate themselves.

Although Malietoa was absent, I determined to take up my residence at his house, knowing that it would afford him pleasure to find me there on his return.

At about nine o'clock the next morning I went to the chapel, accompanied by the teachers and Makea. It was built in the Tahitian style, but thatched with the leaves of the sugar-cane, instead of the Pandanus. There were but few seats in it, and the floor was covered with plaited cocoa-nut leaves. The congregation consisted of about seven hundred persons, and, notwithstanding their singularly uncultivated and grotesque appearance, it was impossible to view them without feelings of the liveliest interest, while with outstretched necks and open mouths they listened to the important truths by regarding which they would be delivered from the appalling gloom in which they had for ages been enveloped. Divine service was commenced by a hymn in the Tahitian language, which was sung by the teachers only. One of them then read a chapter of the Tahitian Testament, translated it into the Samoan dialect, and engaged in prayer with great ease and fluency. This concluded, I addressed to them a short dis-

course, and, as I spoke in Tahitian, one of the teachers acted as interpreter. My wild audience appeared to listen with profound attention, and conducted themselves with great propriety. Our noble-looking chief, Makea, excited much interest, for in addition to his size and commanding aspect, he was dressed in European costume, with a red surtout which was presented to him by Mrs. Buzacott just before our departure.

On returning home, I inquired of the teachers why they had not taught the people to sing, when they informed me that they began to do so, but, as the females sang the hymns at their dances, they thought it better to desist. On inquiry, we learned that the teachers' wives had also attempted to instruct the Samoa females in the manufacture of white Tahitian cloth, of which they had made large quantities for the chiefs, but that the women were so idle that they could not be induced to learn the art, although the cloth was exceedingly admired. We also found that they had unsuccessfully endeavoured to persuade them to cover the upper part of their persons, of which they were excessively vain. Indeed, they were continually entreating the teachers' wives to lay aside their European garments, and *faasamoa*, that is, adopt the Samoa fashions, which was to gird a shaggy mat around the loins, loop the corner of it on the right side, anoint themselves profusely with scented oil, tinge themselves with turmeric rouge, fasten a row of blue beads round the neck, and *faariaria*, strut about and show themselves; and they enforced their wishes by assuring them that, if they did so, all would admire them.

At about one o'clock Malietoa arrived. He was neatly dressed in a white shirt and waistcoat, and wore a beautifully-wrought mat as a substitute for trousers. He looked exceedingly well, and the contrast between his appearance then and at our former interview, when he came direct from scenes of war and bloodshed, was very striking. After the usual salutation, he expressed his sincere pleasure in again welcoming me to the shores of Savaii, where they had been most anxiously expecting me for several months. He then said that it afforded him the greatest satisfaction to be able to present to me all my people in health, and to say that neither their persons nor property had suffered injury. He added that he was truly thankful that the good word of Jehovah had been brought to his islands, and that so many had embraced it; "and now," continued he, with an animation which indicated his delight, "all the people will follow; for by your return they will be convinced that the *lotu* is true, and will believe the assurance of the teachers. For my own part," he added, "my heart is single in its desire to know the word of Jehovah." After thanking him for so faithfully fulfilling his promise, and explaining the cause of our detention, I introduced my companion, Makea, the king of Rarotonga. The old chieftain viewed him with an eagle's eye, and, after various inquiries, gave him a cordial welcome to his island, and complimented him by saying that

he was the finest man he had ever beheld, and was not to be equalled by any chief in the Samoa group.

In the afternoon I preached to a congregation of not less than a thousand persons, and found it a delightful employment to tell the wonderful story of redeeming love to a multitude on whom the light of the Gospel was just beginning to dawn; and earnestly did I pray that soon "they might be able, with all saints, to comprehend the breadth, and length, and depth, and height, of that love which passeth knowledge."

At the conclusion of the service one of the teachers arose, and thus addressed the assembly: "Friends, for a long time we have been subject to ridicule; and some have even represented us as deceivers, and endeavoured to confirm their representations by saying, 'Where is Mr. Williams? he will never return: if he comes again we will believe.' Here, then, is our minister, for whom you have been waiting; you can ask him any questions you please, in confirmation of what we have told you. Moreover, there is an impostor* who has taught the people to keep Saturday as the sacred day, and some of you have listened to his advice. Here is our minister from England, the dwelling-place of knowledge; he and his brother Missionaries are the fountains from which its streams have flowed through these islands. Ask him, now, respecting the points concerning which you have doubted. He is our root."

In reply to this address, Malietoa, after a short interval, came forward, and delivered a most sensible speech, the substance of which was, that the Missionaries should not regard what any insignificant person might say, and that he hoped all suspicious feeling would subside; "for surely," he exclaimed, "they will now be convinced that what they have heard is the truth. Let all Savaii, all Upolu, embrace this great religion; and as to myself," he said, "my whole soul shall be given to the word of Jehovah, and my utmost endeavours employed that it may speedily encircle the land." At the conclusion of the chief's address, I desired one of the teachers to inform the people that, as I expected to remain with them a week or a fortnight, I should feel much pleasure, either publicly or privately, in answering any inquiries. It was therefore arranged that a public meeting should be convened on the following day. We spent the evening of this memorable Sabbath very profitably, in dedicating two of the Missionaries' children, born upon the island, to God in baptism.

The teachers expressed a wish that the service might be private, lest the Samoans, who imitated everything they saw, should do the same to their own children. After this the teachers went, as usual, to a number of houses in the settlement to conduct family worship, and I

* This individual was a native of Upolu, and had visited Tahiti, where he had obtained a little knowledge of Christianity; and being an artful fellow, he had, like the runaway sailors, taken advantage of the general excitement, and had practised much deceit upon the people.

employed the interval in composing two or three hymns in the Samoa language.

Early on Monday morning, a present of pigs, bread-fruit, &c., was brought to us, and at ten o'clock a messenger came to request our attendance at a meeting convened in the large public building. On our arrival we found it completely filled within, and surrounded by a crowd who could not gain admission. A vacant space was preserved in the centre for Makea and myself. Malietoa was seated opposite to us, at a distance of several yards, when, after exchanging salutations, I told him that I had come according to my promise, and that I was exceedingly delighted to find that he had fulfilled all his engagements, and had, with so many of his people, embraced Christianity. To this the old chieftain made a long and sensible reply, after which Makea entertained and delighted the people with an account of the introduction and effects of Christianity at Rarotonga. "Now," he said, "we enjoy happiness, to which our ancestors were strangers: our ferocious wars have ceased; our houses are the abodes of comfort; we have European property; books in our own language; our children can read; and, above all, we know the true God, and the way of salvation by his son Jesus Christ." He concluded his important and most effective address by earnestly exhorting Malietoa and his brother chiefs to grasp with a firm hold the word of Jehovah; "for this alone," he added, "can make you a peaceable and happy people. I should have died a savage had it not been for the Gospel."

Makea's address produced a most powerful impression. His appearance convinced every one that he was a great chief; and his colour, that he was one of their own people; and, in their estimation, he was more splendidly attired than any European they had ever seen,* which they attributed to his having become a worshipper of Jehovah. In reply, Malietoa stated his full conviction of the advantage which would grow out of the good word. "We," he said, "should never have known each other but for that word." He then declared his strong attachment to Christianity, and his determination to hold it with a firm grasp, as Makea had exhorted him. Encouraged by this, I informed Malietoa and his people that the Christians in England with whom I was connected were willing to send English Missionaries, if they sincerely desired to receive them; and I therefore wanted an explicit declaration of their wishes, as they had had sufficient time to form an opinion of the spirit and principles of Christianity. To this Malietoa instantly replied, with most emphatic energy, "We are one; we are only one; we are thoroughly one in our determination to be Christians." Proceeding with my interrogatories, I said, "What is your wish?" but, full of his subject, before I finished my question, he replied, "Our wish is that you should fetch your family, and come and live and die with us, to tell us about Jehovah, and teach us how to love Jesus Christ." I said,

* Makea wore his red surtout which Mrs. Buzacott had kindly made and presented to him.

"But I am only one, and there are eight islands in the group, and the people are so numerous, that the work is too great for any individual; and my proposition is, that I return immediately to my native country, and inform my brother Christians of your anxiety to be instructed." "Well," replied the chieftain, "go, go with speed; obtain all the Missionaries you can, and come again as soon as possible; but we shall be dead, many of us will be dead, before you return." There was something to my mind thrillingly affecting in the above expression; and callous indeed must have been the individual who could witness such a scene, and listen to such sentiments, without emotion. I went on to state that, as the English Missionaries would have wives and property, I wished to ascertain whether Malietoa would be able to protect them. With an expression of surprise, and appearing somewhat hurt, he inquired, "Why do you ask that question? have I not fulfilled my promises? I assured you that I would terminate the war as soon as possible; this I did, and there has been no war since. I gave you my word that I would assist in erecting a chapel; it is finished. I told you I would place myself under instruction, and I have done so. Twenty moons ago you committed your people, with their wives and children, and property, to my care; now inquire if, in any case, they have suffered injury. And do you ask me whether I will protect English Missionaries, the very persons we are so anxious to have? Why do you propose such a question?" Feeling at once that I had committed myself, I instantly replied, "You cannot suppose that I ask for my own conviction: the faithful performance of your promises is perfectly satisfactory to my own mind; but you know that the English are a very wise people, and one of their first questions, in reply to my application for Missionaries, will be, 'Who is Malietoa? and what guarantee have you for the safety of our people?' And I wish to carry home your words, which will be far more satisfactory than my own." "Oh!" he exclaimed, "that is what you wish, is it?" and significantly moving his hand from his mouth towards me, he said, "Here they are, take them; here they are, take them; go, and procure for us as many Missionaries as you can, and tell them to come with confidence; for, if they bring property enough to reach from the top of yonder high mountain down to the sea-beach, and leave it exposed from one year's end to another, not a particle of it shall be touched." The chief then requested me to state what was esteemed *sa*, or bad, according to the principles of the Christian religion, promising to abandon every practice which the word of God condemned. In reply I informed him that there were very many things, the evil of which they would see as soon as they were a little more enlightened; and that therefore our first object was to supply them with knowledge. Still there were some practices, the sinfulness of which I thought they could not but perceive, although deficient in Christian knowledge. I then referred to war, revenge, adultery, theft, lying, cheating, their obscene dances, and many of their pastimes,

and concluded by exhorting them to be constant in their attendance upon the teachers, who could give them information upon all these topics, having been under the instruction of myself and my brother Missionaries for many years. Just before the meeting dispersed, Malietoa stated to the people that they might, in future, place confidence in the teachers, because my statements and theirs were in perfect accordance. He then requested me to bring the ship into the harbour, and not to be in haste to leave them, as their love would not soon abate. I was sorry, however, to find that the harbour was too shallow and full of rocks to allow us to anchor in it.

To facilitate my intercourse with the natives, I embraced the first opportunity of obtaining from the teachers a history of their proceedings during their residence at the Samoas. The whole of this was so interesting, that it is with regret I omit any part of it; but for want of space I can only present the reader with a few of the most striking particulars. Among these, I may notice the reception of the Gospel by Malietoa and his family. Prior to the conclusion of the war he sent one of his sons to assist the teachers in erecting the chapel. This they completed a short time before the termination of the disastrous conflict. On Malietoa's return, the day was fixed for opening it; but just before that he called his family together, most of whom had reached manhood, and stated that he was about to fulfil his promise to me, and become a worshipper of Jehovah. With one accord they replied, that, if it was good for him, it was equally so for them, and that they would follow his example. But to this he objected, and declared that if they did so he should adhere to the old system. "Do you not know," he said, "that the gods will be enraged with me for abandoning them, and endeavour to destroy me? and perhaps Jehovah may not have power to protect me against the effects of their anger! My proposition, therefore, is, that I should try the experiment of becoming his worshipper; and then, if he can protect me, you may with safety follow my example; but if not, I only shall fall a victim to their vengeance—you will be safe." The young men manifested great reluctance to comply with this request, and wished to know how long a time he required to make this singular experiment. He informed them that he desired a month or six weeks; and, after some debate, they unwillingly acquiesced in his proposition. It was, however, a time of general and intense excitement, and messengers were frequently despatched to different parts of the island, to announce the triumph of Jehovah's power. At the expiration of the third week, however, the patience of the young men was exhausted, and, going to their father, they stated that he had tried his experiment sufficiently long, that no evil had befallen him, and that therefore they would immediately follow his example. He gave his consent; when not only his relatives, but nearly all his people, abandoned their heathen worship. This appeared to me a most singular and interesting incident. In the first place, it evinced a noble

disinterestedness and great magnanimity in Malietoa; and also showed us that the watchful eye of God was open to all such events, and that he governed them for the furtherance of his purposes of mercy. Had any indisposition befallen this chieftain during the time he was thus "trying his experiments upon Jehovah's power," an effectual barrier might have been raised against the progress of the Gospel among that people; and, if Malietoa had died, our teachers would very probably have fallen victims to the fury of the heathen.

A day was immediately appointed on which the young men should publicly renounce their heathenism; and, as the people generally have no idols to destroy, they adopted rather a singular ceremony in the abandonment of their former system. In order to render this intelligible, I must inform the reader that every chief of note has his *etu*. This was some species of bird, fish, or reptile, in which the spirit of the god was supposed to reside; and, on this occasion, one of the class was cooked and eaten, by which act, in the estimation of the natives, the *etu* was so thoroughly desecrated that it could never again be regarded as an object of religious veneration. The first chief who embraced the Gospel was a person whom the teachers met when they visited Malietoa at the seat of war. This individual, having been impressed with their conversation, returned to his district, and held a *faita-linga*, or consultation with his people. The result of this was a request that the teachers would come and be present at the ceremony of renouncing his heathen worship. On their arrival they found a large concourse of people, and, after the usual salutations, the chief inquired if they had brought with them a fish-spear. They asked why he wanted that; when he replied that his *etu* was an eel, and that he wished one to be caught, that he might eat it, in order to convince all of his sincerity. An eel was therefore caught, and, being cooked, was eaten by many who had formerly regarded it as their *etu*. The teachers then wrote the names of these in a book kept for that purpose, delivered an address, and engaged in prayer. This, I presume, gave rise to the custom, which, since then, has been adopted by all who wished to embrace Christianity. The *etu* of Malietoa's sons was a fish called *anae*; and on the day appointed a large party of friends and relatives were invited to partake of the feast. A number of *anae* having been dressed, and laid upon newly-plucked leaves, the party seated themselves around them, while one of the teachers implored a blessing. A portion of the *etu* was then placed before each individual, and with trembling hearts they proceeded to devour the sacred morsel. The superstitious fears of the young men were so powerfully excited, lest the *etu* should gnaw their vitals, and cause death, that they immediately retired from the feast, and drank a large dose of cocoa-nut oil and salt water, which was certainly a most effectual method of preventing such an evil. The favourable result of these experiments of the chief and his sons decided the people of the settlement to

place themselves at once under the instruction of the teachers. Like the ancient Milesians, they expected that the daring innovators would have swollen, or fallen down dead suddenly; but, seeing no harm come to them, they changed their minds, and said that Jehovah was the true God.

Subsequently to this a large meeting was convened, to consult respecting the destruction of *Papo*, which was nothing more than a piece of old rotten matting, about three yards long, and four inches in width; but, as this was the god of war, and always attached to the canoe of their leader when they went forth to battle, it was regarded with great veneration. At the meeting in question, one person had the temerity to propose that it should be thrown into a fire. This, however, excited a burst of disapprobation; and it was ultimately agreed, that, as drowning was a less horrible death than burning, this should be his fate. For this purpose a new canoe was launched, several chiefs of note were selected, among whom was *Fauca*, the chief we brought from *Tongatabu*; and then, with great ceremony, a stone was tied to *Papo*, and he was placed on the canoe, to be consigned to a watery grave. The teachers heard of this just after the chiefs had left the shore, and immediately paddled off in another canoe, and succeeded in overtaking the chiefs before *Papo* was committed to the deep. They then requested *Fauca* to give it to them, that they might reserve it until I arrived, when they would present it to me; and to this they agreed. On reaching the island I came into possession of this relic, and have placed it in the Missionary Museum.

The report of *Papo's* being drowned produced a very general excitement, and, from that period to the time of my arrival, applications from *Manono*, *Upolu*, and all parts of *Savaii*, for a visit from the teachers, had been incessant. From some places, one or more intelligent individuals came and resided for a week or two with the Missionaries, and carried from them to their waiting countrymen the little information which they had obtained, and, when that was exhausted, would return for a fresh supply.

One part of the conduct of the teachers appeared to me worthy of special commendation. They had invariably refused to hold their religious services in the large public buildings, assigning, as a reason, the disgusting and infamous character of the dances and amusements conducted there. War had been often rumoured, and several times it was on the eve of breaking out. On one of these occasions, the heathen, exasperated at *Tangaloa* for inviting a teacher to reside at his settlement, threatened to attack him if he was not sent away. As *Tangaloa* refused to do this they prepared for battle; but, as soon as they saw that *Malietao* had come with a large party of his followers to the assistance of his friend, they were intimidated and withdrew. On another occasion, some of the people of *Manono* threatened to put *Malietao* to death. He had gone over there to visit some friends, when the chief who retained *Tama-*

fainga's head proposed to unite with him in exacting a general tribute for it. To this, however, *Malietao* objected, saying that he was a worshipper of *Jehovah*, and that, with his consent, no tribute should be paid to the head of *Tamafainga*, nor a successor appointed. This exasperated the interested party so much, that they agreed to assassinate him. He heard of this, and, after spending a few days with *Mate-tau*, returned home. The party expected to be assailed immediately, and therefore sent their women, children, and property to their fortress, put themselves in an attitude of defence, and waited anxiously during several weeks for the anticipated attack. This, however, *Malietao* had no intention of making; but, had he not embraced the Christian religion, nothing could have prevented him from avenging the insult; for the individual who proposed to kill him had, a few years before, put *Malietao's* favourite daughter to death in a most barbarous manner. He happened to take her in war, and, being a fine young person, and the daughter of a great chief, he wished her to become his wife; but to this she would not consent, and it was also opposed by his own people, who said that it was a base thing in him to take by force the daughter of so great a chieftain. Upon this he seized his club, and, declaring that, if he did not have her, no one else should, he struck her upon the head, and killed her on the spot. *Malietau* had not forgotten this, and his sons urged him to embrace the present opportunity of avenging the death of their sister; but he replied that, having embraced the *lotu*, which was a religion of peace, he was determined, if possible, to live and die under its influence.

The teachers informed me that they experienced much anxiety during the existence of these "rumours of wars," but that for two months they had enjoyed tranquillity, and that my expected arrival, together with the "new religion," had engrossed the attention of the people.

The remaining part of the day was spent in conversing with the teachers upon various important topics. One subject considered was, the propriety of removing some of the Missionaries to other parts of the island, or to *Upolu*; and, after much consultation, we determined that they had better remain together at present, and itinerate as much as practicable; but, as there was so much danger in sailing among the islands in the *Samoa* canoes, it was resolved that they should immediately build a large boat, which they could accomplish with ease, as *Teva* had brought with him a pair of smith's bellows, and as I could furnish them with iron and a saw. They completed their task in a few weeks; and the boat has proved invaluable in the prosecution of their labours. As it was our invariable practice to impart all the mechanical knowledge we could to our native Missionaries, before we took them to their stations, they experienced no difficulty in effecting this important object. A second topic was the erection of a good substantial chapel, as a model for all the other settlements. I gave a decided preference to the *Samoa* buildings, as more substantial, and

better adapted for places of worship, than the Tahitian: the latter being long and narrow, the former nearly round. Beside this, the natives knew how to build their own houses, but not such as the Tahitian, the erection of which the teachers would be required not only to superintend, but in a great measure to complete with their own hands. I also recommended them to plaster it, to fix doors and Venetian windows, and to cover the floor with good mats, in order to impress the natives with the importance of the object to which it was set apart. Another very important point considered was, the extent to which the teachers should advise the chiefs who became Christians to interfere with the amusements of the people. I gave it as my opinion that they ought to prohibit all the exhibitions and amusements which were infamous and obscene; but that their sham fights, fencing matches, exercise in darting the spear, pigeon-catching, and other pastimes which were not immoral, had better be tolerated; persuaded that, when the Christian religion was embraced from a conviction of its spiritual nature and excellence, those of them that were improper would soon fall into disuse.

In the afternoon I was honoured with the company of his majesty's five wives. Three of these were about forty-five years of age, the others were much younger. By my invitation they seated themselves upon the ground, and, after asking a blessing, they ate heartily and cheerfully what was placed before them. In the course of conversation, I found that a species of serpent abounded in the Samoa Islands; and, having expressed a wish to take a specimen with me to the Society islanders, who had never seen one, the ladies immediately ran out of the house, and returned about half an hour afterwards, each having a live snake twined about her neck. The manners of these females were pleasing; and, while I gazed upon their good-natured countenances, and listened to their cheerful conversation, I could not but rejoice in the hope, that the period had arrived when they would be raised from the state of barbarous vassalage into which sin and superstition had sunk them. During the evening, while conversing with the king and other persons of distinction, I made some allusion to the dreadful hurricane at Rarotonga, and found that, at the Samoa Islands, it had raged with great fury, accompanied by a violent shock of an earthquake; four of which, the teachers informed me, had been experienced within the seventeen months they had resided there. They also told me that, during these shocks, the natives rushed from their houses, threw themselves upon the ground, gnawed the grass, tore up the earth, and vociferated, in the most frantic manner, to *Mafuie* to desist, lest he should shake the earth to pieces. Some said that the *devoio* was angry with them for allowing the *lotu* to be received at their islands, and begged the teachers to hide their Bibles until his rage had ceased. On asking their opinion of this phenomenon, they informed me that *Tūtiti ataranga* supported the island of Savaii with his left hand, and that, had

it been his right, long ago he would have shaken it to pieces; but that, in a quarrel with *Mafuie*, the latter broke his left arm, which rendered it feeble, and which accounts for the universal weakness of that arm in men. Thus ignorant are the heathen of the works as well as the word of God!

CHAPTER XXVI.

Visit to Amoa—A beautiful Settlement—A Company of Female Christians—Their Appearance—The Chapel erected by them—Visit to Malava—Disagreement between Matetau and Malietoa—An intelligent young Chief—Sail for Manono—Curious Incidents on board—Reconciliation effected between the Chiefs,

THE following morning we left Sappalii for Amoa, a station about eight miles distant, at which the inhabitants had built a chapel, and were all receiving Christian instruction. In going thither we passed through a settlement called Safatulafai, which is one of the most beautiful in the group, and which astonished and delighted me. We could more easily have imagined ourselves in an English park than in a heathen village. A broad road of hard sand ran through it; a spacious building for their public business and amusements occupied the centre; and, at various distances, there were lawns of beautiful greensward, which were appropriated to club fights, fencing, wrestling, and boxing matches. The pathway was overshadowed by the wide-spreading branches of the *tamanu*, and other gigantic trees, while the neat houses of the inhabitants were partially concealed by the foliage of the bread-fruit trees and bananas, among which they were embowered. The settlement was kept in excellent order, and had an air of respectability which could not have been looked for among a people in other respects so barbarous. Before we reached Amoa we passed through two or three other settlements, which, although large, were inferior to Safatulafai. But what rendered these most interesting was, that in one of them a chapel was finished, and in a second the inhabitants were preparing to erect another. After spending a short time with the chiefs, and addressing to them a few words of encouragement, we proceeded on our journey, and reached Amoa, which we found to be an extensive settlement, but inferior in beauty to that through which we had passed. It was governed, as is frequently the case, by two chiefs of nearly equal rank. These were active young men, and very zealous in the cause they had espoused; and we were gratified to learn that their example had been followed by all the inhabitants. After receiving the cordial welcome of chiefs and people, we went to the chapel, and found it rather a rough edifice, capable of accommodating about four hundred persons. A meeting was then held in the spacious public building, which answered all the purposes of town-halls in England. After several large baked pigs had been presented to us, the chiefs stated that they felt greatly honoured by our presence, and that, had I not sent to apprise

them of my visit, they should have hastened to Sapapalii.

After my reply, they asked a variety of questions, similar to those proposed at the meeting with Malietoa; and just as this conversation terminated, our attention was arrested by the approach of about seventy females, bringing gifts, and following each other in goose-like procession. These were preceded by four men, each of whom was bearing upon his shoulders a baked pig. On entering the house, the men approached Makea and myself, and deposited their burdens at our feet. Each of the women then laid down her present, and these were so numerous, that, gigantic as my friend Makea was, he and myself were speedily concealed by the cocoa-nuts, bread-fruit, and yams, which were heaped up before us. On removing a portion from the top of the pile, that we might catch a glimpse of our friends on the other side, we perceived that the principal woman and her daughter had seated themselves by the two chiefs, one of whom she requested to be her spokesman. Through him she stated, that they had heard of my intention to come to Amoa; but as the Christians of her settlement were only females, they could not expect to receive a visit from so great a chief as myself, and had therefore come to pay their respects to one from whom they had received the word of Jehovah. She then expressed her regret that their offering was so small, and accounted for it by saying, that none of their husbands had yet become "sons of the word;" but still she hoped that I would accept it, as an expression of gratitude for my having brought to them the knowledge of salvation. This was a novel and interesting event, and before replying to her address, I asked the teachers what they knew about her and her female friends. "Oh," said they, "we know her well, her settlement is five miles away, and some time ago she came and resided with us a month, during which she was exceedingly diligent in her attendance on our instructions. She then returned, collected all the women of her district, and so interested them by her statements, that very many have been induced to follow her example, and renounce their heathen worship. From that time to the present," they added, "she has been constant in her periodical visits; for as soon as her little stock of knowledge is expended, she returns, and stays with us a few days to obtain more, which she treasures up, and carefully carries back to her waiting companions." The teachers also told us that she had built a place of worship, in which, when neither of them could attend, this female chief conducted Divine service. After listening to this intelligence with surprise and delight, I expressed to her the gratification I had derived from the interview, and exhorted them all to be particularly circumspect in their conduct, "that by their chaste conversation they might win their husbands" to Christ. Having returned as handsome a present as I could make, our interview closed. The whole of the party presented a singular appearance; for although they had decorated themselves in

the very best style, and looked exceedingly handsome, in the estimation of themselves and their countrymen, we hoped that their ideas upon this subject would soon be improved. The principal personage was tall and well proportioned. Her dress consisted of a shaggy mat, dyed red, bound round her loins, which did not reach below her knees. The upper part of her person was uncovered, and anointed rather freely with sweet-scented oil, slightly tinged with turmeric rouge. Rows of large blue beads decorated her neck, and formed bracelets for her arms. Her head was shorn very bare, with the exception of a single tuft about the size of a crown-piece over the left temple. From this hung a little lock of hair, about six inches in length, which dangled carelessly about her cheek. Several of the party were the unmarried daughters of chiefs. The costume of these differed from that worn by the married women. While both parties appeared equally proud of their blue bead necklaces and bracelets, which they valued as highly as English ladies do their diamonds and pearls, the unmarried females wore a white instead of a red mat, had dispensed with the oil and turmeric, and retained a rich profusion of graceful curls on one side of their head, the other being shorn quite bare. Those of inferior rank contented themselves with a wreath of flowers, a little rouge and oil, a blue bead or two about the neck, and a girdle of fresh-gathered leaves. Their whole deportment was consistent with modesty and propriety.

My time, during our stay at Savaii, was fully occupied in paying visits similar to the above; but my limits forbid me to give an account of them. I must therefore content myself with presenting but one more specimen of my engagements at this place. This was a visit to Malava, a settlement about eight miles from Sapapalii. During our journey we passed through one of the *nuu devolo*, devil's villages. I thought, when I first heard the expression, that it was an opprobrious term; but upon inquiry, I found that it was not so understood by the natives; for, on asking a man who had not joined the Christian party, whether he was a "son of the word," he replied, "No, I am a man of the devil." This, with other circumstances, convinced me that the term was used simply for the sake of distinction, and not of reproach. In passing through this village, I observed, under the eaves of most of the houses, small pieces of white cloth, which were designed to intimate that a sacred ceremony was then being observed within, and that no person must enter the house upon pain of death.

On reaching Malava, we were conducted to the "government house!" and here we were met by the chief, who, after shaking hands with us, instead of rubbing noses, withdrew. He was rather tall, about the middle age, and of sedate appearance. As he wore a white shirt, a finely wrought mat as a substitute for trousers, and a hat, he presented a more civilised appearance than most of his brethren. During his short absence, I learned from the teachers that he was one of the few who appeared

to be actuated by principle, and that in maintaining his profession he had evinced undaunted courage. After about a quarter of an hour's absence, he returned, accompanied by about a hundred men and women, the former carrying pigs and vegetables, and the latter pieces of cloth; and, having seated himself, he said, "I feel highly honoured by a visit from so great a chief, a chief of religion. I am now a worshipper of Jehovah, my heart and thoughts are in love with the good word, and my sincere desire is, that speedily it may spread through the land, and that not a *Faka-Devolo*, a devil's man, may remain." He then begged my acceptance of the food, which had been prepared in expectation of my coming; when I expressed my thanks, and the gratification with which I had heard his sentiments; adding, as I did not come there to obtain property, of which we had plenty at home, I would only accept of a little of the food, and three or four pieces of the cloth, for the purpose of showing their friends in England what clothing they wore, but the rest he must allow me to return. To this, however, he would not listen. I therefore sent the food on board the vessel, and presented the cloth to Makea. Before the meeting terminated, the chief and people of another settlement, about three miles distant, came to beg for a Missionary; and two messengers from a large settlement, about six miles further, on the same errand, and also to solicit the honour of a visit. But although the spirit was both willing and delighted, yet the flesh was too weak to allow me to gratify them. After this, we held an interesting religious service in their chapel, which was the largest and best I had seen, with the exception of that at Sapapalii, and would accommodate nearly five hundred persons. This concluded, we returned home, about ten o'clock at night, almost insensible to fatigue, from the pleasure we had enjoyed in the engagements of the day. Malava was so important a station that the Missionaries had consented to allow one of their number to reside at it; and as Boki had been instrumental in the conversion of that people, he was selected for the purpose.

On reaching home, my attention was called to a circumstance which occasioned me a little perplexity. For some months past, a serious disagreement had existed between Malietoa and Matetau of Monono; and the teachers were very anxious that they should be reconciled before I left. In order to effect this, I had despatched the vessel to fetch Matetau, supposing that he would esteem it an honour to have an English ship sent for him; but, unfortunately, he refused to come. Upon hearing this, Malietoa's indignation was aroused, and being convinced that the continued hostility of these powerful chiefs would endanger the peace of the islands, I determined, if possible, to effect a reconciliation; and with this view, proposed to Malietoa that he and his brother Tuiano, with two or three of the teachers, should accompany me to Manono, whither I intended to convey Te-ava, Matetau's Missionary. To this he at first strongly objected; but, after describing the

spirit of Christianity, as contrasted with that of heathenism, and stating that it was honourable in us and pleasing to God to be the first to seek reconciliation, he instantly said, "Then I'll go, we'll go to-morrow."

This important point being settled, I prepared to retire to rest; but although it was past midnight, and I was excessively fatigued, I was kept from reclining upon my welcome mat, by the conversation of one of the most interesting and intelligent young chiefs with whom I had yet had intercourse. His name was Riromaiava. He was nearly related to Malietoa, and esteemed by the old chieftain so highly that he consulted him upon every subject of importance. He had just then returned from a journey, and was impatiently waiting my arrival.

On entering the house, to my surprise, he saluted me in English, with "How do you do, Sir?" I instantly replied, "Very well, I thank you, Sir; how do you do?" "Oh," he answered, "me very well: me very glad to see you; me no see you long time ago; me away in the bush making fight; oh! plenty of the fight, too much of the fight! Me hear that white chief bring the good word of Jehovah, me want plenty to see you; me heart say, 'How do you do?', me heart cry to see you." He further told me that he had become a Christian, and added, that his sincere desire was to know and love the word of God. Upon inquiring whether he had learned to read, he replied, that he had been trying for several months, but that his "heart was too much fool," and that he had not yet succeeded. I encouraged him to persevere, and told him that the knowledge of reading was so valuable that no labour could be too great in order to its acquisition. He assured me that he would persevere, and never be tired until he had mastered it. After this he asked me a variety of questions about England, the usages of civilised society, the principles of Christianity, and numerous other topics, which convinced me that he was worthy of the esteem in which he was held, and of the reputation he had obtained. Perceiving that I was overcome with fatigue, he retired, after requesting me to take a meal at his house in the morning, before I sailed for Manono; and being so much interested with his intelligent conversation, I accepted his invitation. In the course of the morning he gave me a fearful account of the cruelties practised in the late war; and, having stated that very many of the women, children, and infirm people were burned, he exclaimed, in a pathetic manner, "Oh, my countrymen, the Samoaman too much fool, plenty wicked; you don't know. Samoa great fool, he kills the man, he fights the tree. Bread-fruit tree, cocoa-nut tree, no fight us. Oh! the Samoa too much fool, too much wicked." He then inquired very affectionately after Mrs. Williams and my family; and being informed that I had two sons, called John and Samuel, and that the age of the latter was about that of his own little boy, he begged that he might be allowed to give him that name: to which I consented. He further entreated me to fetch Mrs. Williams, and reside at Samoa, as he

greatly desired to be *poto* (very wise), and had never till then met with one who could give him all the knowledge he desired. In reference to Mrs. Williams and the children, he asked me if "Williams woman and Williams boy" did not grieve very much at my being so very far away from them for so many months upon the sea? "Yes," I replied, "but Mrs. Williams is as anxious as myself that the poor heathen should know about Jesus Christ and salvation, and therefore willingly makes the sacrifice." With tears in his eyes, he then exclaimed, "We plenty sorry for them; they must have plenty of cry for you all these moons." After exchanging presents, I took my leave of this intelligent young chief, promising to give him as much of my company as my numerous engagements would afford. He told me that his patrimonial estate was at Upolu; that it was a most beautiful settlement; but that, having been beaten in a late war, he was obliged to take refuge with his relative, Malietoa. He expected, however, soon to be reinstated in his possessions, and hoped he should then be able to obtain a wise Missionary to instruct him.*

On the following day we embarked for Manono, accompanied by Malietoa, Tuiano, several other chiefs, and two of the teachers. The natives evinced much feeling at our departure; and having seated themselves by the side of the path which led to the place of embarkation, they arose as I passed, kissed my hand, and entreated me to return as speedily as possible, to tell them more about Jehovah and Jesus Christ. A foul wind prevented our reaching Manono before the next day, and this afforded me an opportunity of discovering that Malietoa still retained many of his heathen usages; for although it rained heavily during the night, he would not descend from the deck, which his friends accounted for on the ground that his presence rendered a place sacred. In addition to this, we learned that no female must touch food that had been brought near to him. Upon remonstrating with the natives on the folly of these practices, they assured me that there was nothing superstitious in them, or connected with the worship of the gods, but that they were simply ceremonies of respect which were shown to the principal chiefs.

They were curious in examining the different parts of the ship. My bed-cabin, with he bedding, pleased two of the ladies so much that they were anxious to occupy it; but not wishing it to be soiled with their oily skins, I directed them to the lockers, as a comfortable sleeping-place. "True," they replied, "but these are not so soft and pretty as yours;" and they went and patted the pillows, and put them to their cheeks, saying, "*Lelei matu,*" good, soft." However, they appeared to sleep very soundly on the lockers, except when the ship tacked, and they were rolled off upon the cabin floor.

On reaching Manono I hastened on shore, and succeeded in inducing Matetau to accom-

* The chief had acquired his knowledge of English from a sailor who had been left at the islands sick, and who was a very decent, well-behaved man.

pany me to the vessel. After introducing him to Malietoa, I stated that my object in bringing them together was to effect a reconciliation, and establish a friendship between them; for as they were most influential chiefs, and as teachers had been placed with them both, their disagreement would be most disastrous to the cause of religion. I then proposed to leave them for a short time to themselves, and hoped they would be able to accomplish the much desired object. In about an hour they came to me and said, "We two have now but one heart," and that in future they would unite their influence to prevent war, and extend religion. I then gave the teacher and his wife in special charge to Matetau, who ordered his property to be carefully placed in his own canoe; and when we had knelt upon the deck, and commended them to God in prayer, they departed for the shore.

I was truly thankful thus to have been enabled to reconcile these two powerful chiefs, and to commence a mission upon this important little island under circumstances so favourable. On the Monday week I again visited Manono; but being too unwell to land, I sent to inquire after the welfare of Te-ava, who addressed to me the note of which the following is a translation:—

Manono, November 5th, 1832.

DEAR FRIEND,

I like this place very well: the chief is very kind, and the people supply me with plenty of food. We held our services yesterday in the largest house in the settlement, which was quite full. The chief, with many of the people, have made a public profession of Christianity. This morning we met to teach the alphabet, when the house was again filled, and the people were all anxious to be taught. We are happy and comfortable. May the Lord protect you while sailing on the sea! We think very much about Mr. and Mrs. Buzacott.

Blessing on you, through Jesus.

TE-AVA.

After landing Malietoa and his party at the Missionary station, I proceeded to different parts of the islands of Savaii and Upolu, in search of a harbour where to anchor, refit, and procure water for our return voyage. This occupied five or six days; and wherever we went we found the people anxious to be instructed. Indeed, the applications to visit different settlements were so numerous that I could have advantageously spent six months there instead of one. Every where they urged their claim by saying, "Our chapel is finished, and all we want is a Missionary." At length, by the guidance of the natives, we found a very commodious harbour, and they informed me of two others. Thus, in one island we discovered three harbours, although it had been reported by La Prouse, Kotzebue, and others, that there was no safe anchorage in the whole group.

On arriving off the harbour at Apia I went in with the boat to examine it; and on finding it spacious, convenient, and safe, we made a signal to the vessel to stand in, which she did,

and dropped anchor in about six fathoms of water. The Messenger of Peace was very soon crowded to excess by natives; but as Malietoa sent his *Tuulaafale*, or orator, with me, silence was commanded, when, with great parade, he declared who I was and what I wanted. He then announced that Malietoa had given me his name, and that the respect due to him must be shown to me.

Having made arrangements for procuring a supply of water, I went on shore, and was conducted to the house of Punipuniolu, the principal chief. After exchanging salutations, he made numerous inquiries respecting myself, and then asked my opinion of the harbour. Having told him, in reply, that it was one of the best I had seen, he requested me to communicate this to captains of ships, as he greatly desired to be visited by them. To this I replied that I had no objection; but as the captains would immediately inquire whether the chief was a Christian, I should be compelled to inform them that he was not so. "Oh, no," he exclaimed, "you must not tell them that, for I had resolved, before your arrival, to follow Malietoa's example; and if you will wait until to-morrow morning, by which time I shall have conferred with my people, you can come on shore, and make me a Christian." Accordingly, on the following morning, I met the chief, and about a hundred and fifty other persons. On entering his house I was saluted with the greatest respect, by the name of Malietoa, and addressed in the language used to chiefs of the highest rank. As soon as I was seated, Punipuniolu said, "I have resolved to renounce the religion of my forefathers, and wish you to make me a Christian." I informed him that nothing but a change of heart could make him a Christian, and that this was the work of God; but, at the same time, I should rejoice to receive his public declaration in favour of Christianity, to write his name in a book, and to offer up to Jehovah my sincere prayers on his behalf. The chief then requested that those who wished to follow his example would remain in the house while I prayed, and that the others would withdraw. On hearing this, about twenty retired, but they returned at the close of the prayer, when the chief thus addressed the assembly: "Let none of us speak contemptuously of religion. Some of you have preferred remaining in the devil's worship. Do not you revile my proceedings; neither will I yours." A short time after this, while walking about the settlement with the chief, he appeared much dispirited; and on inquiring the cause, he replied, "Oh, I am in great perplexity! I have taken a most important step; I have become a worshipper of Jehovah, but I am quite ignorant of the kind of worship I must offer, and of the actions which are pleasing or displeasing to him, and I have no one to teach me." I then gave him all the information which circumstances would permit, and wrote to request one of the teachers to come and reside with him for a short time.

During the few days I remained on the island I took several long walks into the interior of

the country, of which the following brief specimens must suffice. After proceeding about three miles through an almost untrdden forest, where stately trees grew in wild luxuriance, we reached an open space, which proved to be the site of a small village. Here there was an extensive grass-plot, interspersed with numerous half-grown bread-fruit trees, and surrounded by the houses of the natives, with regular intervals between them. Our appearance startled the sequestered inhabitants, for I was probably the first European they had ever seen. The chief received me with much respect, and ordered mats to be spread upon the grass, and refreshments to be brought. I then told him my errand, and inquired whether he had embraced Christianity. He replied that he had heard of the *lotu*, and, in common with all his countrymen, desired instruction; but, having no teacher, he was very ignorant. Having informed him that one of the teachers would come shortly and reside for a time with Punipuniolu at Apia, he promised to attend his instructions. We returned by a circuitous route, and observed that although exceedingly rich, very little of the land was under cultivation beyond that in the immediate vicinity of the settlement. The chief requested me to stay and witness the *poula langi*, or "heavenly dance," which he was preparing for our entertainment; but as evening twilight had gathered around us, and as we did not suppose that it savoured much of heaven, I declined the invitation.

Having visited several settlements in this island, and received numberless applications to visit others, we prepared for our departure; and, as we had to pass Manono, I determined to call there once more. On reaching it, I was delighted to find that three of the teachers were spending a few days with their newly-arrived brother. They informed me that they had just opened two new chapels at Upolu, and that the prospects of Te-ava were most encouraging, as nearly all the inhabitants of Manono had placed themselves under his instruction. After making arrangements with them for visiting various parts of Upolu, especially Apia, the settlement of Punipuniolu, I took leave of them, and thus closed my second visit to the Samoa group.

CHAPTER XXVII.

Runaway Convicts, &c.—Tragical Occurrences—Retributive Justice—Two Vessels taken at Heathen Islands—Kindness of English Captains—Meet with the Widow of Puna—Her Narrative—Ship springs a Leak—Danger to which we were exposed—Vavau—Its Dreariness—Arrival at Tonga—Character and Labours of the Wesleyan Missionaries—Arrival at Rarotonga—Flourishing state of the Stations and Schools—The Ingenuity of the Children in procuring Slates and Pencils—Letter of one of the Children.

DURING my second visit to the Navigators' Islands, many facts were communicated to me, some of which I think it necessary to notice.

The first is, the number of runaway sailors, and other Europeans, who reside among the people, and do them incalculable mischief.

Many of these were convicts from New South Wales, who had stolen small vessels, and had thus made their escape. The Missionaries informed me, that, subsequent to their settlement, a gang of them came there in a fine schooner, which, after stripping off her sails, and every article of value, they scuttled and sunk a few hundred yards from the shore.

Some time before this, another gang came, in a stolen vessel, to the Society Islands; and although treated with the utmost kindness by the chief, Mahine, they contrived, after plundering his house of all his property, among which was a blunderbuss and a small cask of powder, to decamp at midnight in Mr. Barff's whale-boat. Shortly after they had left the shore, the boat was missed, and two others, with native crews, were immediately despatched in search of them. Unfortunately, one of these fell in with them; when the unsuspecting natives said, "Friends, we have come to fetch you back; you must not steal the Missionary's boat and the chief's property." In reply they received the contents of a blunderbuss, which blew the head of one of them to pieces. Two more were killed by the same weapon, and a fourth severely wounded. The only other person present was a little boy, who jumped into the sea, and hid himself behind the boat; when the wretches, supposing that they had completed the work of destruction, hoisted their sail and departed. The boy then climbed into the boat, and, assisted by the wounded man, rowed to the shore. On my return from one of my voyages, I found several of these men at Raiatea. They immediately came to me, and represented themselves as shipwrecked mariners. In reply to my inquiries, they said they were wrecked in 73 degrees north, and were only *three* weeks in reaching the Society Islands. I replied immediately, that their tale was a foolish fabrication; that I was convinced they were convicts; and that I should write by the first opportunity to inform the Governor of their arrival. They left Raiatea the day after, or perhaps some of our people would have been murdered, as those of Huahine were. Subsequently, these ungrateful wretches reached the Navigators' Islands, where they entered, with savage delight, into the wars of the natives; and having fire-arms and powder, they made fearful havoc among them. However, "vengeance suffered them not to live;" for the leader of this murderous gang very soon fell a victim to his temerity. On one occasion, seeing a number of the opposite party clustered together, he fired his blunderbuss, heavily loaded with bullets, and killed *nine* upon the spot, besides wounding others! The natives however, did not give him time to reload his murderous weapon, but rushed upon him and killed him with their clubs. The chief for whom he was fighting entertained so high an opinion of his bravery, that he cut off his head, and carefully sewed the fractured parts of the skull together with fine cinet. He had this in his possession when I was there; and it was said that he worshipped it as his *etu*. A second of these wretched men was drowned in endea-

vouring to make his escape; a third fell in battle shortly afterwards; but to the monster of iniquity, whom the natives put to death before my arrival, a longer time had been allowed. Of this individual I received the most terrific accounts. It was stated that he had killed upwards of *two hundred* persons with his own hands! Being an excellent marksman, no one could escape who came within the range of his musket. The natives fled as soon as they perceived him; and, to avoid detection, with fiendish ingenuity he smeared himself with charcoal and oil. He seldom left the fort of the party for whom he was fighting without killing a number of the enemy, whose heads were invariably cut off, and ranged before him during his meals. He often seated himself upon a kind of stage, smeared with blood, and surrounded with the heads of his victims. In this state his followers would convey him on their shoulders, with songs of savage triumph, to his own residence. The party for whom he fought was, however, conquered; and he saved his life by fleeing to the mountains, where he lived three months upon roots, or whatever else he could obtain. At length he came to Manono, and threw himself upon the mercy of the chiefs, who spared him, upon the condition that he should never again engage in their wars. But a few months after this, having received authentic information of his secret intrigues with the opposite party, the chiefs held a consultation, at which it was determined to put him to death. One of their number, a powerful young man, was charged with this commission; and, selecting a few faithful followers, he proceeded, at midnight, to the murderer's house, and, by a single blow, severed his head from his body. Mr. Stevens, surgeon of the unfortunate Oldham whaler, which was taken at Wallace Island, was sitting by his side at the time. From him I received much information. Providentially, this gentleman left the vessel the day before the crew was massacred. I conveyed him to Rarotonga and Tahiti, where, by his medical skill, he rendered essential service to the mission families.

When I was at Manono, I found the people at one part of the island exceedingly shy, and, on landing, the chief sent a message, requesting me to come to his residence. He then stated, that having ordered an Englishman to be killed, he feared that I should be angry and avenge his death. After giving me a full account of the character and practices of this monster, I told him that the King of England would not allow his subjects, who conducted themselves well, to be injured with impunity in any part of the world; but that as this individual had been such a murderer they had nothing to fear, for the government of my country would approve of their conduct.

While at the Navigators, I heard of two vessels having been taken at islands on which the people were still heathen. In the one case all the crew, and in the other the greater part of them, fell victims to the excited feelings of the natives. In both instances, however, the English were the aggressors. In the one, the chief's

son was threatened with death, and in the other, the drunken captain and crew were in the act of dragging the chief's wife on board their ship. A short time after this disastrous event, a man-of-war visited the island, when sixty of the inhabitants were killed. Surely if the natives are to be so severely punished for avenging their injuries, some method ought to be adopted to prevent our countrymen from inflicting them.

The native Missionaries informed me of an interesting visit they had received from Captain Swain, of the Elizabeth whaler, who not only treated them with much respect, but gave them a variety of useful articles. He also made valuable presents to the chiefs, and encouraged them to pay great attention to the instruction of the teachers. Hearing that I was expected soon, he left a letter for me, in which, after stating many things in commendation of the teachers and people, he informed me, that, in addition to his own inclination to encourage Missionary labours, he had orders from his owner, Mr. Sturges, who belongs, I believe, to the Society of Friends, to visit Missionary stations for his supplies, and to afford Missionaries every assistance in his power. Alexander Birnie, Esq., and Son, have done the same for many years. To such owners and captains we feel our obligations, and desire to record their kindness.*

While at the Navigators, I heard that the widow and family of Puna, formerly our native Missionary at Rurutu, were residing at Niua-tabutabu, or Keppel's Island. I therefore determined to go and convey them to their homes. On reaching the island, I found them in very destitute circumstances, and, after having given vent to her feelings, the widow supplied me with the following most affecting history of her sufferings. Her husband, herself, and family, with ten natives of Rurutu, and two Americans, put to sea in a little decked vessel of their own building, for the purpose of returning to Raia-tea; but having lost their way, they were driven about for nearly six weeks, when they descried a large low island, called by the inhabitants Manaiki. As the natives appeared friendly, one of the Americans and two of the Rurutuans went on shore, having promised to hoist a white flag if they were treated with kindness. No flag, however, was hoisted; and although they sailed about the island for nearly a fortnight, all they heard concerning their unfortunate companions was, that the king had dedicated them to the gods; but whether as sacrifices, or whether, from their being the first strangers who had ever visited his island, he had simply made them sacred, Puna could not ascertain. I think it not all improbable that their lives were spared, and that they may have been instrumental in imparting a knowledge of Christianity to the inhabitants. At length the boat was driven by

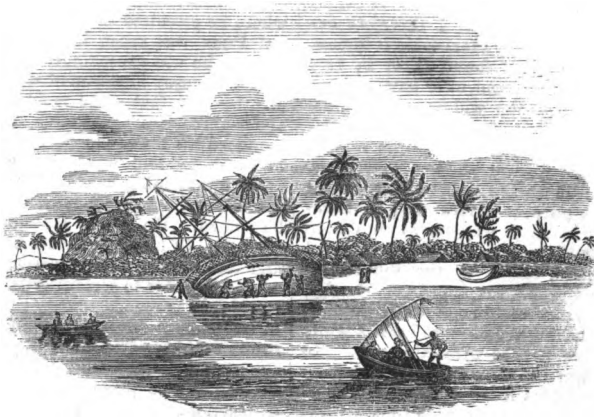
* I am truly happy to say, that of late years several captains have been in the habit of visiting the islands, whose arrival both the natives and ourselves hail with delight. Among these may be mentioned Captain Morgan, Captain Eminent, Captain Thomas Stavers of the Tuscan, Captain Lee, and several others.

a strong wind to another island of the same group, called Rakaana, which I should suppose from the widow's account to be about twenty-five miles from Manaiki, and to belong to its inhabitants, who visited and lived upon the produce of each island alternately. Here Puna's party landed, and saw houses and canoes, but no inhabitants. In the former there were many preserved bodies, with flowing black hair, which looked as if alive. The natives, the widow informed me, were strong and robust, and resembled the inhabitants of the Paumotas, who are a shade or two darker than those of the Society Islands. The canoes were very large, and built entirely of the cocoa-nut tree. Of this group I received information from the Aitutakians some time previously, as a canoe full of people had drifted, fifty or sixty years before, from thence to Aitutaki. The cluster is said to consist of five islands, four of which are named Manaiki, Rakaana, Mautorea, and Pakara. I suppose them to be about two days' sail N.E. of Aitutaki.

Again putting to sea, Puna and his party were driven in various directions for upwards of two months, when they reached Keppel's Island, lat. 15° 56', long. 174° 10', 1900 miles from Rurutu. Here the people wished to plunder them, but were prevented by Maatu, the king. They remained at this island four months, during which time they kept the Sabbath, and observed all their accustomed religious services. One person of influence joined them, and was desirous that they should reside at his district, where he promised to erect a place of worship; but Puna was taken ill, and, not expecting to recover, he was exceedingly anxious to be where he could enjoy intercourse with a Missionary; and, hearing that some resided at Tongatabu, about three hundred miles distant, he again launched his little schooner. They were driven, however, by foul wind to Niuafoou, an island about ninety miles west of that from which they started, and here poor Puna died the day after he landed. He was a laborious and valuable teacher. Of his piety I entertain no doubt. He and his colleague, however, never agreed, which gave rise to serious evils at Rurutu, and occasioned me more anxiety than I experienced in reference to any of our other stations. He committed his wife and family to the chief of the island, and spent his dying moments in exhorting him to place himself under Christian instruction. The day after his death the natives dragged the little vessel on shore, and set her on fire for the purpose of obtaining the iron with which she was fastened; and some runaway sailors broke open Puna's box, and stole his property, but they quarrelled in dividing it, when one of them received a blow which terminated his life. Puna's peaceful death and parting exhortations produced so powerful an impression upon the chief's mind, that he determined to embrace a religion which imparted such blessedness. But his people were so exasperated at his renunciation of idolatry, that they entered into a conspiracy, and put him to death.

Having taken the widow and family on board, we made as direct a course as we could for Rarotonga, when, after proceeding about three hundred miles, a serious disaster befell us. At midnight the mate awoke me with the startling announcement, "You must get up immediately, Sir; the ship has sprung a leak, is half full of water, and is sinking fast." I ran on deck instantly, and found, to my consternation, nearly four feet of water in the hold. I at once perceived that no time was to be lost, and that every individual must exert himself to the utmost; for the alternative was *pump* or *sink*. We all, therefore, set to work forthwith, some with buckets and others at the pump; and in about an hour I was relieved from my intense anxiety by finding that we had gained six inches. Thus encouraged we continued our arduous and united efforts until morning, by which time we had succeeded in pumping the ship dry. Still, however, the water came in so fast, that in a few minutes we were compelled to resume our labours. And now the first thing to which we directed our attention was, to put our pumps into the best possible repair; and, as the ship might sink in a moment, we also determined to get the boats in readiness. This being accomplished, we filled a few bags with biscuits, and some bamboos with water, and put them, with a number of cocoa-nuts, into a convenient place, to prevent confusion in the event of being compelled to leave the ship. As there were two

boats, we then divided the crew into two parties, and made every arrangement which prudence dictated in our distressing circumstances. I was truly thankful at being enabled to maintain a coolness and tranquillity during the whole of this exigency. The greater part of the night was spent in an unsuccessful search for the leak; and our perplexity was much increased by the wind becoming contrary and exceedingly violent. Against this we contended for several days, pumping the whole time without intermission. At length we reached Vavau, and, hoping to discover our leak, we worked our devious way for several hours amidst a multitude of small islands, in quest of an anchorage, but did not find one until sunset. Early the following morning we commenced a thorough search for the leak within and without; but although the natives dived under the keel, and swam all round the vessel, no fracture nor defect could be discovered; we therefore put to sea again,* and, having to contend against a contrary wind, we were five days, instead of twenty-four hours, in reaching Tonga. Very providentially, I found there Captain S. Henry; and, the day after our arrival, Captain Deanes, of the Elizabeth, English whaler, came to anchor. Aided by these two gentlemen, with their crews and the natives, we succeeded in heaving down the vessel, and, after a close scrutiny, discovered the cause of our danger in a large auger-hole in the keel, into which the bolt



had never been driven. This had been filled with mud and stones in the hurricane at Rarotonga, which had kept the vessel from leaking six months, during which time she had sailed several thousands of miles. A stone was very fortunately wedged in the hole, or it would have been impossible, in the estimation of the captains and carpenter, to have kept the vessel from sinking.

With my short visit to Vavau I was much delighted. It will be recollected that, on my former voyage to the Friendly Islands, I met

Finau at Lefuga, who not only refused to embrace Christianity himself, but threatened with death any of his people who did so. My satisfaction, then, may be imagined at finding this once despotic, but now docile chieftain, with all his people, receiving the instructions of Mr. Turner. At the time of my arrival they were erecting a large place of worship to accommodate a congregation, which, on the preceding

* We found the water run in much faster when we were lying at anchor than when at sea; indeed the leak began when we were in a perfect calm.

Sabbath, consisted of more than two thousand persons. All this had been effected in *two* years. At my former visit to the Hapai Islands I found a number of respectable Vavauans there in exile, who had forsaken all to enjoy the instructions of Mr. Thomas. There they acquired a fitness for future usefulness; and when, by the conversion of Finau, they were permitted to revisit their own island, they began at once to impart to their countrymen the inestimable knowledge they possessed. Thus was the wrath of man made to praise God.

With Mr. and Mrs. Turner I spent a most pleasant evening. Their prospects of usefulness were very encouraging, and their hearts appeared to be thoroughly in their work.

The Vavau group is composed of a great number of barren rocks, of compact crystal limestone, from thirty to more than a hundred feet in height. Many of these are inaccessible and uninhabitable to human beings. In some of them there are little sandy coves, where the natives, in numbers corresponding with the extent of the habitable spot, erect their dwellings.

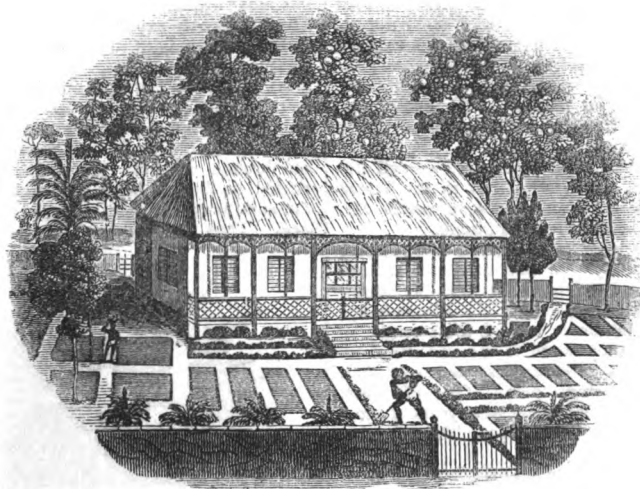
Vavau appeared a most dreary place. We saw nothing, as we worked our winding way, but high, precipitous, and weather-beaten rocks, which, although bold, were barren. These were the undisturbed possessions of innumerable sea-fowl and vampire bats, whose screams, mingling with the hollow roar of the sea, as it engulfed itself in the numerous excavations and caves which had been scooped out by the billows, were the only sounds which disturbed, while they appeared to enhance, the awful stillness of the place. On reaching the Missionary settlement, you are agreeably surprised to find

a beautiful and fertile plain, inhabited by human beings, not one of whom appeared until we were near the anchorage.

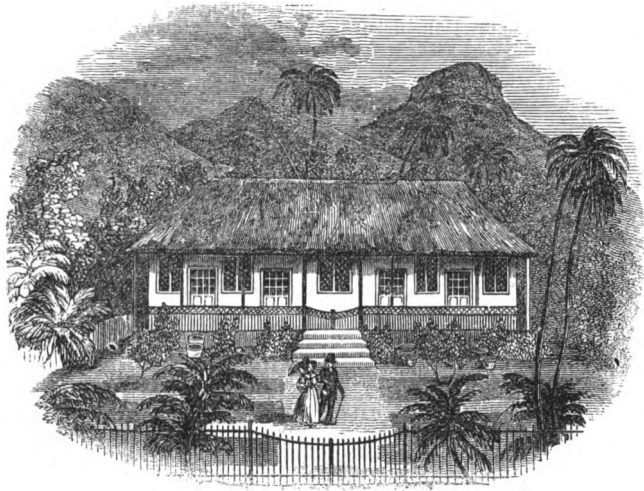
In my visit to Tongatabu, I was truly delighted to find that the Missionaries had received a printing-press, and that it was most actively engaged in preparing the word of life for the people. Its invaluable operations were commenced in April, 1831, and by November, 1832, *twenty-nine thousand one hundred* copies of small books, containing *five millions seven hundred and seventy-two thousand pages*, had been struck off. Such facts furnish delightful evidence of the untiring diligence of the Missionaries who supplied the matter, and of the perseverance of Mr. Wood, who had charge of the mighty engine. Indeed, if sterling piety and entire devotedness to the cause of God among the heathen can insure success, our Wesleyan brethren at the Friendly Islands will have a distinguished portion.

After spending a fortnight of most pleasing and profitable intercourse at this place, our vessel being ready for sea, we sailed for Raratonga, which we reached in safety, in January, 1833, having been absent fifteen weeks.

After this I remained several months at Raratonga, during which period we completed the revision of the translation which I brought to England, and of which, I am happy to add, the British and Foreign Bible Society has printed *Five thousand copies*. This precious treasure I shall have the unspeakable satisfaction of conveying back with me. During this period, also, the chapels were rebuilt, Mr. Buzacott's new mission premises erected, and the settlements put into excellent order. The accompanying plate may give the reader an idea of our dwell-



MR. BUZACOTT'S RESIDENCE, in imitation of which the KING's was built.



THE AUTHOR'S RESIDENCE at Raiatea, after the model of which Mr. PITMAN'S was built.

ings. The framework is of wood, and the spaces between the posts wattled and plastered with lime made from coral. By the exercise of a little ingenuity we contrived to render them both comfortable and respectable. Mixing red ochre with the coral whitewash, we obtained a salmon colour for our walls, and by pounding the charcoal of soft wood and mixing it with lime, we procured a French grey. The graceful foliage of the banana, young bread-fruit, and cocoa-nut trees, by which they are surrounded, invests our premises with an appearance of neatness and elegance. It was my determination, when I originally left England, to have as respectable a dwelling as I could erect; for the Missionary does not go to barbarise himself, but to civilise the heathen. He ought not, therefore, to sink down to their standard, but to elevate them to his.

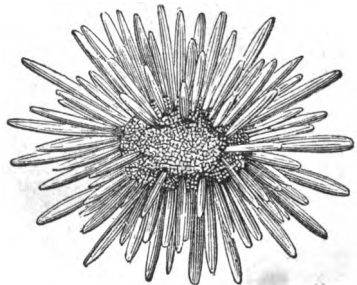
In addition to this, I prepared a small elementary book, and a catechism in the Samoa language, ten thousand copies of which Mr. Barff printed before I left the islands.

The schools were, at this time, in a pleasing state of prosperity. In that of Papehia, there were about *five* hundred children, in Mr. Buzacott's *seven* hundred, and in Mr. Pitman's upwards of *nine* hundred; and on the morning of our departure, they wrote to me on their slates several hundreds of letters, expressive of their regret at my leaving them. One of these, written by a little boy about nine years of age, I desired him to copy upon paper. The following is a translation:—

“ Servant of God, we are grieving very much for you; our hearts are sore with grieving, because you are going to that far distant country of yours, and we fear that we shall not see your face again. Leave us John to teach us while

you go, then we may expect to see you again; but if you take John too, we shall give up all hope. But why do you go? You are not an old man and worn out. Stay till you cannot work any longer for God, and then go home.”

The progress which these children had made in writing was not more gratifying than the ingenuity which they had displayed in providing themselves with a substitute for slates and pencils. We taught them to write at first by means of sand-boards, but, of course, they could not by this mode acquire any great facility in the art. They frequently expressed their regret at this, and as our supply of slates was very small, they determined, if possible, to find a substitute. Having formed the resolution, they were observed one morning, on leaving the school, running in groups up the mountains, and shortly after returning with flakes of stones, which they had broken off from the rocks. These they carried to the sea-beach and rubbed with sand and coral until they had produced a smooth surface. Thus far successful, they coloured the



Echinus.

stones with the purple juice of the mountain plantain, to give them the appearance of English slates. Some of the boys completed the resemblance, by cutting them square and framing them, so that, without close examination, you could scarcely detect the difference. The next desideratum was a pencil, and for this they went into the sea, and procured a number of the echinus, or sea-egg, which is armed with twenty or thirty spines.

These they burnt slightly to render them soft, that they might not scratch; and with these flakes of stone for a slate, and the spine of the sea-egg for a pencil, they wrote exceedingly well: and hundreds of them took down the principal portions of every discourse they heard.

CHAPTER XXVIII.

Discovery of the Samoa Group—French Navigators—Names of the Islands—Kotzebue—Manua—Orosenga—Ofu—Tutuila—Upolu—Manono—Aborima—Savaii—Importance of the Group—Eligibility for a British Settlement—Soil—Trees—Various uses of the Candle-nut Bread-fruit, and Cocoa-nut Trees—Botany of the Islands—M. Betero—Birds—Vampire Bat—Snakes and Lizards—Fish—Fishing—Turtle.

IN various parts of my Narrative I have given the reader to understand that many points of importance were reserved for the conclusion. To these I shall now call his attention; and that which appears to demand our first consideration is, the geography of the Navigators' Islands.

This extensive and populous group is situated in the South Pacific Ocean, and extends four degrees east and west. It was discovered on the 3rd of May, 1678, by the French circumnavigator Bougainville, who gave it the designation it now bears, most probably on account of the superior construction of the canoes of the natives, and their surprising dexterity in the water. The group is called by the inhabitants, Sa-moa, and consists of eight islands:—*Manua*, *Orosenga*, *Ofu*, *Tutuila*, *Upolu*, *Manono*, *Aborima*, and *Savaii*. In addition to these there are several small islands off the coast of Tutuila and Upolu.

In the year 1788 this group was visited by the unfortunate La Perouse, whose colleague, M. de Langle, and a number of his men, were barbarously murdered by the natives. This tragical act conveyed such an impression of their treachery and ferocity as deterred subsequent voyagers from venturing among them. And for many years they appear not to have been visited by a vessel from any part of the civilised world.

The names given by the French navigators are so confused and incorrect, that it is utterly impossible to know the islands which they intended to designate. Upolu they called *Oyolava*, and the large island of Savaii, *Pola*. Manua they call *Opoun*, Orosenga and Ofu, *Fanfou* and *Leone*. Now Leone is the name of a bay at Tutuila, which island they call *Manua*.

Indeed, there is not one island named cor-

rectly, and I am quite unable to divine where Bougainville and La Perouse obtained the names under which they describe them.

In this respect, as well as in every other, Captain Cook's superiority is strikingly displayed. The accuracy of his directions is such, that you may follow them with as much confidence as you travel the high roads of England; and the excellent sense of this prince of navigators is manifested in his retaining the native names of the places at which he touched. This is of singular advantage to persons visiting the numerous islands of the Pacific.

In our most popular nautical works, especially in Norie's Epitome, it will be seen that the names there given differ from those attached to the same islands in his charts of the Pacific, but neither of them are correct.

The Russian navigator, Kotzebue, says that he visited this group; but with all his skill in misrepresenting and vituperating the Missionaries, he has failed to correct one error or to supply a single deficiency of his French predecessors. But while he has not done this, he takes great credit to himself for introducing yams among this people, and thereby preventing them from being driven to the dire necessity of eating human flesh; whereas the Samoa islanders were never addicted to that horrid practice; and as for yams, they had them before Kotzebue was born.

As I may not have occasion to refer to this individual again, I shall embrace the present opportunity of saying, that his 'New Voyage round the World,' so far as it relates to Tahiti, is *one tissue of falsehoods*, containing accounts of persons who never existed, and lengthened histories of events which never occurred.

MANUA. Sailing to the eastward, after passing a small, uninhabited island, about seventy miles east of the whole group,* this island, 169° 1' W. long., 14° 9' S. lat., presents itself. It is circular, and so elevated as to be visible at the distance of forty or fifty miles. The shore is lofty and bold, and there appeared to be but little low land. I did not observe any dangers off the coast. The whole group, however, requires to be properly surveyed. The inhabitants of Manua are regarded as a conquered people, and are, in consequence, despised and oppressed by the other islanders. Indeed, in most of the groups of the Pacific, one island was subject to peculiar oppression, and supplied the others with human sacrifices and slaves: and in single islands, particular districts were thus subjected. This was the case with the district of Arorangi at Rarotonga, the chief and people of which dwelt in the mountains.

OROSENGA AND OFU next appear. These are two comparatively insignificant islands, nearly

* I was also informed of a very dangerous reef about four degrees eastward of the group. Off Keppel's and Boscawen's Islands there are several sunken rocks, at a distance of six miles from the shore, upon which the sea appeared to break at intervals of about a quarter of an hour, and we were close to them before they were observed. There is also a dangerous reef about 25 miles N.N.E. of these islands.

united at right angles. The inhabitants were not so numerous as at Manua; indeed, most of the people of Ofu have been destroyed by those of Orosenga. The coast appeared to be free from danger.

TUTUILA is about fifty miles west of Orosenga, in 170° 16' W. long., 14° 20' S. lat. This is a fine, romantic island, of from eighty to a hundred miles in circumference. It was here that the unfortunate M. de Langle lost his life; and, on this account, the bay, in which he was murdered, received the name of *Massacre Cove*. In sailing down the south coast we observed several fine bays, two of which attracted our particular observation. One was called *Pangopango*. Into this, vessels of a hundred tons burden might run, and anchor with safety. *Leone* is the name of the other, which is so spacious and deep that ships of any burden might anchor there with perfect safety, except during a strong south wind. It was in this bay that I was so kindly received. See page 109.

UPOLU, the next island of the group, is in circumference between 150 and 200 miles. The mountains on this island are very high, and, in clear weather, may be seen for fifty or sixty miles. These are richly clothed with verdure to their summits; and, in the north-east parts of the island, they present a variety, in their form and character, which, in some situations, renders their appearance romantic and sublime; in others soft, luxuriant, and beautiful. It has been stated that there were no harbours in this group; but, at this island alone, we found three, and there may be others. The one at Apia, in which we anchored, is spacious, commodious, and safe; and, as it faces the north, it admits, with the prevailing trade-wind, of easy ingress and egress. The bottom is sandy, and at twenty yards from the shore there are about five fathoms of water. A river falls into the bay, so that any quantity of excellent water may easily be obtained there.

MA-NO-NO lies next, and is about five miles in circumference. It is attached, by a shoal and reef, to the south-west extremity of Upolu; the reef passes round it, and rejoins Upolu on the opposite side. This island offers several good harbours for vessels of forty or fifty tons burden. There is shoal water to a considerable distance from the shore; but I am not aware that any rocks exist to render approach dangerous. On the north side of the island there is a good roadstead. Manono, although small, is of great importance; for, as its inhabitants have been victorious in every struggle, it has obtained a kind of political superiority over the whole group. It has many dependent settlements on the larger islands of Savaii and Upolu, and, when engaged in a contest, draws such assistance from these as to form a force which no single chief can withstand. Hence the inhabitants of Manono are called the *Malo*, or victorious people. Notwithstanding this, it is affirmed that they have never been the aggressors in a conflict. The island is badly supplied with water, but the natives have sunk wells, and have thus succeeded in obtaining it.

ABORIMA is about two miles in circumference, from two to three hundred feet in height, and is situated half-way between Manono and Savaii. It received its name, which signifies the hollow of the hand, from its remarkable shape. Most probably it is the crater of an extinct volcano. It is precipitous and inaccessible, except at one small opening; and the people of Manono, to whom it is subject, use it in time of war as a fortress for their families and property, and, in the event of defeat, as a retreat for themselves. For these purposes it is well adapted, as it is so completely protected on all sides by the inaccessible rocks, that it is only necessary to guard the narrow entrance. This is done most effectually, —first, by throwing tripping lines across it, so that men stationed on the jutting rocks that flank the passage could easily overturn every canoe that entered it; and secondly, by constructing a platform or bridge on the rocks that overhang this opening, from which they could hurl huge stones upon the invaders. Although, therefore, the people of Manono had been at times driven from their own island, this retreat was so effectually guarded, and so well provided with food, that they never had been, and scarcely could be subdued. Barren and sterile as are the sides of the rocks, a very different appearance is presented when you arrive opposite to the point where the crater has emptied itself. Here the whole of the interior opens at once to the view, and anything more beautiful or unique I never beheld. The island is a basin, most regularly scooped out, and ascending with a gentle slope from the centre to the circumference; and although, on approaching it, nothing meets the eye but sterile cliffs, when you catch a glimpse of the amphitheatre within, you discover, there an impressive contrast to the dreariness and desolation without. Not a barren spot is to be seen, but one verdant mass of tropical vegetation, the whole of which, from the peculiar form of the island, presents itself at a single view, and fills the beholder with delight. If anything could enhance the beauty of the scene, it is the group of native dwellings, which, half revealed among the trees of cocoa-nut, bread-fruit, and banana, form the settlement. But I must hasten to notice

SAVAII, the last and largest of the group, which is said to be 250 miles in circumference. The mountains of this superb island are very lofty, and visible at a distance of sixty or seventy miles. These gradually increase in height, from the sea to the centre of the island, and all of them are covered and crowned with noble forests. Savaii, in beauty, extent, and importance, yields to few of the many charming islands that bestud and adorn the bosom of the Pacific.

The straits between Upolu and Savaii are from ten to fifteen miles wide, and at their southern entrance are Manono and Aborima. They may be passed by vessels of the largest class with perfect safety, and are entered either between Savaii and Aborima, or between Manono and Aborima, both openings being sufficiently wide, and perfectly free from rocks and shoals.

The Navigators group is, with the exception of the Sandwich Islands, the largest and most populous in the Pacific at which missions have been commenced, and in a few years they will, no doubt, rise into considerable importance. As they lie in the vicinity of the Friendly Islands, the extensive Fiji group, the New Hebrides, New Caledonia, and numerous other solitary islands, intercourse between them could be easily maintained, and thus a civilizing and religious influence might be exerted upon the countless thousands of benighted heathen, who dwell between the Samoas and the coast of New Holland; and, whether we view this group as a mart for commercial enterprise, a field for scientific research, or a sphere for the exercise of Christian benevolence, we must regard it with feelings of the liveliest interest.

A few years ago it was much wished by the inhabitants of New South Wales that the British Government would form a settlement at one of the South Sea Islands, where ships might refresh and refit, without being exposed to danger. The fate of the unfortunate Oldham whaler, and the numerous tragical events which were constantly occurring at these islands, gave rise to this suggestion. Although the danger has ceased where Christianity has been introduced, yet, should such an establishment be determined upon, the Navigators group is a most eligible place for its formation. Its central situation, the excellence of the harbours, the abundant supply of water and provision, the amazing extent of rich and arable land, and the quantity and variety of the timber, are important prerequisites for an establishment of this description, and such as must insure its prosperity.

For their EXTENT OF SURFACE these islands deserve consideration. There are many valleys containing thousands of acres of rich soil, entirely untilled; indeed, the portion of country under cultivation is very inconsiderable; for, as the fruits grow so abundantly without labour, the Samoans, like the Tahitians, display but little ingenuity in agriculture. In this they are greatly surpassed by their neighbours, the Tongatubuanus, who subsist almost entirely upon produce raised by themselves; while the Tahitian and the light-hearted Samoan can work or play, rove abroad or stay at home, dance or sleep, with the assurance that the beautiful grove of bread-fruit trees, in which his cottage is embowered, will afford him an abundant supply; and, if these should prove insufficient, that the mountains abound with bananas, plantains, wild yams, and other esculents, more than enough to supply the deficiency. Notwithstanding this, however, the Samoans cultivate vast quantities of taro, because they prefer it to the yam.

The SOIL is so exceedingly rich, that coffee, sugar, cotton, and every other tropical production, may be raised in these islands to almost any extent; and, as they are well watered, and abound with springs, lakes and streams, machinery might, in many places, be worked with the greatest facility. This, of course, enhances the value of these superb islands incalculably.

The TREES at the Samoas, as at Tahiti, exhibit great beauty and variety. Some are remarkable for their size, and others for their flowers, or fragrance, or fruit. Most of them are evergreens. Indeed, there are but two or three deciduous trees on the islands. In general, the new and old leaves, the bud and the blossom, the young fruit and the ripe, appear together, and adorn these through the whole circle of the year. Some of the trees are exceedingly valuable as timber. This is the case with the *tamanu* (*calophyllum*). These grow to an amazing size. I have seen them five feet in diameter. The natives select this wood for their canoes, stools, pillows, bowls, and other articles, which are wrought, with immense labour, out of the solid mass. It has been used by us in ship-building; and, as it is durable, and holds a nail with great tenacity, it is very valuable for that purpose. Its value is further enhanced by the circumstance, that iron lasts much longer in the *tamanu* than in any other wood. We have also made furniture of it. It has a veiny and beautiful grain, and is susceptible of a high polish. In the hands of European cabinet-makers it would vie with some of our most admired woods. This might become an important article of commerce.

The *amai* or *miro* is another tree of note in the various islands of the Pacific. The leaves of the *miro* were always used in religious ceremonies, and ambassadors invariably carried a branch of it as an emblem of their authority. The wood is of a close texture, of a dark brown colour, very little variegated, but susceptible of a high polish. It is easily worked, and makes beautiful furniture.

The *tau* (*cordia*) is a low, wide-spreading tree, and is generally planted near the dwellings of the chiefs. Its wood closely resembles rosewood in colour and grain, but it is not so hard. It makes beautiful furniture. I have frequently thought that it would be exceedingly valuable for musical instruments, as the wooden drums made from it by the natives produce a far more sonorous and mellow sound than those constructed from any other tree. On this account the *tau* is highly prized by them.

To those already mentioned I might add several other trees, especially the *toi*, with the botanical name of which I am unacquainted. This tree grows to a considerable size and height. The wood, towards the heart of the tree, is of a blood red, and the lighter parts are beautifully waved, like satin-wood: it takes a high polish. The *toa*, also, (*casuarina*), abounds in all the islands, attains to a large size, and is covered with exceedingly graceful foliage. The wood is reddish brown, and very hard. We have used it for sheaves of blocks, for cogs to our sugar-mills, and for other similar articles; and I think it would be valuable for a variety of purposes for which hard wood is required in England. The ingenuity of the natives is displayed in working this wood, which they do with wonderful facility, considering their miserable tools, of shell, stone, and bone. Their clubs and spears, many of which are most exquisitely carved, are made of this wood.

The above and numerous other trees, which the islands produce in great abundance, might be added to the list of those most valued in Europe. From many of them gums and dyes are procured, which might become articles of importance in our own and other civilized countries. Several of the trees possess a high value to the islanders; and I have frequently admired, on the one hand, the beneficence of God, who has united so many useful qualities in a single plant; and, on the other, the ingenuity of the natives in discovering and applying these to the purposes of necessity and comfort. Of this remark I shall select an illustration. The candle-nut tree (*aleurites triloba*) abounds in the mountains; and, as its leaves are nearly white, they form a most agreeable contrast to the dark rich foliage of the other trees among which it is interspersed. It bears a nut, about the size of a walnut, which is used as a substitute for a candle. Having stripped off the shell, they perforate the kernel, and string a number of these on a rib of the cocoa-nut leaflet, and then light them. By burning large quantities of this nut in a curiously constructed oven, the natives obtain a very fine lampblack, with which they paint their canoes, idols, and drums, and print various devices upon their ornamental garments. They also use the colouring thus obtained in tattooing their skin. Besides this, the *tutui* furnishes a gum with which they varnish the cloth made from the bark of the bread-fruit tree, thus rendering it more impervious and durable. From its inner bark a juice is procured, which is a valuable substitute for paint-oil, and when mixed with lampblack, or with the dye from the *casuarina* and other trees, it becomes so permanent that it never washes off.*

But, among all the trees that adorn the islands of the Pacific, the bread-fruit deserves the pre-eminence for its beauty and value. It frequently grows fifty or sixty feet high, and has a trunk between two and three feet in diameter. The leaves are broad and sinuated, something similar in their form to those of the fig-tree. They are frequently eighteen inches in length, and of a dark green colour, with a glossy surface resembling that of the richest evergreens. The fruit is oval, about six inches in diameter, and of a light pea-green. It always grows at the extremity of the branches, and hangs either alone, or in clusters of two or three. There are sometimes several hundreds of these upon one tree, and their light colour, contrasted with the dark, glossy leaves among which they hang, together with the stately outline and spiring shape of the tree, render it an object which, for its beauty, is not surpassed in the whole vegetable world. The value of this wonderful tree, however, exceeds its beauty. It is everything to the natives, their house, their food, and their clothing. The trunk furnishes one of the best kinds of timber they possess. It is the colour of mahogany, exceedingly durable, and is used by the natives in building their canoes and houses, and in the

* Finding that the cocoa-nut oil, when mixed with paint, did not dry, we extracted an oil from the candle-nut, which answered the purpose much better.

manufacture of the few articles of furniture they formerly possessed. From the bark of the branches they fabricate their clothing; and, when the tree is punctured, there exudes from it a quantity of mucilaginous fluid, resembling thick cream, which hardens by exposure to the sun, and, when boiled, answers all the purposes of English pitch. The fruit is, to the South Sea islander, the staff of life. It bears two crops every season. Besides this, there are several varieties,* which ripen at different periods, so that the natives have a supply of this palatable and nutritious food during the greater part of the year. The leaves are excellent fodder for the cattle, and they are so excessively fond of it, that it is necessary to protect the young trees by high and strong fences.

At the Navigators' Islands we found a variety, with which the Hervey and Tahitian islanders are unacquainted. This had a number of seeds ranged around the core.† The tree which produces this fruit does not grow to so great a size as the others, and the leaves are not sinuated. I observed that the rustic native cottages generally stood amidst a grove of these beautiful little trees, the fruitful branches of which embowered them, and shielded their inmates from the piercing rays of the sun. The inhabitants of these fertile spots can lie upon their mats, and, without labour or care, behold their bread growing before their eyes. Many other particulars respecting this invaluable tree might be noticed, but I have already exceeded the limits I had assigned to myself for remarks upon the botany of the islands; and, as so many have written upon the subject, it is unnecessary for me to traverse the ground again.

The same observation is applicable to the *cocoa-nut tree*. Its appearance, its character, and its uses, have been so minutely described by others, especially by the Rev. W. Ellis,‡ that I shall only add a remark or two, to illustrate the wisdom and goodness of the kind Father of the human family, in making this provision for their wants. The bread-fruit tree requires depth of soil, and consequently cannot grow upon low coral islands. But those who dwell upon these spots are not left to perish; for where the bread-fruit tree will not exist, there the cocoa-nut tree flourishes; and the latter is as valuable to the inhabitants of the coral, as the former is to those of the mountainous islands. Of the trunk of the cocoa-nut tree the natives obtain timber for building their houses and canoes. With the leaves they thatch their

* There are very many varieties of the bread-fruit, for each of which the natives have distinct names; and there stood in our garden a tree which was regarded by them as a very great curiosity. Its two main branches differed considerably, the leaves on the one side of the tree being much more deeply sinuated than those of the other, and the fruit on the one branch being oval, while that on the other was nearly round. This was an accidental circumstance, for the natives do not understand grafting.

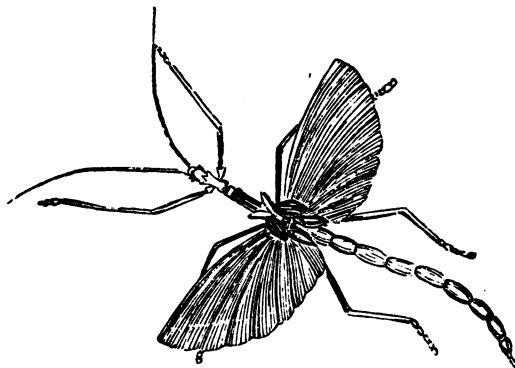
† When I informed the Raiatans of this circumstance, it excited considerable amazement, and the first thing Makea inquired for, on arriving at the Samoa, was the bread-fruit with seed in it, that he might see the wonder for himself.

‡ Ellis's Polynesian Researches.

dwellings and make baskets. Round that part of the stem of each leaf which is attached to the trunk of the tree, there is found a remarkably fine and strong fibrous matting, which is a singular provision for the security of the long leaves against the violence of the winds. The cloth thus woven in the loom of nature is altogether a most curious substance; the regularity with which the fibres cross each other, and the singular manner in which they are attached, give it the appearance of being a product of human ingenuity. It is obtained in pieces of about two feet in length, and ten or twelve inches wide, and is used by the natives for a variety of purposes, but principally for sails and clothing. It is of a wiry texture; and, when worn, would be exceedingly distressing, if the skin of the natives was tender. The principal value of this tree, however, consists in the supply it yields both of food and water. In many of the coral islands there are neither streams nor

springs; and, were it not for the cocoa-nut, the inhabitants must perish. On a sultry day, when the very ground burns with heat, a native, by climbing the cylindrical trunk of one of these trees, can pluck a dozen unripe nuts, each containing a pint or more of water, as cool and refreshing as from the limpid stream.* Is it possible to reflect upon the wonderful adaptation of the fruits of the earth to the climate where they grow, and the circumstances of man, without exclaiming, "How manifold are thy works, O God! in wisdom hast thou made them all!"

As I have already intimated, the cocoa-nut tree can be killed with great ease. In the year 1832 myriads of insects, of the mantis family, appeared at Rarotonga and the surrounding islands; and vast numbers of these invaluable trees were destroyed by them. The following is a representation of the insect.



I shall conclude these remarks by observing that perhaps few more extensive or more inviting fields are open to the botanist than the South Sea Islands. This will be apparent, when I inform my reader that, in 1832, the Tahitian and Society Islands were visited by M. Bertero, an Italian botanist, an accomplished and scientific man, who astonished not only the natives, but ourselves by the cures he effected with medicinal herbs. When a patient came to him for relief, M. Bertero, without going twenty yards from the spot, would often point out some herb, which, used according to his directions, produced in numberless instances the most beneficial effects. This gentleman was enthusiastic and indefatigable in the pursuit of his object; and, during the eight or ten months of his sojourn at the islands, he obtained *two thousand new specimens*. I regret exceedingly to state that the vessel in which he sailed for the west coast of South America perished at sea, and that this gentleman was unhappily lost, together with his valuable collection. This regret is heightened by the circumstance, that he had imbibed principles which could have afforded him no consolation when battling with the wave that was about to engulf him.

No. 9.

" 'Tis religion that can give
Sweetest pleasures while we live;
'Tis religion must supply
Solid comfort when we die."

At the Tahitian and Hervey Islands there are but few varieties of the FEATHERED TRIBES; and these are not remarkable either for the beauty of their plumage or for the sweetness of their notes. At the Navigators they are far more numerous; but even there the ornithologist may soon complete his catalogue. I was certainly surprised to find that owls abounded at this group, as not a single specimen is found at the islands to the east of it. There are also several species of the turtle-dove at the Samoas, and I obtained one, the plumage of which was exquisitely beautiful; bright blue-green and vermilion being the prevailing colours. These, together with paroquets, water-hens, wood-pigeons, wild-ducks, and a few others, compre-

* The cocoa-nut milk, as it is obtained in England, conveys no accurate idea of the delicious beverage used by the natives; for, as the nuts are old and dry, the fluid is rancid. In the tropics, the water is drunk before the kernel is formed, when it is perfectly clear, and combines a degree of acidity and sweetness, which renders it as refreshing as lemonade.

K

hend all the varieties of the feathered tribe found in the Samoa Islands. The vampire-bat abounds at this group; and it is a singular fact that they are also numerous at Mangaia, but unknown at every other island eastward of the Navigators. At Savage Island, they are regarded by the natives as a great delicacy. Some that I was conveying to Rarotonga as a curiosity died on board the ship, and the two Savage Island youths skinned, broiled, and ate them. The Samoans venerated them as *etus*; and, if Satan is worshipped for his ugliness, I do not wonder that this creature was selected to represent him.

Snakes also, which are unknown at the Tahitian and Hervey groups, abound here. I was informed that there were several species of them, some of which are beautifully variegated. Those procured for me were of a dark olive colour, about three feet long. There are also water-snakes, some of them beautifully marked with longitudinal stripes of yellow and black, and others with rings, alternately white and black. The natives esteem both the land and sea-snake good food. In the disorder occasioned by the leak in our ship, and her subsequent sinking at Tongatabu, I lost my snakes, and many other curiosities which I was conveying home.

Very large *lizards* are found on the mountains of Savaii and Upolu; and, from the description I received, I should conclude that they were guanas. None, however, of these reptiles are venomous.

Another peculiarity in the natural history of the group is, that a *wild dog* is found in the mountains. I regretted exceedingly that I could not obtain one. From the description I received, it appears to be a small animal, of a dark, dirty grey, or lead colour, with little or no hair, and large, erect ears.

The coast abounds with *fish* and *turtle*, and the Samoans are exceedingly expert in catching them. The methods they adopt are similar to those of the Tahitian and Society islanders, who, I think, have more contrivances, and those more ingenious, than the natives of other groups. The Hervey islanders, however, surpass them in taking the flying fish. The Samoans make fish-hooks of bone, pearl, turtle, and other shells. They also make fishing-nets of the bark of the hibiscus, the bread-fruit, the banian, and other trees. But the most ingenious method of fishing which I saw at the Samoa was the following:—a number of hollow floats, about eight inches in diameter, and of the same height, were attached to a strong cord, at a short distance from each other. To each of these a line was fastened, about ten inches long, at the end of which was a piece of fish-bone, made very sharp at both ends, and suspended by the middle; so that, when the fish seized the bait, the bone pierced it in contrary directions, and thus secured the prey. The floats answered two purposes; to attract the fish by their whiteness, and to show when it was caught.

The *rau roa* is another method by which vast quantities of fish are taken. This is formed of a number of cocoa-nut and other leaves, fastened firmly together, which are dragged from

moderately deep into shallow water, where the fish are encircled and captured. The natives generally select creeks and bays for using the *rau roa*. They also adopt the practice of intoxicating fish; and for this purpose throw in a quantity of bruised seeds of the *hutu*, or Baringtonia tree. The albicore, boneto, ray, sword-fish, and sharks, are among the larger sea-fish eaten by the natives: in addition to these they have an almost endless variety of rock-fish, which are remarkably sweet and good. Salmon abound in many of the islands, but these are caught in the salt-water. They exactly resemble the English variety in size and shape, but the flesh is white. Crabs, lobsters, and rock-oysters, with a vast variety of other shell-fish, are found amongst the coral reefs and rocks. In the rivers and lakes there are prawns, shrimps, and eels.

Turtle are far more numerous at the Samoa than at Tahiti or the Hervey group. There are also two varieties, the hawkbill and the green. Of the shell of the former, which in England is called *tortoise-shell*, the natives make finger-rings, fish-hooks, and neck and ear ornaments; but, having lately learned that it was a valuable article of barter, they estimate it more highly than they did. The turtle was considered by the Rarotongans and Tahitians as most sacred. A part of every one caught was offered to the gods, and the rest cooked with sacred fire, and partaken of by the king and principal chiefs only. I suppose no woman, in any of those islands, ever tasted that luxury prior to the introduction of Christianity.

In concluding this brief notice of the natural history of the Navigators Islands, I would remark that there is not, in the whole range of the Pacific, a finer group; and I am persuaded that, as soon as the progress of religion amongst the inhabitants shall afford additional facilities for properly exploring them, a vast amount of interesting information will be obtained, and more beauties and wonders will be disclosed.

CHAPTER XXIX.

Distinct Race of Polynesians—Islands inhabited by each Race—Malay Origin of the Inhabitants of Eastern Polynesia—Reasons for this Theory—Three Objections answered—Origin of the Inhabitants of Western Polynesia doubtful—Conjectures respecting them—Spiritual Condition of the two Races—Physical Character of the Eastern Polynesians—Superiority of the Chiefs, with reasons for it—Intellectual Capacities of the People—Opinions of themselves—Mental Peculiarities—Wit and Humour—Proverbs and Similes—Ingenuity—Good Sense—Eloquence—Desire of Knowledge—Influence of Religion upon the Intellect—Appropriate use of Scripture.

ORIGIN OF THE SOUTH SEA ISLANDERS.—I have already stated that the numerous isles of the Pacific are peopled by two races of men, who, although possessing many characteristics in common, exhibit numerous traces of distinct origin. This clearly appears in their physical conformation, colour, and language. The one race is allied to the negro, having a Herculean frame, black skin, and woolly, or rather crisped hair; while the hair of the other is bright, lank,

and glossy, the skin of a light copper-colour, and the countenance resembling that of the Malay. The latter inhabit Eastern Polynesia, which includes the *Sandwich*, the *Marquesan*, the *Paumotu*, the *Tahitian* and *Society*, the *Austral*, the *Hervey*, the *Navigators*, the *Friendly Islands*, *New Zealand*, and all the smaller islands in their respective vicinities; while the former race, which we may designate the Polynesian negro, is found from the Fijis to the coast of New Holland, which, for the sake of distinction, we shall call Western Polynesia. It will appear, then, that the natives on the eastern part of New Holland, and the intertropical islands within thirty degrees east of it, including *New Guinea*, *New Britain*, *New Ireland*, the *Archipelago of Lonsdale*, *Solomon's Isles*, *New Caledonia*, the *New Hebrides*, and the *Fijis*, differ essentially from the copper-coloured inhabitants of the other islands. There is, indeed, in most of the islands, a partial intermixture of these races; but the great mass of the people clearly exhibits the distinction I have made. Hitherto, Missionary labours have been entirely confined to the copper-coloured natives. We have now, however, proceeded so far west, as to reach the negro race, and our next effort will be to impart the same blessings to them. To this we are encouraged by the fact, and a fact more interesting can scarcely be found, that nearly the *whole nation* of Polynesian Asiatics is now converted to the Christian faith.

The point, then, for consideration is, the origin of these islanders. In tracing that of the copper-coloured Polynesians, I find no difficulty. Their physical conformation, their general character, and their Malay countenance, furnish, I think, indubitable evidence of their Asiatic origin. But to these proofs must be added, the near affinity between the *caste* of India and the *tabu* of the South Sea Isles; the similarity of the opinions which prevailed respecting women, and the treatment they received in Polynesia and Bengal, more especially the common practice of forbidding them to eat certain kinds of food, or to partake of any in the presence of the men;—their inhuman conduct to the sick;—the immolation of the wives at the funeral of their husbands; and a great number of games and usages. These, I think, are clear indications of the Asiatic origin of this people; but the correspondence between the language spoken by the Malays and the Polynesians is a still more decisive evidence. Many of the words are the same in all the dialects of the South Sea Islands; but the identity is very remarkable in the speech of the New Zealanders, Rarotongans, and others, who introduce the nasal sound, and the hard consonants. Of this I will furnish a very few examples.

EXAMPLES.

English.	Rarotonga.	Malay.
The eye	mata	mata
Food	manga	mangan
Dead	mate	mate
A bird	manu	manu
Fish	ika	ika
Water	vai	vai

The Polynesians employ the Malay numerals with scarcely any variation; but, as the Samoa islanders frequently insert the *s* and the *l* into their words, these are most like the Malay. This will be apparent from an example.

English. Tahitian. Rarotonga. Samoa. Malay.
 Ten ahuru ngauru safulu safulu
 Moon marama marama malama malama

These are the principal circumstances upon which I found the belief, that the copper-coloured Polynesians, and the various tribes inhabiting the Indian Archipelago, have the same origin.

To this theory there are three objections, which have been considered formidable,—the distance of the Malay coast from Tahiti; the prevalence of the easterly trade-winds within the tropics; and the unfitness of the native canoes for performing long voyages. But I think I can show that these difficulties have been much exaggerated.

Let us consider for a moment the first objection,—the distance from the Malay coast to Tahiti, the Sandwich, and other islands. That distance is about a hundred degrees, six or seven thousand miles; and it is thought to have been impossible for the natives to perform such a voyage with their vessels, and imperfect knowledge of navigation. If no islands intervened, I should at once admit the conclusiveness of this objection; or, if we were to assert that they came direct from the Malay coast to islands so far east, the assertion could not be maintained; but if we can show that such a voyage may be performed by very short stages, the difficulty will disappear. Suppose, then, that the progenitors of the present islanders had started from the Malay coast or Sumatra, what would have been their route? By sailing five degrees, or three hundred miles, they would reach Borneo; then, by crossing the Straits of Macassar, which are only about two hundred miles wide, they would arrive at the Celebes. These are eight degrees from New Guinea, but the large islands of Bessy and Ceram intervene. The distance from New Guinea to the New Hebrides is twelve hundred miles; but the islands between them are so numerous, that the voyage may be made by short and easy stages. Five hundred miles from the New Hebrides are the Fijis; and about three hundred miles further on, the Friendly Islands. Another stage of five hundred miles brings you to the Navigators; but, between these two points three other groups intervene. From the Navigators to the Hervey Islands, the distance is about seven hundred miles, and from thence to the Society group about four hundred more. Thus, I think, every difficulty vanishes; for the longest stage, in the voyage from Sumatra to Tahiti, would be from the Navigators to the Hervey group, seven hundred miles; and the Rarotongans themselves say that their progenitor, Karika, came from thence.*

The two opposite points have yet to be reached—the Sandwich Islands and New Zea-

* See pages 51, 52.

land. The former are about two thousand five hundred miles north of Tahiti; but the voyage, if made by way of the Marquesas, would not be difficult, because the distance would thus be diminished from six to eight hundred miles, and the voyagers taken so much to the eastward, that they would be wafted with great velocity before the prevailing trade-wind. With this supposition the native traditions agree; one of which states, that after the Island of Hawaii was produced by the bursting of an egg, which an immense bird laid upon the sea, a man and woman, with a hog, a dog, and a pair of fowls, arrived in a canoe from the Society Islands, and became the progenitors of the present inhabitants; and, in another it is stated, that a number of persons arrived in a canoe from Tahiti, and perceiving that the Sandwich Islands were inhabited only by gods or spirits, they took up their abode at Oahu. Certainly such traditions, divested of those parts which are fabulous, in the absence of all evidence to the contrary, ought to be admitted in confirmation of the theory I am advocating.

In reaching New Zealand from Tongatabu, or the Fiji Islands, comparatively little difficulty would be experienced. The distance is about twelve hundred miles; but if the wind happens to be from the north-east, which is a frequent occurrence, the voyage could be performed in a few days. My own boat was on one occasion driven from Tahiti to Atiu, and on another from Rarotonga to Tongatabu, a distance altogether of fifteen hundred miles; and on my last voyage, I conveyed home some natives of Aitutaki, who had been drifted in a single canoe to Proby's Island, which is a thousand miles west of their own.

Thus, I think, I have disposed of the first objection to my theory; and I now proceed to the consideration of the second,—the prevalence of the easterly trade-winds. This has been deemed by many a conclusive argument against the Asiatic origin of the South Sea Islanders; but I do not attach to it so much importance. I am fully aware of the general prevalence of these winds, and of the impossibility of the native canoes working against them; but, after some observation, I am satisfied that the direction of the wind is not so uniform as to prevent the Malays from reaching the various islands and groups in which their descendants are, I believe, now found. At least every two months there are westerly gales for a few days, and in February there are what the natives call *toerau maehaa*, or the westerly twins, when the wind blows from the west several days, then veers round the compass, and, in the course of twenty-four hours, comes from that point again. I have frequently seen it continue for eight and ten days; and, on one occasion, for more than a fortnight; so that the difficulty presented by the supposed uniform prevalence of the easterly winds is quite imaginary. In addition to this, as I have already shown, the longest stage, in an easterly direction, in performing a voyage from Sumatra to Tahiti, would be seven hundred miles; and I myself, in my first voyage

to the Navigators, sailed *sixteen hundred miles due east* in a few days.

The third objection, derived from the construction of the native canoes, will appear, upon a little consideration, as groundless as the others. In Marsden's History of Sumatra, a variety of facts are recorded, which prove, that long before they were visited by Europeans, there had been, in the Eastern Archipelago, some extensive and powerful maritime states. "In 1573, the king of Achian appeared, with a fleet that is described as covering the straits of Malacca. He ordered an attack upon three Portuguese frigates that were in the road protecting some provision vessels; which was executed with such a furious discharge of artillery that the Portuguese were presently destroyed with all their crews. In 1582, the king appeared again before Malacca, with a fleet of a hundred and fifty sail. In 1615, he again attacked the settlement, with a fleet of five hundred sail, and sixty thousand men."* Where then is the difficulty of allowing that a people thus advanced in the art of navigation should perform voyages all over the Pacific? A recent writer informs us, that "the north coast of New Holland has been known by the Malays for many years. A fleet, to the number of two hundred proas, annually leaves Macassar for the fishery there: it sails in January, during the *westerly monsoon*, and coasts from island to island until it reaches the north-east of Timor, when it steers S.E. and S.S.E., which courses carry them to the coast of New Holland. The body of the fleet then steers *eastward*, leaving here and there a division of fifteen or sixteen proas under the command of an inferior rajah, whose is the only proa that is provided with a compass. After having fished along the coast to the eastward, until the westerly monsoon breaks up, they return; and, by the last day of May, each detached fleet leaves the coast, without waiting to collect into one body. On their return, they steer N.W., which brings them to some part of Timor; from whence they easily retrace their steps to Macassar, where the Chinese traders meet them, and purchase their cargoes."† It should then be recollected that the progenitors of the South Sea Islanders would not migrate in the paltry canoes now used by many of their descendants, but in vessels similar to those in which they attacked and sunk the Portuguese frigates, and assailed the settlement at Malacca. Besides this, we have good evidence that formerly the Tahitians and Society islanders had canoes far superior to those now in use, in which they performed some extraordinary voyages; and a traditional account states, that one of their ancestors visited all the Friendly Islands, and even Rotuma, or Wallace's Island, which is two thousand miles west of Tahiti, and brought from thence the celebrated old seat Reua.‡

* Marsden's History of Sumatra, p. 451.

† Survey of the North and West Coasts of Australia, by Captain King, R.N.—Pages 135 to 138.—1818.

‡ See Tamatoa's speech, page 61.

Thus, I think every difficulty is removed, and that we need not have recourse to the theory, advocated by some writers, and countenanced, to a certain extent, by Mr. Ellis, that the Polynesian islanders came from South America.* I would far rather say, provided their physical conformation, the structure of their language, and other circumstances established the identity of the Polynesians, and the aborigines of America, that the latter reached that continent through the isles of the Pacific. This, however, is a topic upon which, although interesting, I cannot enter; but so convinced am I of the practicability of performing a voyage from Sumatra to Tahiti in one of the large native canoes, that, if an object of sufficient magnitude could be accomplished by it, I should feel no hesitation in undertaking the task.

I fear that my remarks upon the origin of the Polynesian negroes will not be equally satisfactory with those which relate to the other race. This, indeed, is a dark and mysterious chapter in the history of man; and all I shall do is to throw out a conjecture respecting them, and to express a hope that, when we obtain a knowledge of their language and traditions, a portion of the obscurity in which their origin is now enveloped will be cleared away. It is stated that the inhabitants of the mountainous parts of several of the Asiatic islands have black skin and crisped hair, and if so, it would be interesting to ascertain, in how many other points they differ from the Malays; whether they keep themselves distinct from that people; and whether some of their progenitors might not have reached the South Sea Islands, in the same manner as we suppose the Malays to have done. I think I have shown that no sufficient obstacle existed to prevent this, and the only difficulty is to account for the existence of this *distinct* nation between the Malayan Archipelago, and the islands to which the Malays have migrated. The hypothesis I would venture to suggest is, that the negro race inhabited the *whole* of the islands prior to the arrival of the Malay Polynesians;—that the latter being a fierce and treacherous people, succeeded in conquering and extirpating them from the smaller islands and groups, but were unable to effect this in the larger ones; and that consequently they were left in quiet possession of the islands which their posterity still inhabit. But, while the origin of this numerous nation is involved in much mystery, there are some points of greater importance in relation to them, concerning which there can be none. There the people are, many millions of them; and, dark as is their colour, they are enveloped in a moral gloom of deeper hue, constitute a branch of the guilty family of Adam, are involved in the common condemnation, and present a powerful claim upon the Christians of England for that Gospel, which has, under God, conveyed to the other race the blessings of civilization, and the light of immortality. To that people I shall, on my return, direct my principal attention; and I

* Ellis's Polynesian Researches, vol. i., p. 122; Tour, 443.

trust that British Christians, encouraged by the result of their efforts on behalf of the other race, will be still more anxious for the conversion of this, and never relax their efforts, or suspend their prayers, till all the islands that stud the vast Pacific shall be enlightened and blessed with the Gospel of salvation.

PHYSICAL CHARACTERISTICS.—The physical differences between some of the tribes of the copper-coloured Polynesians are considerable; but viewed collectively, they are, I think, amongst the finest specimens of the human family. The men are strong and tall, being frequently upwards of six feet high, with limbs firm and muscular, but not heavy and clumsy. Indeed, the form of many of them exhibits all that is perfect in proportion and exquisite in symmetry. This is especially the case with the chiefs, and more remarkably so with those of Tongatabu and the Friendly Islands, whose form and bearing are as stately as their movements are natural and free. The women are inferior to the men; but yet they often present the most elegant models of the human figure. Both the men and women are distinguished by vivacity, and their movements by extraordinary quickness and ease. They exhibit different shades of complexion, but their general colour is that of the Chinese; the Tahitians, however, used formerly to fatten and whiten themselves at pleasure.

Captain Cook attempted to account for the superior size of the chiefs, by supposing that they were a distinct race; but in this we think he was incorrect. It may perhaps be attributed in part to their progenitors, who were probably raised to the chieftainship on account of their physical superiority, or of some achievements which resulted from it;—partly to their mothers, who were generally selected by the chiefs for their form and stature;—and partly to their treatment during the years of childhood and youth. As soon as the son of a chief was born, two or three of the finest and most healthy women were selected to nurse it; and while performing this office, which they frequently did for three years, they were provided with abundance of the best food. A child of Tinomana, of Rarotonga, had four nurses, and he was a little monster. With this commencement, their subsequent training corresponded. I think these causes sufficient to account for the superiority of the chiefs, many of whom are certainly splendid specimens of human nature.

INTELLECTUAL CAPACITIES.—It is a remarkable fact, that almost every race thinks itself the wisest. While, in the pride of mental superiority, civilized nations look upon barbarous tribes as almost destitute of intellect, these cherish the same sentiments towards them; and even Britons have not been exempted from degrading representations. So far back as the time of Cicero, we find evidence of the low estimate in which *we* have been held. In one of his epistles to his friend Atticus, the Roman orator recommends him not to obtain his slaves from Britain, because "they are so stupid, and utterly incapable of being taught, that they are

unfit to form a part of the household of Atticus." At the present day, the Chinese do not form a much higher opinion of our capacities; and even with the South Sea Islanders, it is common to say, when they see a person exceedingly awkward, "How stupid you are; perhaps you are an Englishman."^{*}

It will depend, however, upon the standard by which we measure intellectual capacity, whether we pronounce the South Sea Islanders inferior to other races. If depth of thought and profundity of research be the only satisfactory evidences of superior minds, I shall yield the point at once. But if wit, ingenuity, quickness of perception, a tenacious memory, a thirst for knowledge when its value is perceived, a clear discernment and high appreciation of the useful; readiness in acquiring new and valuable arts; great precision and force in the expression of their thoughts, and occasional bursts of eloquence of a high order, be evidence of intellect, I hesitate not to affirm, that, in these, the South Sea Islander does not rank below the European: and that many of them would, if they possessed equal advantages, rise to the same eminence as the literary and scientific men of our own land. An illustration or two of their mental capacity may not be inappropriate.

The following incident will furnish an example of their *wit* and *humour*. A few years ago, a venerable and esteemed brother Missionary came to England, and, being rather bald, some kind friends provided him with a wig. Upon his return to the islands, the chiefs and others went on board to welcome him; and, after the usual salutations, one of them said to the Missionary, "You were bald when you left, and now you have a beautiful head of hair; what amazing people the English are: how did they make your hair grow again?" "You simple people," replied the Missionary, "how does everything grow? is it not by sowing seed?" They immediately shouted, "Oh, these English people! they sow seed upon a bald man's head to make the hair grow!" One shrewd fellow inquired whether he had brought any of the seed with him? The good Missionary carried on the joke for a short time, and then raised his wig. The revelation of his "original head" of course drew forth a roar of laughter, which was greatly increased, when one of the natives shouted to some of his countrymen who were near "Here, see Mr. —, he has come from England with his head thatched; he has come from England with his head thatched!"

Of the *pun* they are very fond, and use it frequently. I could give numerous examples of this: but the point of such witticisms is so much blunted by translation, that I think I should not do their authors justice by presenting them to the English reader.

Their *proverbs* and *similes*, generally drawn from familiar objects, are often very striking and

^{*} They give us full credit for our superiority in some other respects; but they laugh at the awkwardness of Englishmen in doing those things at which they are so expert, such as climbing, swimming, producing fire by rubbing two sticks together, &c.

appropriate. Several of these have been furnished in the speeches introduced elsewhere; but one or two others may be added. There is a fish, common in the tropics, called the *aumea*, which is remarkable for its large mouth and open gills. By the natives it is believed that the food seized by the former often passes out at the latter; and, in allusion to this, a chief, when delivering an important commission, would say to the bearer, "Do not imitate the *aumea*;" and, when exhorting each other to a cordial and profitable reception of religious truth, they would frequently remark, "Do not let our reception of the word of life resemble the eating of the *aumea*, but let it sink into the heart." For several hours before a storm, a hollow roar upon the reef is the unerring indication of its approach; and as soon as this is heard, the sea urchin, or echinus, prepares for the tempest, by crawling to a place of security, and fixing itself so firmly to the rock, that the bursting billows cannot detach it. The natives observing this, have a proverb, which, rendered literally, is, "The roaring of the sea, and the listening of the echini;" but in signification is similar to that of Solomon, "The prudent man foreseeth the evil, and hideth himself." A current expression, in reference to any boast, display, or bluster, is *E yupaupa tuma ore ia*, "That's a splendid thing without a foundation;" alluding to the parasitical plants which abound in the islands. These are merely specimens of hundreds equally appropriate of the same class.

The *ingenuity* of the natives is displayed in the fabrication of their cloth, the exquisite carving of their weapons and the construction of their canoes, houses, fishing apparatus, &c.

Of their *good sense*, I have given a specimen in page 13: and will only mention another instance of it. I was standing one day by Tamatoa, when the fishing canoes returned with a quantity of salmon. These were deposited in his presence; and one of the domestics, by his master's order, began to set apart a number for the various chiefs, according to the usual custom. While he was doing this, a petty chief took a large fish from the pile; on seeing which, the servant immediately seized it, and muttered something in a very growling tone of voice. Tamatoa noticed this, and asked the man why he did so. "That fellow," he replied, "refused to give me some bread-fruit the other day, and now he comes to take our fish!" The king then ordered him to select two of the finest salmon, and give them cheerfully to the chief. The man grumbled, and, very reluctantly, obeyed the order. Shortly afterwards, Tamatoa again called his servant, and said, "You foolish fellow, do you not perceive, that, by this act, the unkindness of that man will be reproved, and that he will be ashamed to refuse you anything the next time you go?" I immediately turned to the king, and whispered, "Why, you are as wise as Solomon; for he says, 'If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; for thou shalt heap coals of fire upon his head.'"

"True," he replied, "that's the way to conquer people."

In *eloquence* they excel. I have not only seen all the passions of the human mind called into exercise, but have myself been so wrought upon by their addresses, as to forget where I was, and in what I was engaged. Many specimens have already been given in their speeches; and the concluding paragraph of the following prayer, which was offered up on the Sabbath prior to our embarkation for England, may be added to them.

Having preached to a large congregation, and feeling rather exhausted, I called upon one of the members to engage in prayer, prior to the administration of the Lord's Supper; and being delighted alike with the piety and beauty of his expressions, I wrote them down, as soon as the service was concluded. He commenced by saying,—

"Oh God, the high and blessed Jehovah, we praise thee for all the goodness thou hast wrought towards us: and now that we are assembled round this table, do thou be with us. While we see the bread broken in our presence, may the eye of the heart be looking at the body of the Lord Jesus as broken upon the cross for us; and when we see the wine poured into the cup, may the ear of the heart be listening to the voice of the Lord Jesus, saying, 'This cup is the new covenant in my blood which was shed for the remission of sins.' Let not what the apostle says be applicable to us; never may we eat and drink condemnation to ourselves. Forbid that we should take nails, and fasten the Lord Jesus again to the cross; once he has been put to pain for us; may that suffice; may we never take the spear of sin, and pierce again his side, thus crucifying him afresh, and putting him to an open shame. In partaking of this sacred feast, may our hearts be warmed, may our love to the Saviour be made greater, and may our faith be made stronger."

He then prayed affectionately for his beloved Missionary and his family, and for the church, of which he had been a member twelve years; and closed with the following beautiful petitions for us, who were to embark for England on the following morning:—

"Oh God, tell the winds about them, that they may not blow fiercely upon them; command the ocean concerning them, that it may not swallow them up; conduct them in safety to their far distant country, and give them a happy meeting with their relatives, and then conduct them back again to us; but should we never meet again around the table of the Lord below, may we all meet around the throne of glory above."

That the natives are *anxious to obtain, and quick in receiving instruction*, have been abundantly shown in the preceding narrative. I think it right, however, to remark, that while there is ample evidence of their having possessed good powers of mind, previous to the introduction of Christianity, with that period a new era commenced, not only in their moral history, but also in their intellectual. The process of instruction under which they have been brought,

the new wants and desires created by the supply of knowledge, the excitement produced by a series of discoveries, many of which were so wonderful and sublime that they could not fail both to quicken and enlarge their faculties, and, above all, the elevating power of vital religion, have made them mentally, as well as spiritually, "new creatures in Christ Jesus." This has often appeared, in our evening conversations with the natives; for the Missionary keeps open house, which, at the close of the day, is often a full house, so many come to ask questions and acquire knowledge; but still more strikingly in their addresses and sermons. Perhaps no ministers, even the most gifted, could select their illustrations or make their quotations with greater judgment and force. In the latter point, I have often been struck with their holy ingenuity; and perhaps I may be pardoned for giving the following instance of this excellence. A few weeks after I had taken leave of Raitea for England, I had occasion to return to that island; and a short time subsequent to my arrival, I found that a meeting had been convened which I was requested to attend. I knew not its object, until the king's speaker arose, and told me, that they had met to request me to abandon my intention of visiting England. After many interesting addresses, a chief arose, and with great gravity said, "Mr. Williams, I have been reading to day what Paul wrote to the Philippians, 'I am in a strait between two, having a desire to depart and be with Christ, which is far better; nevertheless, to abide in the flesh is more needful for you.' Now we all know that you must wish to see your friends, and visit your native country, after so long an absence; this is very reasonable; but don't you think, if Paul was willing to stay even out of heaven to do good to Christians on earth, that you ought to forego the pleasure of visiting England to do good to us?" This was a touching appeal, and feeling it deeply, I replied by expressing my pleasure at receiving this proof of their affection, and promised, on revisiting Tahiti, to consult Mrs. W., and if we could not remain ourselves, to persuade one of our brother Missionaries to reside with them until our return. I had no sooner made this declaration than another arose, and, after thanking me for promising to endeavour to find a substitute, exclaimed, "But although we have ten thousand instructors in Christ, we have not many fathers, for, in Christ Jesus, *you* have begotten us through the Gospel."

Since the former sheets went to press, I have had an opportunity of conversing with an esteemed brother Missionary, the Rev. W. Medhurst, who has laboured many years in Java, and he informs me that in the island of Ceram, there is a race of men which, from his description, I find resembles the negro Polynesians; that they build canoes by lashing them together as the South Sea Islanders do; and that they exist as a distinct nation from the Malays, by whom they are caught and sold as slaves. These facts appear to countenance the hypothesis I have ventured to suggest. See page 131.

CHAPTER XXX.

The two Languages of the South Sea Islanders—The eight Dialects of the Eastern Polynesians—Comparison of each Dialect with the Tahitian—Tabular view of the Differences between them—Their Precision and Perfection—Nice distinctions in the Pronouns—Causative Verb—Pronunciation—Introduction of New Words—Government—Power of the Chiefs—Punishment of Theft—Wars—Their Frequency—Weapons—Cannibalism not practised by the Samoans—Amusements.

LANGUAGE.—THE language is the next point which claims our attention. That of the Polynesian negroes differs from the dialects of Eastern Polynesia in one remarkable feature: which is, that in the former, many of the words and syllables terminate with a consonant, whereas in the latter, both the one and the other invariably end with a vowel. Of the first I know but little; but with the other I am perfectly familiar, and to it therefore I shall confine my observations.

In this language there are eight dialects; and, for the sake of clearness, I shall select the Tahitian as the standard, and compare the others with it. I do this, however, not because I think it is the original; for the Hervey Island dialect appears to possess superior claims to that title, as it is so much more extensively spoken, and bears a closer affinity to the other dialects, than the Tahitian; but because the latter was first reduced to system. The islanders who speak the different dialects of this language are, the *Tahitian* and *Society*, the *Sandwich*, the *Marquesan*, the *Austral*, the *Hervey*, the *Samoa*, the *Tongatabuans*, and the *New Zealanders*.

The *Sandwich* Island dialect differs from the Tahitian in the frequent introduction of the *k* and *l*, and the rejection of *f*, as in the following words:—

	<i>good.</i>	<i>love.</i>	<i>house.</i>
TAHITIAN.	maitai	aroa	fare
HAWAIIAN.	maikai	aloa	fale

The *Marquesan* differs from the Tahitian in admitting the *k*, and rejecting the *r*, without supplying its place; as—

TAHITIAN.	maitai	aroa	fare
MARQUESAN.	motaki	aofa	fae

The *Austral* islanders, including Rurutu, Rai-vavae, Tupuai, and Rimatara Islands, situated about four hundred miles south of Tahiti, have a distinction of their own, but have been taught to use the Tahitian Scriptures, which they read fluently, and understand as well as if written in their own tongue. The peculiarity of this dialect appears in the rejection of the *f* and *h*, without supplying any substitutes; and, trifling as this may appear, the difference of sound it occasions is amazing.

	<i>again.</i>
TAHITIAN.	maitai aroa fare faahou
AUSTRAL.	maitai aroa are aaou

The *Hervey* Island dialect is spoken, not only throughout that group, but at the Maniki group, to which Puna, the native Missionary, was drifted; and by the Paumotus, even as far up as Gambier's Islands. This differs very little from the

dialect of New Zealand. The Hervey or Rarotonga dialect is distinguished from the Tahitian by two peculiarities; in the first place, by the rejection of the *f* and *h*; and, secondly, by the introduction of the *k* and *nga*. There are also two other peculiarities in the Tahitian—a remarkable break or separating catch, when two vowels come together, and a hard sound. These are supplied in the Rarotonga by the *k* and *nga*; as, for example, *va'a*, canoe, becomes in that dialect, *vaka*; and *aro*, lost, becomes *ngaro*.

	<i>food.</i>
TAHITIAN.	maitai aroha fare maa
RAROTONGAN.	meitaki aroa are manga.

The *Samoa* dialect differs from the Tahitian in exchanging the *r* for the *l*, and the *k* for the *s*.

It also adopts the nasal sound, and rejects the *k*. The frequent use of the *f*, *s*, and *l*, renders the Samoa dialect peculiarly soft and mellifluous; much more so, indeed, than any other of the dialects. This is the only dialect in which the sibilant is used.

The *Tongatabu* differs from the Tahitian in rejecting the *r*, and introducing the *l* and *k*; and from all the other dialects by the use of the *j*. In the latter point it becomes somewhat assimilated to the Fiji language. The Tonga dialect is spoken at the Hapai and Vavau groups, and at many of the adjacent islands.

The *New Zealand* is the eighth dialect of this language. In its leading peculiarities it agrees with the Rarotonga; indeed, the only difference is, that the New Zealanders retain the *h*, which the Rarotongans reject. A few words perhaps in each of the dialects will enable the reader to trace their affinity. (*See List in following page.*)

The pronouns in seven of the dialects are the same; but in that of Tongatabu they differ materially from the others, and bear a greater affinity to the Fiji.

That a language spoken by *savages* should be supposed to be defective in many respects, could not create surprise; but the fact is contrary to all we might have anticipated, that the Polynesian dialects are remarkably rich, admit of a great variety of phraseology, abound in turns of peculiar nicety, and are spoken with strict conformity to the most precise grammatical principles. Of this I shall furnish a few examples. In the first place, the Polynesians employ three numbers, the singular, the dual, and the plural, with which the inflexions of their verbs agree.

	<i>singular.</i>	<i>dual.</i>	<i>plural.</i>
To speak	parau	pararau	paraparau
To do	rave	rarave	raverave

Their pronouns are beautifully complete, having several remarkable and valuable distinctions unknown to us. An instance is found in what we may term the inclusive and exclusive pronouns: for example, in English, we say, "It is time for *us* to go;" and the expression may or may not include the person addressed. Now, in the Polynesian dialects there are two pronouns which mark this difference, *matou* and *tatou*. If the person spoken to is one of the party going, the *tatou* would be used; if not, the *ma-*

too. A short time since I was dining at Bath, when the lady of the house desired the servant to bring a plate, and, politely addressing me, said, "Put your bones upon the plate, Sir." Now, common as this expression is, it is certainly rather ambiguous. In the language of the Polynesians, however, there would be no such ambiguity, for they have two pronouns to express the difference, *tooe* and *taoe*; the former of which would be used, if my own bones were meant; and the latter, if those of the pheasant of which I had been partaking.

The distinction of sounds, also, is very delicate, and has occasionally placed the Missionary in rather awkward circumstances. On one occasion, an excellent brother was preaching for me, and, happening to aspirate a word which ought not to be aspirated, he addressed the people as beloved *savages*, instead of beloved *brethren*. Notwithstanding this, no person speaks incorrectly, and we never hear such violations of grammar and pronunciation as are common in England.

There are but fourteen or fifteen letters in any of the dialects of this language; and as we spell the word precisely as it is pronounced, no difficulty is experienced in teaching the children spelling. All we have to do is to instruct them in the sounds of the letters, and when these are acquired, they spell the longest words with ease. As the natives are never at a loss to express their thoughts or emotions, or to describe any of the qualities of matter with which they are acquainted, we have been obliged, in effecting our translations, to introduce but few new terms. These principally relate to the ordinances of the Christian religion, and to articles and ideas unknown prior to their intercourse with Europeans. Before admitting a new word, we have generally considered whether it could be Polynesianized; that is, whether vowels could be inserted between every two consonants without destroying its identity; and, secondly, whether any terms exist in the native tongue with which it was likely to be confounded. When we could adopt English words, we preferred doing so; but these cannot be accommodated to the South Sea dialects so easily as words from the Greek. Of this the term horse may afford an illustration. This, by the introduction of vowels, so entirely loses its identity, that horse would become *horet*; but as the omission of one *p* and the *s* from the Greek word *hippos* gives us *hipo*, we adopt that word, because it harmonizes with the language, can be easily pronounced by the natives, and retains a sufficient resemblance to the original to preserve its identity. *Arenio* for lamb, and *areto* for bread, are examples of the same kind. In designating baptism, to avoid all disputes, we have adopted the original, *baptizo*. These phrases are very soon understood by the people; for they are not only referred to in our discourses, and explained daily in our schools, but the natives themselves are constantly conveying such information from one to another.

GOVERNMENT.—The governments of the various islands present many points of resemblance, but almost every group has some peculiarities. At Tongatabu, the chiefs are elected and their power limited; while at the surrounding islands, they are hereditary and despotic. At the Samoos every settlement is a little independent state, governed by its own chief or chiefs, who did not appear to me to possess very extensive authority. Indeed, I was informed, that, if a chief was oppressive, it was not an unfrequent occurrence for the tribe to assemble, and condemn him to death. In this case, his son, or some other relative, was generally nominated

	English.	Talitian.	Hawaiian.	Marquesan.	Austral Island.	Hervey Island.	Samoa.	Tongatabu.	New Zealand.	Fijian.
God	Atua	Atua	Atua	Atua	Atua	Atua	Atua	Otua	Atua	Kalua
Man	ta a ta	kanaka	kanaka	ta a ta	ta a ta	ta nga ta	ta nga ta	ta nga ta	ta nga ta	tamata
Woman	va hi ne	va hi ne	ve ne	va hi ne	va hi ne	va fine	fa fine	fa fine	wa hi no	leva
Spirit	va ru ra	maikai	ku ani	varu	varu	ma ta ki	ata mai	lau ma lie	wa i no	alo
Good	mat ta i	maikai	mo ta ki	mo ta ki	ma ta i	le lei	le lei	le lei	pa	Yinaka
Bad	luo	luo	han fau	han fau	luo	kuo	le nga	ko i kovi	pa	Yinaka
Cloth	va a hu	ka pa	ka lu	ka lu	ka ka u	ka ka u	otu	ko tu	ka ka u	Sulu, talo
Canoe	va a	wa ka	va a	va a	va a	va a	va a	va a	va ka	va ka
Deceit	haavare	wa haee	va va	va va	va va	pepio	pepio	lohi	ha nga reka	vasa
Moon	marama	mahuia	meama	meama	meama	ma ma	ma ma	ma ma	ma ma	luta
Great	rahi, nuu	nui	ra i	ra i	ra i	ra i, maata	ra i, maata	ra i, maata	ra i, maata	le lei
Small	iti	nui	iti	iti	iti	ngiti	ngiti	ngiti	ngiti	le lei
Compassion	aroha	aloha	ko fa	arua	arua	tafa	tafa	tafa	aroha	soloma
Word, Speech	parau	peau	parau	parau	parau	tafa	tafa	tafa	koeroro	voa
To kill	Koiehi	Kukumi	ku ku mi	ku ku mi	ku ku mi	ma a hili	ma a hili	ma a hili	ma a hili	avia
Cold	to ebo e	ooci	to ebo e	to ebo e	to ebo e	ma a hili	ma a hili	ma a hili	ma a hili	
Morning	po i po i	ooci	po i po i	po i po i	po i po i	pe ngi po ngi	pe ngi po ngi	pe ngi po ngi	pe ngi po ngi	
King	Ari i	Ari i	ooci	ooci	ooci	eiki	eiki	eiki	ariki	turanga
to hear, believe	fa aro o	lohohe	ooci	ooci	ooci	fa alongo	fa alongo	fa alongo	wakarongo	bakarongota

There is also a causative verb, as *matau*, fear; *haa matau*, to make afraid; *mat au hia*, to be feared; *haa matau hia*, to cause to be feared.

as his successor. During war an aged chieftain was appointed both to preside in their councils and to act as generalissimo.

There appears to be no principal chief exercising kingly authority over the whole group, as at the Society and other islands, unless Tama-fainga, whose office was in many respects peculiar, might be so considered. Yet a power of this kind must have been vested somewhere; for a month or two prior to my arrival, an influential chief, who had endeavoured to excite a war, was put to death, after a regular trial. This trial lasted three days; and the execution took place on the day after it was terminated. I suppose the authority in such cases to have been vested in Malietoa and others; for immediately after this event, the whole tribe came to Sapapalii, each carrying a stick of firewood, a stone, and some leaves; and on arriving in front of Malietoa's dwelling, they prostrated themselves, and held out the token of their submission. The chief then ordered them to arise, and cast away these emblems of their degradation; and having done this, they entered his house, kissed his feet, and, after receiving assurances of pardon, presented cloth and mats as an atonement, and returned home. As wood, stones, and leaves are used in preparing the native ovens, they may have been designed to signify that the culprits were at the mercy of the chief, and that they had brought the materials with which they might be baked, if he commanded it; or the act may have been intended simply to intimate that they were his slaves, to cook his food, and perform his servile work. The custom prevails also, with a slight variation, both at Tongatabu and the Fiji Islands.

Thieving is punished so severely at the Samoas that it is seldom practised among themselves; but they have no scruples or fears in pilfering from ships and foreigners. A very important distinction, however, exists between the *malu* and *vaivai*, or the victorious and the vanquished. The former, or weak ones, generally "go to the wall," and their settlements are plundered almost at discretion by the stronger party.

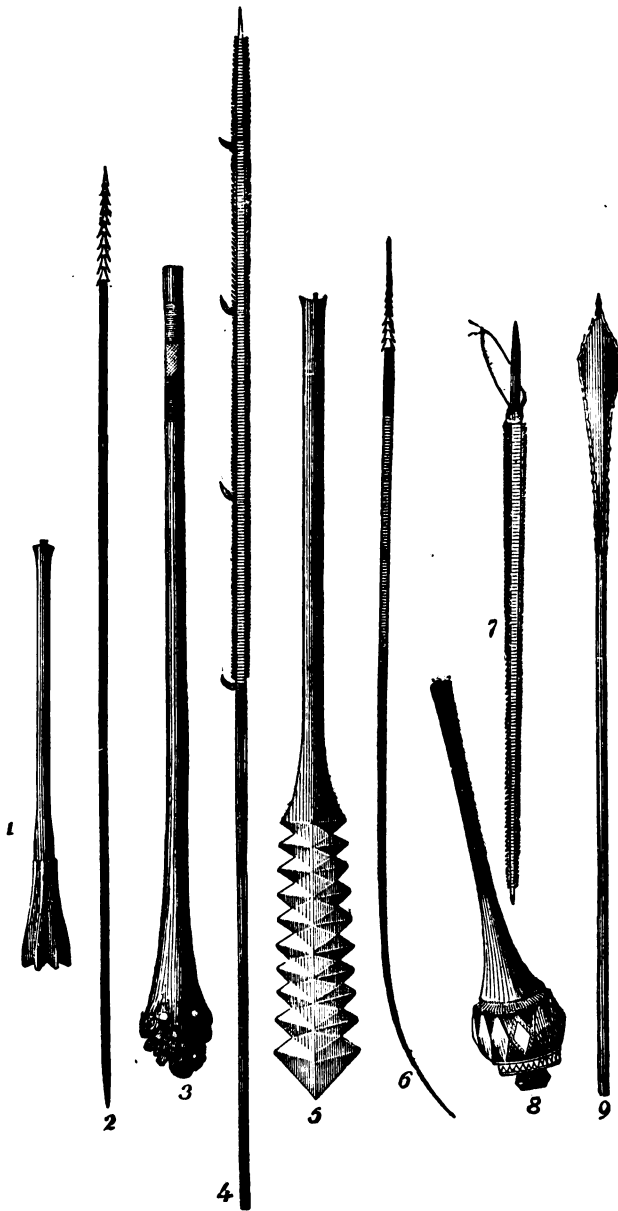
WARS.—The wars at the Navigators group were exceedingly frequent. Of this some idea may be formed by the following circumstance. The island of Aborima was the national fortress of the people of Manono. These, although ignorant of the art of writing, kept an account of the number of battles they had fought by depositing a stone, of a peculiar form, in a basket, which was very carefully fastened to the ridge pole of a sacred house for that purpose. This was let down, and the stones were counted when I was there, and the number was *one hundred and ninety-seven!* How much does such a people need that Gospel which alone can subdue the fierce passions of our nature, and cause wars to cease from the ends of the earth! In these conflicts the club, the jagged spear, and the sling were their usual weapons; but the bow does not appear to have been used in their battles. The accompanying plate will give an idea of the instruments of war used at these and

other islands. The Samoans are exceedingly expert in hurling the spear, as the following incident will evince. Matetau was one day on board a ship, when the captain wished him to aim at a ring, about four or five inches in diameter, which he had made on the foresail. The chief took his station on the quarter-deck, about eighty feet from the spot, poised his spear for a moment or two, and then darted it through the centre of the ring.

Although not addicted to cannibalism, which they speak of with great horror and detestation, the wars of the Samoans were exceedingly cruel. That which raged during my first visit, continued with unabated fury for several months; and when it terminated, many of the vanquished party were thrown indiscriminately into large fires. During this distressing period, the native Missionaries informed me that canoes were constantly arriving with the remains of those who had fallen in the contest; and that on these occasions the dismal howlings and lamentations of the relatives, their frantic behaviour, the frightful lacerations they inflicted upon themselves with shells and sharks' teeth, together with the horrid appearance of the victims, kept them in a state of intense excitement and distress. The extent of the desolation produced by their conflicts may be estimated by the circumstance, that I sailed along the beautiful coast of Ana, the seat of war, about eleven months after its termination, and did not observe a house or an inhabitant for at least ten miles.

Paraifara, whom I met at Manua, informed us that they scalp their victims, and present the scalp, with some ava, either to the king or to the relatives of those who have fallen in battle, by whom it is highly prized. A circumstance of this kind occurred in the war already referred to. A scalp was brought to a young woman whose father had been killed. This she burnt, and having beat it to powder, she strewed the ashes upon the fire with which she cooked her food, and devoured the meat with savage satisfaction. To so great an extent is the principle of revenge carried in all the islands of the Pacific! How truly benign the spirit of the Gospel appears when contrasted with such a system, and what a happy world ours would be if all mankind were under its blessed influence!

AMUSEMENTS.—Aware of the volatile disposition of the Samoa islanders, we were not surprised to find that a considerable portion of their time and attention was devoted to games and pastimes. These they appear to enjoy amazingly; and to this, perhaps, their comparative freedom from care may greatly contribute: for, while millions in other lands are racked with intense anxiety as to what they shall eat, what they shall drink, and wherewithal they shall be clothed, the light-hearted Samoan scarcely gives these things a thought; and, while civilized man is undermining the very foundations of the earth, and traversing the ocean for years together, in voluntary exile from country and home, exploring all regions and braving all climes to obtain food and raiment, the Samoan plucks, at pleasure, a few leaves from his trees



No. 1. A Samoa hand-club. 2. A Samoa spear. 3. A Tongatabu club. 4. A Kingsmill Island spear, 18 feet long, armed with shark's teeth. 5. A Samoa club. 6. Rarotonga spear. 7. A Kingsmill Island dagger, with shark's teeth. 8. A Tongatabu hand-club. 9. A Mangaia spear.

and makes a garment; gathers some bread-fruit from his luxuriant grove; spends an hour or two in catching the fish which swarm his shores; and thus, without care or exertion, obtains that for which others labour and groan. Thus, free from solicitude, he spends his days

in mirth. Wrestling, boxing, club-fighting, canoe-rowing, fowling, and dancing, are their favourite pastimes; but as minute descriptions of these have been furnished by Captain Cook, Mr. Ellis, and others, I shall dismiss them with one or two passing observations. The evening

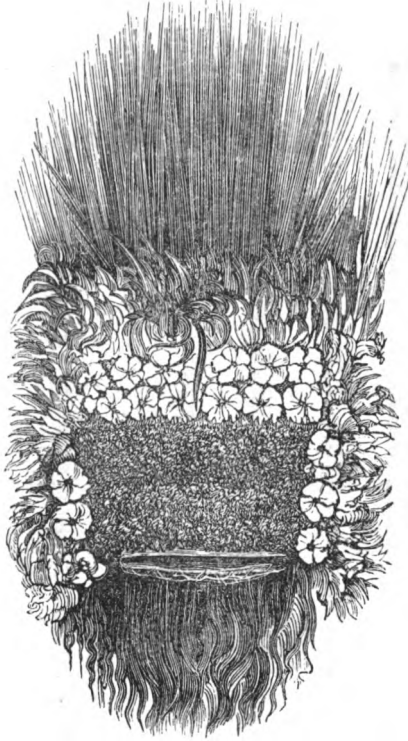
dance of the Samoans is their principal amusement, when songs are sung which were previously composed and set to music by the women. These are sometimes poetical. The following is an average specimen:—

“*Piotalua** has risen; *Tavua*† also has risen;
But the war-star has ceased to rise;
For *Suluetele*‡ with the king, has embraced the sacred
word,
And war has become a *sa*.”‡

These compositions, weaving chaplets of flow-

ers, and forming other decorations, with which to appear at the evening exhibitions, furnish the females with much employment.

The social habits of the Samoa islanders, their diseases, their surgery, their method of embalming, their manufactures, marriage ceremonies, and a variety of similar topics, I am obliged to pass over for the present. The Plates which are here introduced will give an idea of the articles they manufacture.



A cap from Aitutaki, worn formerly by the master of the ceremonies at the native dances; but now, by the chief judge of the island.

The comb is made of the stem of the cocoa-nut leaflet.

The fish-hooks are made from bone, mother-of-pearl, turtle-shell, &c.

The Samoa basket is made from the palm-leaf, or *pandanus odoratissimus*.

That from Tonga, of a more substantial material, called *kiekie*.

But although we must omit much that is interesting, there are a few points in which the Samoans differ so materially from their brethren, that an observation upon them seems necessary. One of these is the practice of purchasing their wives. One young woman was introduced to me, for whom her husband gave

* Names of stars. † King's daughter.
‡ An evil thing.

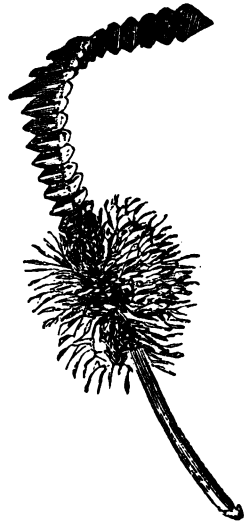
the amazing price of upwards of *two hundred pigs*, besides a quantity of *siapo* or native cloth.

The system adopted when a person has several wives, is to allow each to enjoy in rotation three days' supremacy; and this arrangement is so well understood by them, that there is comparatively little quarrelling among the numerous sharers of the husband's affections.

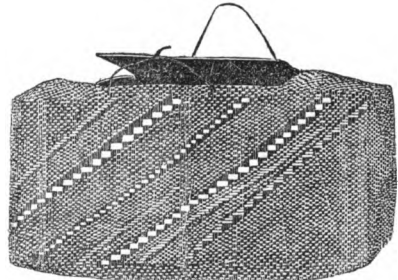
The modes they adopt to ornament their persons are peculiar. Few of the women were *tattooed*, but many of them were spotted. This is what they call *sengisengi*, and is effected by raising small blisters with a wick of native cloth, which burns, but does not blaze. When these are healed, they leave the spot a shade lighter than the original skin. Thus indelible devices are imprinted. They adopt this method at the

Samoa, and tatoeing at other islands, to perpetuate the memory of some important event, or beloved and departed relative. Tepeo, of Rarotonga, whose figure was given in the frontispiece of a former edition of this Narrative, had himself tatoeed as he is there represented, in consequence of the death of his ninth child.

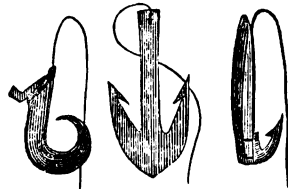
The inhabitants of almost every group, however, have their peculiar ideas as to what constitutes an addition to beauty. In the Solomon's Islands the natives pierce the sides of their noses, and introduce rings made of turtle shell. I saw a man from this group, who had upwards of twenty of these hanging from his nose. At the Austral group, they are famous for boring their ears, and introducing pieces of stick and other substances, size after size, until the hole becomes an inch or an inch and a half in diameter. In the Tahitian and Society Islands, from the moment of the child's birth, the mothers were constantly employed in performing two operations; the one was compressing the forehead and back part of the head, to give it a flat rather than an elongated shape; and the other was flattening the nose; both of which, in their estimation, added much to the beauty of the person. The natives have frequently said to me, "What a pity it is that English mothers pull the children's noses so much, and make them so frightfully long."



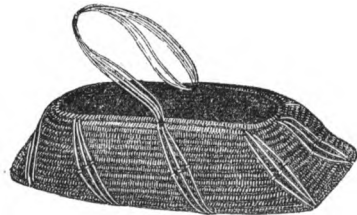
Mangaia club.



Samoa basket.



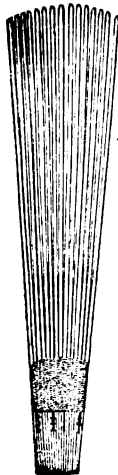
Fish-hooks.



Tonga basket.



Bamboo pillow.



Comb.

CHAPTER XXXI.

Religions of the Polynesians—Difference between the Superstitions of the Samoans and other Islanders—Objects of Worship—Deified Ancestors—Dedication of Children—The Christian and Heathen Mother—Idols—Etus—Tangaloa—Modes of Worship—Invocations—Mutilations—Human Sacrifices—Occasions for which they were required—Mode of procuring them—Affecting Incidents—Future State—Terms of Admission to their Paradise—Cruel Rite of the Fijians—Prevalence of Infanticide—Illustrations of this—Contrast between the former and present state of the Children—Scene at School Anniversary—Recovery of a Daughter—Alleged Reasons for Infanticide—Method of performing it—Necessity for, and Power of the Gospel.

RELIGION.—THE religious system of the Samoans differs essentially from that which obtained at the Tahitian, Society, and other islands with which we are acquainted. They have neither maraes, nor temples, nor altars, nor offerings; and consequently, none of the barbarous and sanguinary rites observed at the other groups. In consequence of this, the Samoans were considered an impious race, and their impiety became proverbial with the people of Rarotonga; * for, when upbraiding a person who neglected the worship of the gods, they would call him "a goddess Samoan." But, although heathenism was presented to us by the Samoans in a dress different from that in which we had been accustomed to see it, having no altars stained with human blood, no maraes, strewed with the skulls and bones of its numerous victims, no sacred groves devoted to rites of which brutality and sensuality were the most obvious features, this people had "lords many and gods many;"—their religious system was as obviously marked as any other with absurdity, superstition, and vice;—and its followers stand as much in need of the Gospel as the cannibal New Zealander, who feasts on the quivering limbs of his victim, or the infatuated Tahitian, whose gods were gorged with the blood of the sacrifices which were presented upon their altars. When, however, we consider the importance which the Tahitians and Rarotongans attached to their idols, maraes, and religious ceremonies, and the intimate manner in which these were interwoven with their political, civil, and social institutions, we cannot wonder that they should regard those as impious, whose worship was destitute of such appendages.

In order, however, to furnish a sketch of the religion of the Polynesians as correct and comprehensive as my limits will permit, I shall offer some observations upon four points:—their gods; the nature of their worship; their ideas of a future state; and the means they adopt to secure final happiness.

The *objects* worshipped by them were of three kinds—their deified ancestors, their idols, and their etus. Many of their ancestors were deified for conferring supposed benefits upon mankind. It was believed, for example, that the world was formerly in darkness; but that one of their pro-

genitors, by a most absurd process, created the sun, moon, and stars. For this he was worshipped, until the light of Christianity dawned upon them, and revealed the Maker of all things.

Another tradition stated that the heavens were originally so close to the earth that men could not walk, but were compelled to crawl. This was a serious evil; but, at length, an individual conceived the sublime idea of elevating the heavens to a more convenient height. For this purpose, he put forth his utmost energy; and, by the first effort, raised them to the top of a tender plant, called *teve*, about four feet high. There he deposited them until he was refreshed; when, by a second effort, he lifted them to the height of a tree called *kauariki*, which is as large as the sycamore. By the third attempt he carried them to the summits of the mountains; and, after a long interval of repose, and by a most prodigious effort, he elevated them to their present situation. This vast undertaking, however, was greatly facilitated by myriads of dragon flies, which, with their wings, severed the cords that confined the heavens to the earth. Now this individual was deified; and up to the moment that Christianity was embraced, the deluded inhabitants worshipped him as "*the Elevator of the heavens.*"

Besides this class, they had the god of the fisherman, of the husbandman, of the voyager *, of the thief, and of the warrior. All these are said to have been men who were deified on account of their eminence in such avocations. Many mothers dedicated their children to one of these deities, but principally to Hiro, the god of thieves, and to Oro, the god of war. If to the former, the mother, while pregnant, went to the marae with the requisite offerings, when the priest performed the ceremony of catching the spirit of the god, with the snare previously described, and infusing it into the child even prior to its birth, that it might become a clever and desperate thief. Most parents, however, were anxious that their children should become brave and renowned warriors. This appears to have been the very summit of a heathen mother's ambition, and, to secure it, numerous ceremonies were performed before the child was born; and after its birth it was taken to the marae, and formally dedicated to Oro. The spirit of the god was then caught, and imparted to the infant, and the ceremony was completed by numerous offerings and prayers. At New Zealand, stones were thrust down the throat of the babe, to give it a stony heart, and make it a dauntless and desperate warrior.

How striking the contrast between the feelings and wishes of the Christian and the heathen mother! The one devotes her babe to the God of love and mercy; the other dedicates hers to the god of murder, or of fraud; the one would give her infant a heart of stone; the other prays that it may receive a heart of flesh. Who hath made us to differ, and what thanks does he demand! Every hour should witness our devotedness, and every passing breeze should be loaded

* This is an additional proof that intercourse existed between them prior to their acquaintance with Europeans.

* See description of idols, p. 29.

with our praises to Him, whose gracious hand has fixed the bounds of our habitation, and spread open before us the volume of his truth. "The lines," indeed, "are fallen to us in pleasant places; we have a goodly heritage." And can we better express our gratitude, than by efforts to enrich others with the blessings which we ourselves so fully enjoy? If Christians would but estimate the extent of their obligations by the magnitude of their mercies, "the earth would soon be filled with the knowledge of the Lord."

Idols formed the second class of objects regarded with religious veneration. These were different in almost every island and district. I do not recollect to have seen two precisely similar representations of the same deity, except those placed on the fishing canoes. Some were large, and some were small; some were beautiful, while others were exceedingly hideous. The god-makers do not appear to have followed any pattern, but were left to display their folly according to their own fancy; and "professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image, made like to corruptible man, and to birds, and four-footed beasts, and creeping things."

The third object of worship was the *etu*, the nature of which I have already described. It consisted of some bird, fish, or reptile, in which the natives believed that a spirit resided. This form of idolatry prevailed much more at the Samoas than at any other islands. There, innumerable objects were regarded as *etus*, and many of them were exceedingly mean. It was by no means uncommon to see an intelligent chief muttering some prayer to a fly, an ant, or a lizard, which happened to alight or crawl in his presence. On one occasion a vessel from New South Wales touched at the Samoas, the captain of which had on board a cockatoo that talked. A chief was invited to the ship, and shortly after he entered the cabin the captain began a colloquy with the bird. At this he was struck with amazement, trembled exceedingly, and immediately sprang upon deck, leaped into the sea, and called aloud to the people to follow him, affirming the captain had his *devoio* on board, which he had both seen and heard. Every native dashed at once into the sea, and swam on shore with haste and consternation; and it was with much difficulty that they could be induced to revisit the ship, as they believed that the bird was the captain's *etu*, and that the spirit of the devil was in it. While walking, on one occasion, across a small uninhabited island, in the vicinity of Tongatabu, I happened to tread upon a nest of sea-snakes. At first I was startled at the circumstance, but being assured that they were perfectly harmless, I desired a native to kill the largest of them as a specimen. We then sailed to another island, where a number of heathen fishermen were preparing their nets. Taking my seat upon a stone under a *tau* tree, I desired my people to bring the reptile, and dry it on the rocks; but as soon as the fishermen saw it, they raised a most terrific yell, and,

seizing their clubs, rushed upon the Christian natives, shouting, "You have killed our god, you have killed our god!" I stepped in between them, and with some difficulty stayed their violence, on the condition that the reptile should be immediately carried back to the boat. This incident shows, not only that they worship these things, but that they regard them with the most superstitious veneration. Thus "they feed on ashes; a deceived heart hath turned them aside; they cannot deliver their souls, nor say, Is there not a lie in our right hand?" What an unspeakable privilege, to know the only true God in all his glorious perfections; and, when comparing him with the contemptible deities of the heathen, to be able, unpresumptuously to say, "And this God is our God, for ever and ever!"

In addition to these objects of adoration, the islanders generally, and the Samoans in particular, had a vague idea of a Supreme Being, whom they regarded as the creator of all things, and the author of their mercies. They call him Tangaloa; and I was informed that, at their great feasts, prior to the distribution of the food, an orator arose, and, after enumerating each article, exclaimed, "Thank * you, great Tangaloa, for this!" This idea of a Supreme Being appears among the few remaining traces of the great original truths which were too deeply fixed in the mind, and too widely spread amongst the tribes of man, to be wholly lost. What an apostolic employment and privilege has the individual who goes forth to such a people with the announcement, "Whom ye therefore ignorantly worship, Him declare I unto you!"

The *worship* presented to these deities consisted in prayers, incantations, and offerings of pigs, fish, vegetable food, native cloth, canoes, and other valuable property. To these must be added, human sacrifices, which, at some of the islands, were fearfully common. An idea may be formed of their addresses to the gods from the sentence with which they invariably concluded. Having presented the gift, the priest would say, "Now, if you are a god of mercy, come this way, and be propitious to this offering; but, if you are a god of anger, go outside the world, you shall neither have temples, offerings, nor worshippers here." The infliction of injuries upon themselves, was another mode in which they worshipped their gods. It was a frequent practice with the Sandwich islanders, in performing some of their rites, to knock out their front teeth; and the Friendly islanders, to cut off one or two of the bones of their little fingers. This, indeed, was so common, that scarce an adult could be found who had not in this way mutilated his hands. On one occasion the daughter of a chief, a fine young woman about eighteen years of age, was standing by my side, and as I saw by the state of the wound that she had recently performed the ceremony, I took her hand, and asked her why she had cut

* This is the only group of islands we visited where the natives have a word for "Thank you." Neither at the Sandwich, Tahitian, of Hervey group, have they any such expression.

off her finger? Her affecting reply was, that her mother was ill, and that, fearful lest her mother should die, she had done this to induce the gods to save her. "Well," I said, "how did you do it?" "Oh," she replied, "I took a sharp shell, and worked it about till the joint was separated, and then I allowed the blood to stream from it. This was my offering to persuade the gods to restore my mother." When, at a future period, another offering is required, they sever the second joint of the same finger; and when a third or a fourth is demanded, they amputate the same bones of the other little finger; and when they have no more joints which they can conveniently spare, they rub the stumps of their mutilated fingers with rough stones, until the blood again streams from the wound. Thus "are their sorrows multiplied who hasten after other gods."

But the most affecting and horrible of their religious observances was that of presenting human victims.

This system did not prevail at the Navigators; but at the Hervey group, and still more at the Tahitian and Society Islands, it was carried to an extent truly appalling. There was one ceremony called *Raumatawehi raa*, the feast of Restoration, at which no less than seven human victims were always required. This festival was celebrated after an invading army had driven the inhabitants to the mountains, and had desecrated the marae by cutting down the branches of the sacred trees, and cooking their food with them, and with the wooden altars and decorations of the sacred place. As soon as the retirement of the invaders allowed the refugees to leave their hiding-place, their first object was to celebrate this "Feast of Restoration," which was supposed to restore the marae to its previous sanctity, and to restate the god in his former glory.

A few years ago, I sent to England a very sacred relic called *Maro ura*, or the red sash. This was a piece of network, about seven inches wide and six feet long, upon which the red feathers of the parouet were neatly fastened. It was used at the inauguration of their greatest kings, just as the crown is with us, and the most honourable appellation which a chief could receive was, *Arü maro ura*, "King of the Red Sash." A new piece, about eighteen inches in length, was attached at the inauguration of every sovereign; to accomplish which several human victims were required. The first was for the *mau raa titi*, or the stretching it upon pegs in order to attach it to the new piece. Another was necessary for the *fatu raa*, or attaching the new portion; and a third for the *pisu raa*, or twitching the sacred relic off the pegs. This not only invested the sash itself with a high measure of solemn importance, but also rendered the chiefs who wore it most noble in public estimation. On the eve of war, also, human victims were invariably offered. Perhaps a correct idea of this dreadful system may be suggested by a brief relation of the circumstances under which the very last Tahitian victim was slain, and presented to the gods. Pomare was about to fight

a battle which would confirm him in, or deprive him of, his dominions. To propitiate the gods, therefore, by the most valuable offerings he could command, was with him an object of the highest concern. For this purpose, rolls of native cloth, pigs, fish, and immense quantities of other food, were presented at the marae; but still a *tabu*, or sacrifice, was demanded. Pomare, therefore, sent two of his messengers to the house of the victim, whom he had marked for the occasion. On reaching the place, they inquired of the wife where her husband was. She replied, that he was in such a place, planting bananas. "Well," they continued, "we are thirsty, give us some cocoa-nut water." She told them that she had no nuts in the house, but that they were at liberty to climb the trees, and take as many as they desired. They then requested her to lend them the *o*, which is a piece of iron-wood, about four feet long, and an inch and a half in diameter, with which the natives open the cocoa-nut. She cheerfully complied with their wishes, little imagining that she was giving them the instrument which, in a few moments, was to inflict a fatal blow upon the head of her husband. Upon receiving the *o*, the men left the house, and went in search of their victim; and the woman, having become rather suspicious, followed them shortly after, and reached the place just in time to see the blow inflicted, and her husband fall. She rushed forward to give vent to her agonized feelings, and take a last embrace; but she was immediately seized, and bound hand and foot, while the body of her murdered husband was placed in a long basket made of cocoa-nut leaves, and borne from her sight. It appears that they were always exceedingly careful to prevent the wife, or daughter, or any female relative from touching the corpse, for so polluting were females considered, that a victim would have been desecrated, by a woman's touch or breath, to such a degree as to have rendered it unfit for an offering to the gods. While the men were carrying their victim to the marae, he recovered from the stunning effect of the blow, and, bound as he was in the cocoa-nut leaf basket, he said to his murderers, "Friends, I know what you intend to do with me, you are about to kill me, and offer me as a *tabu* to your savage gods; and I also know that it is useless for me to beg for mercy, for you will not spare my life. You may kill my body; but you cannot hurt my soul; for I have begun to pray to Jesus, the knowledge of whom the Missionaries have brought to our island: you may kill my body, but you cannot hurt my soul." Instead of being moved to compassion by his affecting address, they laid him down upon the ground, placed a stone under his head, and, with another, beat it to pieces. In this state they carried him to their "savage gods." I forbear to make any comment upon these facts, and leave them to find their own way to the hearts of my readers, and show them how much the heathen need the Gospel. One of the assassins, whose business it was to procure human sacrifices, sailed with me in my last voyage, and not only confirmed the foregoing statement, but detailed many other transac-

tions equally tragical, in which he had been engaged. But painful as the incident is, it is a relief to know that this was the very last sacrifice ever offered to the gods or Tahiti; for soon after it occurred, Christianity was embraced, and the altars of the "savage gods" ceased to be stained with human blood. I may also add, that this individual was selected because, to use his own simple phrase, he had "begun to pray to Jesus;" and perhaps it is not too much to hope, that while his mangled body was being presented to the sanguinary gods, his spirit was entering into the presence of that Saviour, to whom, amidst much ignorance, he had begun to pray. "Whosoever calleth upon the name of the Lord, shall be saved."

The manner in which human victims were sought is strikingly illustrative of many passages of Scripture which portray the character of heathenism. As soon as the priest announced that such a sacrifice was required, the king despatched messengers to the chiefs of the various districts; and upon entering the dwelling they would inquire whether the chief had a *broken calabash* at hand, or a *rotten cocoa-nut*. These and similar terms were invariably used, and well understood, when such applications were made. It generally happened that the chief had some individual on his premises whom he intended to devote to this horrid purpose. When, therefore, such a request was made, he would notify, by a motion of the hand or head the individual to be taken. The only weapon with which these procurers of sacrifices were armed was a small round stone concealed in the hollow of their hand. With this they would strike their victim a stunning blow upon the back of the head, when others who were in readiness would rush in and complete the horrid work. The body was then carried, amid songs and shouts of savage triumph, to the marae, there to be offered to the gods. At other times, the king's gang of desperadoes would arm themselves with spears, surround the house of their victim, and enjoy the sport of spearing him through the apertures between the poles which encircled the house. In these circumstances, the object of their savage amusement, frenzied with pain and dread, would rush from one part of the house to the other; but wherever he ran he found the spear entering his body; and at length, perceiving no possibility of escape, he would cover himself in his cloth, throw himself upon the floor, and wait until a spear should pierce his heart. There were various other occasions, besides those I have named, on which victims were presented; and the same system prevailed with but little diversity in all the Hervey Islands. At Rarotonga, two human victims were invariably offered at the birth of the son of a principal chief.

Another circumstance which rendered this practice still more dreadful was, that as soon as one of the family had been selected, all the other male members of it were looked upon as devoted to the same horrid purpose. It would avail them nothing if they removed to another island; for the reason of their removal would soon be known there; and, whenever a sacrifice

was required, it would be sought amongst them. I had in my own service an individual who was the last of his family, of which every other male member had been offered in sacrifice, and he had been eight times hunted in the mountains with dogs; but, being a cunning fellow and an extraordinary runner, he had eluded his pursuers until the inhabitants of his island embraced the Gospel, and the "gods were famished out of the land."

These very people, who, a few years ago, were addicted to all these horrid practices, now sit by thousands in places of Christian worship, erected by themselves, clothed, and in their right mind, and listen with intense interest to the truths of the Gospel. A spectacle more truly sublime it is scarcely possible for the human mind to contemplate.

The ideas of a *future state* which the Polynesians had formed were very peculiar. They believed in its existence, but were ignorant of the value and immortality of the soul, and knew not that eternity would be the measure of its sorrows or its joys. The Tahitians believed that there were two places for departed spirits: one called *Roohutu noa*, or sweet-scented Roohutu, which in many points resembled the paradise of the Rarotongans; and the other was *Roohutu namu-namua*, or foul-scented Roohutu, their description of which is too disgusting to be inserted here. The Rarotongans represented their paradise as a very long house, encircled with beautiful shrubs and flowers, which never lost their bloom or fragrance, and whose inmates enjoyed unwithering beauty and perpetual youth. These passed their days, without weariness or alloy, in dancing, festivity, and merriment. This was their heaven, and the highest point to which their conceptions of blessedness had attained. Christian, turn your thoughts for a moment to the heaven of purity and bliss which the Bible unveils to your view, and learn the extent of your mercies. The hell of the Rarotongans consisted in their being compelled to crawl round this house, observing the pleasures of its inmates, while racked with intense but vain desires of admittance and enjoyment. It appeared to me, from the limited information I could obtain upon the subject, that the heaven of the Samoan islanders nearly resembled that of the Rarotongans.

The terms of entrance to this paradise, and the reasons of exclusion from it, were entirely ceremonial, and monstrously absurd. The natives appear not to have formed a conception of any moral prerequisites for a future state; and, indeed, this was consistent enough with the sensual bliss they desired, and for which no such preparation was requisite. In order to secure the admission of a departed spirit to future joys, the corpse was dressed in the best attire the relatives could provide, the head was wreathed with flowers, and other decorations were added. A pig was then baked whole, and placed upon the body of the deceased, surrounded by a pile of vegetable food. After this, supposing the departed person to have been a son, the father would thus address the

corpse:—"My son, when you were alive I treated you with kindness, and when you were taken ill I did my best to restore you to health; and now you are dead, there's your *momoe o*, or property of admission. Go, my son, and with that gain an entrance into the palace of Tiki,* and do not come to this world again to disturb and alarm us." The whole would then be buried; and, if they received no intimation to the contrary within a few days of the interment, the relatives believed that the pig and the other food had obtained for him the desired admittance. If, however, a cricket was heard on the premises, it was considered an ill omen; and they would immediately utter the most dismal howlings, and such expressions as the following:—"Oh, our brother! his spirit has not entered the paradise; he is suffering from hunger, he is shivering with cold!" Forthwith the grave would be opened, and the offering repeated. This was generally successful.

The Fiji islanders present more costly sacrifices. There the chiefs have from twenty to a hundred wives, according to their rank: and, at the interment of a principal chief, the body is laid in state upon a spacious lawn, in the presence of an immense concourse of spectators. The principal wife, after the utmost ingenuity of the natives has been exercised in adorning her person, then walks out and takes her seat near the body of her husband, when a rope is passed round her neck, which eight or ten powerful men pull with all their strength until she is strangled and dies. Her body is then laid by that of the chief. This done, a second wife comes and eats herself in the same place. The process is repeated, and she also dies. A third and a fourth become voluntary sacrifices in the same manner: and all of them are then interred in a common grave, one above, one below, and one on either side of the husband. The reasons assigned for this are, that the spirit of the chief may not be lonely in its passage to the invisible world, and that by such an offering its happiness may be at once secured. Thus gross and horrible is the darkness that covers the earth.

INFANTICIDE.—This practice did not prevail either at the Navigators or Hervey groups; but the extent to which it was carried at the Tahitian and Society Islands almost exceeds credibility. Of this, however, I may enable the reader to form some estimate by selecting a few out of numberless circumstances which have come within my own knowledge. Generally, I may state that, in the last mentioned group, I never conversed with a female that had borne children prior to the introduction of Christianity, who had not destroyed some of them, and frequently as many as from five to ten. During the visit of the Deputation, our respected friend, G. Bennett, Esq., was our guest for three or four months; and, on one occasion, while conversing on the subject, he expressed a wish to obtain accurate knowledge of the extent to which this cruel system had prevailed. Three women were sitting in the room at the time, making Euro-

pean garments, under Mrs. W.'s direction; and, after replying to Mr. Bennett's inquiries, I said, "I have no doubt but that each of these women have destroyed some of their children." Looking at them with an expression of surprise and incredulity, Mr. B. exclaimed, "Impossible! such motherly, respectable women* could never have been guilty of so great an atrocity." "Well," I added, "we'll ask them." Addressing the first, I said to her, "Friend, how many children have you destroyed?" She was startled at my question, and at first charged me with unkindness, in harrowing up her feelings by bringing the destruction of her babes to her remembrance; but, upon hearing the object of my inquiry, she replied, with a faltering voice, "I have destroyed *nine*." The second, with eyes suffused with tears, said, "I have destroyed *seven*;" and a third informed us that she had destroyed *five*. Thus three individuals, casually selected, had killed one-and-twenty children! but I am happy to add that these mothers were, at the time of this conversation, and continued to be, so long as I knew them, consistent members of the church under my care.

On another occasion, I was called to visit the wife of a chief in dying circumstances. She had professed Christianity for many years, had learned to read when nearly sixty, and was a very active teacher in our adult school. In the prospect of death, she sent a pressing request that I would visit her immediately; and, on entering her apartment, she exclaimed, "Oh, servant of God! come and tell me what I must do." Perceiving that she was suffering great mental distress, I inquired the cause of it; when she replied, "I am about to die, I am about to die." "Well," I rejoined, "if it be so, what creates this agony of mind?" "Oh, my sins, my sins!" she cried; "I am about to die." I then inquired what the particular sins were which so greatly distressed her; when she exclaimed, "Oh, my children, my murdered children! I am about to die, and I shall meet them all at the judgment-seat of Christ." Upon this I inquired how many children she had destroyed; and to my astonishment, she replied, "I have destroyed *sixteen*! and now I am about to die." As soon as my feelings would allow me, I began to reason with her, and urged the consideration that she had done this when a heathen, and during "the times of ignorance, which God winked at;" but this afforded her no consolation, and again she gave vent to her agonised feelings by exclaiming, "Oh, my children, my children!" I then directed her to "the faithful saying, which is worthy of all acceptation, that Christ Jesus came into the world to save sinners." This imparted a little comfort; and, after visiting her frequently, and directing her thoughts to that blood which cleanseth from all sin, I succeeded, by the blessing of God, in tranquillizing her troubled spirit; and she died

* It is a fact which I have often observed, and one worthy of special notice, that the influence of religion is manifested not only in the character but even in the countenance, by changing the wild and vacant stare of the savage into the mild expression of the Christian.

* The name of the god of this paradise.

about eight days after my first interview, animated with the hope, "that her sins, though many, would all be forgiven her." And what but the Gospel could have brought such consolation? I believe that, without the grand truth of pardon by the blood of Christ, I might have reasoned with her from that time to the present in vain. But I forbear all comment; for if such facts fail to demonstrate the value of missions, no observations of mine will do so.

Frequently have our feelings been most powerfully excited, at the examination of our school children; and scenes more affecting than some which have been witnessed on such occasions it is scarcely possible to conceive. One of these, which occurred at my own station at Raiatea, I will briefly describe. Upwards of six hundred children were present. A feast was prepared for them, and they walked through the settlement in procession, most of them dressed in European garments, with little hats and bonnets made by those very parents who would have destroyed them, had not Christianity come to their rescue. The children added much to the interest of the day, by preparing flags with such mottoes as the following: "What a blessing the Gospel is!" "The Christians of England sent us the Gospel." "Had it not been for the Gospel, we should have been destroyed as soon as we were born." On some, texts of Scripture were inscribed: "Behold the Lamb of God which taketh away the sins of the world;" "Suffer little children to come unto me;" and other similar passages. Insensible indeed must he have been, who could have witnessed such a scene without the liveliest feelings of delight. After proceeding through the settlement, they were conducted to the spacious chapel, and opened service by singing the Jubilee hymn in the native language. The venerable old king then took the chair. He had been worshipped as a god, and had led fierce warriors to the "battle and the fight," but he evidently felt that he had never occupied a station so delightful or honourable as that of presiding at the examination of the children of his people. These were placed in the centre of the chapel, and the parents occupied the outer seats. Each class was then called up and examined, and, after this, individuals from the different classes were selected, and questioned by the Missionary. While this was proceeding, the appearance of the parents was most affecting. The eyes of some were gleaming with delight, as the father said to the mother, or the mother to the father, "What a mercy it is that we spared our dear girl!" Others, with saddened countenances, and faltering voices, lamented in bitterness that they had not saved theirs; and the silent tear, as it stole down the cheeks of many, told the painful tale that *all* their children were destroyed. In the midst of our proceedings, a venerable chieftain, grey with age, arose, and with impassioned look and manner, exclaimed, "Let me speak; I must speak!" On obtaining permission, he thus proceeded, "Oh that I had known that the Gospel was coming! oh that I had known that these blessings were in

store for us, then I should have saved my children, and they would have been among this happy group, repeating these precious truths; but, alas! I destroyed them all, I have not *one* left." * Turning to the chairman, who was also a relative, he stretched out his arm, and exclaimed, "You, my brother, saw me kill child after child, but you never seized this murderous hand, and said, 'Stay, brother, God is about to bless us; the Gospel of salvation is coming to our shores.'" Then he cursed the gods which they formerly worshipped, and added, "It was you that infused this savage disposition into us, and now I shall die childless, although I have been the father of *nineteen* children." After this he sat down, and in a flood of tears gave vent to his agonised feelings.

This scene occurred in my own place of worship. I saw the man, and heard him utter these expressions. I shall leave the fact to speak for itself. Many other instances equally affecting might be added, but I shall content myself with mentioning but one more. This related to a chief woman, who had been united in marriage to a man of inferior rank; and it was the universal custom to destroy the children of such an union. The first babe was born and put to death. The father wished the second to be spared, but the mother, and the mother's relatives, demanded its destruction. The third was a fine girl. The father pleaded and entreated that it might be saved, for his bowels yearned over it, but the mother, and the mother's relatives, again carried their point, and the babe was doomed to die. One of the numerous modes of infanticide was to put the babe in a hole covered with a plank to keep the earth from pressing it, and to leave it there to perish. This method was adopted in the present instance. The father happened to be in the mountains at the time of the child's birth and interment; but, on his return, he hastened to the spot, opened the grave, and finding that the babe was not dead, he took her up, and gave her in charge to his brother and sister, by whom she was conveyed to the island of Aimeo, about seventy miles distant, where they trained her up. The husband died without having informed his wife that their daughter was still alive. After Christianity was embraced, the mother was, on one occasion, bewailing most bitterly the destruction of her children; when a woman who happened to be present, and who was acquainted with the fact of the child's disinterment, astonished and overwhelmed her with the announcement that her daughter had been saved, and was yet living at Aimeo. A short time after receiving this extraordinary intelligence she sailed to Aimeo, and, on reaching the shore, hurried with excited feelings to the house of her relatives, and, as she approached it, beheld with wonder and delight a fine young girl

* This chief was an airoi of the highest rank, and the laws of his class required the destruction of all his children. In this infamous society there were a variety of orders, not unlike those which exist among the Freemasons.

standing in the doorway. At once she recognised her own image in the countenance of the child. It was her daughter. She clasped her to her bosom—but I must leave imagination to fill up the scene as she exclaimed, "Rejoice with me, for this my daughter was dead and is alive again." The mother is gone to her rest, but her daughter is, at the present time, an active teacher in our schools, and a consistent member of a Christian church!

The reasons assigned for this inhuman practice afford an affecting comment upon that passage, "The dark places of the earth are full of the habitations of cruelty." The first cause alleged was their wars. These were so frequent, sudden, and desolating, that mothers have often told me that, to avoid the horrors and distress thus entailed on those who had families, they destroyed many of their children.

A second cause, as we have already intimated, was inequality of station. If a woman of rank was united to a man of inferior grade, the destruction of two, four, or six infants was required to raise him to an equality with her; and, when this had been effected, the succeeding children were spared.

A third reason adduced for the practice was, that nursing impaired the personal attractions of the mother, and curtailed the period during which her beauty would continue to bloom.

The modes by which they perpetrated this deed of darkness were truly affecting. Sometimes they put a wet cloth upon the infant's mouth; at others, they pinched their little throats until they expired: a third method was to bury them alive; and a fourth was, if possible, still more brutal. The moment the child was born, they broke the first joints of its fingers and toes, and then the second. If the infant survived this agonizing process, they dislocated its ankles and the wrists; and, if the powers of endurance still continued, the knee and elbow joints were then broken. This would generally terminate the tortures of the little sufferer; but if not, they would resort to the second method of strangulation. We had a servant in our employ for fifteen years, who previously performed infanticide as her trade; and we have many times listened with feelings of the deepest agony, while she has described the manner in which she perpetrated the horrid deed.

What a truly affecting picture do these facts exhibit of human nature, where the light of Divine truth has not beamed upon its darkness—where the religion of the Gospel has not exercised its benign influence! They show that the sun may shine for ages, with all its boundless beneficence, and yet fail to kindle in man a spirit of benevolence; that the earth may pour forth her abundance, and not teach man kindness; that the brute creation, impelled only by instinct, may exhibit parental fondness, and man fail to learn the lesson. By no species of ingenuity could we instruct the beast of the field thus barbarously to destroy their young. Even the ferocious tiger prowls the forest for their support, and the savage bear will fearlessly meet death in their defence. But the facts now stated

are only in harmony with innumerable others, which prove that in every place, and under all circumstances, men need the Gospel. Whether you find them upon the pinnacle of civilization, or in the vortex of barbarism; inhabiting the densely-populated cities of the East, or roaming the wilds of an African wilderness; whether on the wide continent, or the fertile islands of the sea; surrounded by the icy barriers of the poles, or basking beneath a tropical sun; *all* need the Gospel; and *nothing* but the Gospel can elevate them from the degradation into which they have been sunk by superstition and sin. You may introduce among them the arts and sciences, and by these means refine their taste, and extend the sphere of their intellectual vision; you may convey to them our unrivalled constitution, modified and adapted to their peculiar circumstances, and thus throw a stronger safeguard around their persons and property, and elevate them from a state of barbarous vassalage to the dignity and happiness of a free people; but, if you withhold the Gospel, you leave them still under the dominion of a demoralizing and sanguinary superstition, aliens from God, and ignorant of the great scheme of redemption through his Son.

Let science, then, go with her discoveries; and philosophy, with her wisdom; and law, with her equitable sanctions and social benefits; and let them exert their united influence to bless and elevate our degraded world; but let it be the honour and ambition of the Christian to convey that **GLORIOUS GOSPEL**, by which *alone* the regeneration and happiness of mankind can be fully and permanently secured.

CHAPTER. XXXII.

Providential Interpositions at the Samoas—Rapid Progress of the Gospel—Debates on the subject—Native Arguments—Extraordinary Preparation of the People—Rarotonga—Striking Contrast between its Condition in 1823 and 1834—Recent Intelligence from Mr. Pitman—Various Temporal Advantages of Missionary Labours—Useful Arts—Animal and Vegetable Productions introduced into the Islands—Prospective Advantages—Connexion of Christianity and Civilization—Commercial Benefit of Missions—Safety to Shipping—Dangers to which Seamen are exposed where there are no Missionaries—Instances—Missions commended to the Statesman—The Philosopher—The Nobleman.

BEFORE bringing my Narrative to a conclusion, I cannot forbear offering a few observations upon the occurrences I have narrated. And, in the first place, I would refer to the gracious interpositions of Divine Providence, which so remarkably prepared and prospered our way at the Navigators' Islands. Is it possible to reflect upon the manner in which Mrs. Williams gave her consent to the enterprise—to our meeting with the chief at Tongatabu—to the death of Tamafainga—and to other striking particulars already narrated, without exclaiming, "Here is evidence of something more than accident: *this is the finger of God!*" When a Missionary is called to select a suitable place at which to commence his work of mercy, it is essential that he should possess correct and

extensive information upon a variety of topics—such as, the character and habits of the people; the influence of the chiefs; the feelings of different parties; the relative importance of places, &c. Upon all these, in reference to the Navigators' Islands, we were totally ignorant, until we met with Fauea at Tongatabu, who gave us correct and ample information upon every point. In addition to this, he conducted us to his relative, Malletoa, whom otherwise we should not have known; and, with the knowledge I have subsequently obtained, his station appears to me to have been the best adapted in the whole group for the commencement of our labours. The rapidity of the work is another circumstance of too great importance to be overlooked. Wherever I went I was received with the greatest respect, and all classes manifested a desire for Missionaries. How different were the circumstances of the brethren at Tahiti! what years of toil and anxiety they endured before this desire was created; and at New Zealand, also, to what privations, labours, and perils, were the devoted Missionaries of the Church Missionary Society called for nearly twenty years, before anything like a general desire for instruction was evinced by the inhabitants. At the Navigators, on the contrary, in less than twenty short months chapels were erected, and the people anxiously waiting for instruction. Our Saviour has taught us to appreciate the importance of this state of a people, under the beautiful similitude of a corn-field "white unto the harvest." I would by no means affirm that many, or even that any, of the Samoans had experienced a change of heart, neither do I believe that, in the majority of the people, the desire for Missionaries arose from a knowledge of the spiritual character and supreme excellency of the Gospel; for, doubtless, they were actuated by various motives. Some thought that, by their embracing Christianity, vessels would be induced to visit them; others imagined that thus they would be preserved from the malignity of their gods; many hoped by adopting the new religion to prolong their lives; and a few valued it chiefly as a means of terminating their sanguinary and desolating wars. Some were undoubtedly convinced of the folly and superstition of their own religious system; and a few had indistinct ideas of the soul and salvation. But, as the natives held numerous meetings for several months to consider this subject, at which it was debated with all becoming gravity, an account of one of these may enable the reader to judge for himself. On this occasion there was a large concourse of people; when a venerable chief arose and said, "It is my wish that the Christian religion should become universal amongst us. I look," continued he, "at the wisdom of these worshippers of Jehovah, and see how superior they are to us in every respect. Their ships are like floating houses, so that they can traverse the tempest-driven ocean for months with perfect safety; whereas, if a breeze blow upon our canoes, they are in an instant upset, and we sprawling in the sea. Their persons also are covered from head to

foot in beautiful clothes, while we wear nothing but a girdle of leaves. Their axes are so hard and sharp, that, with them, we can easily fell our trees and do our work, but with our stone axes we must dub, dub, dub, day after day, before we can cut down a single tree. Their knives, too, what valuable things they are! how quickly they cut up our pigs, compared with our bamboo knives! Now I conclude that the God who has given to his white worshippers these valuable things must be wiser than our gods, for they have not given the like to us. We all want these articles; and my proposition is, that the God who gave them should be our God." As this speech produced a powerful impression, a sensible priest, after a short pause, arose and endeavoured to weaken it by saying that he had nothing to advance against the lotu, which might be good or bad, but he wished them not to be in haste. "The people who have brought us this religion," he added, "may want our lands and our women. I do not say that such is the case, but it may be so. My brother has praised the wisdom of these white foreigners. Suppose, then, we were to visit their country, and say that Jehovah was not the true God, and invite them to cast him off, and become worshippers of Tangaroa, of the Samoa Islands, what reply would they make? Would they not say, Don't be in haste; let us know something more of Tangaroa, and the worship he requires? Now I wish the Samoans to act just as these wise English people would, under the same circumstances; and to know something more about this new religion before they abandon that which our ancestors venerated." But, whatever might have been their motives, it is certain that the new religion was highly esteemed by all classes; that the desire for Missionaries was intense; that at many stations the people had erected places of worship; were accustomed to prepare their food on the Saturday, and to assemble at six o'clock on the Sabbath morning, sit in silence for an hour or more, and repeat this a second, and even a third time, during the day. Does the history of the church furnish a more striking or beautiful fulfilment of the prophetic declaration, "The isles shall wait for his law!" So anxious, indeed, were the people for some one to conduct their religious services, that they made collections of mats, food, &c., which they gave to runaway sailors, some of whom read portions of the English Scriptures or prayer-book; and others were vile enough to sing infamous songs in the English language, and to assure the poor people that this was the worship acceptable to God.

In reference also to Rarotonga, I cannot forbear drawing a contrast between the state of the inhabitants when I first visited them, in 1823, and that in which I left them, in 1834. In 1823 I found them all heathens; in 1834 they were all professing Christians. At the former period I found them with idols and mæraes; these, in 1834, were destroyed, and, in their stead, there were three spacious and substantial places of Christian worship, in which

congregations, amounting to six thousand persons, assembled every Sabbath-day; I found them without a written language, and left them reading in their own tongue the "wonderful works of God." I found them without a knowledge of the Sabbath; and when I left them no manner of work was done during that sacred day. When I found them, in 1823, they were ignorant of the nature of Christian worship; and when I left them, in 1834, I am not aware that there was a house in the island where family prayer was not observed every morning and every evening. I speak not this boastingly; for our satisfaction arises not from receiving such honours, but in casting them at the Saviour's feet; "for his arm hath gotten him the victory," and "HE SHALL BEAR THE GLORY."

What has been said of Barotonga is equally applicable to the *whole* Hervey Island group; for, with the exception of a few at Mangaia, I



"I am truly happy to inform you that we are still in a pleasing state of prosperity. The excitement* which commenced when you were with us still continues, and, although we have been disappointed in some instances, yet our most sanguine expectations have been more than realized. All the members of our churches continue steadfast, and their zeal in visiting the sick, and endeavouring to do all the good they can, affords us much pleasure. You will be delighted to hear that Makes, we hope, is a

* This was partly produced by a very interesting incident. Many of the people had become slack in their attendance on the Sabbath-day, and the chiefs sent a message to inform us that they were about to send the constables to make the people come to worship. It being, however, contrary to our views to allow coercion, we replied by requesting them not to do so, but to allow us to try some other method. The most pious and active Christians were immediately selected, who appropriated Saturday for the purpose of visiting every house, to hold religious conversation with the inmates. This was so exceedingly successful, that the chiefs have never since proposed to send the constables.

believe there does not remain a single idolater, or vestige of idolatry, in any one of the islands. I do not assert, I would not intimate, that all the people are real Christians; but I merely state the delightful fact, that the inhabitants of this entire group have, in the short space of ten years, abandoned a dark, debasing, and sanguinary idolatry, with all its horrid rites; and it does appear to me that, if nothing more had been effected, this alone would compensate for all the privations, and labours, and expense by which it has been effected.

I am happy to add that, a short time since, I received letters from Messrs. Buzacott and Pitman, which inform me that the people are in a still more pleasing state than when I left them. But I will allow my brethren to speak for themselves. After giving me a full account of Papeiha's prosperity, of whom he sent the accompanying likeness, Mr. Buzacott writes thus, in reference to his own station:—

decided Christian. He has continued for a long time past to manifest a deep concern for his eternal interests, and gave a most pleasing and satisfactory account of his conversion and religious experience at our last church meeting, when he was regularly admitted to membership."

Mr. Buzacott, with a camera obscura made by himself, has taken and forwarded to me the accompanying likeness of Makes.

Mr. B. continues to observe "that the greatest harmony and peace prevail in the island, and we hope that very many are seeking the best things, and that the word preached is 'a savour of life unto life.'

"We have nearly finished another new chapel. It is intended to be opened next week. It is upon the same plan as the one which fell in the memorable hurricane. It is, however, much firmer. Nothing has been spared to make it secure, either in work, or iron, or timber.



"I send you a specimen of our printing.* *Ono* makes an excellent printer. He takes off the whole of the work from me, and what he does requires very little correction. He has printed the hymns entirely himself."

Every part of Mr. Pitman's letter is so truly interesting, that I scarcely know what portion to extract from it. He observes,—

"I know it will be a source of great pleasure to you to hear that the cause of Christ is prospering amongst us; all is harmony, and things wear a more pleasing aspect than ever. We have numerous candidates and inquirers, many of whom have been admitted into our little church. Among those you will be glad to hear is Pa, who, I hope, is sincere in giving himself up to the Lord. On being admitted, he gave pleasing testimony to the work of grace, which I hope will prove to have been the genuine feelings of his heart. The admission of members is a source of great anxiety. We take, however, every possible precaution to prevent the entrance of hypocrites.

"The change at our out-station is truly astonishing. The trouble the Tupuna people have ever given you know by experience; now they are peaceable and quiet; diligent in their attendance on Divine worship, and at the schools; and very active in everything that is proposed for their welfare. They have erected a nice chapel, and invited our good friend Iro† to become our minister.

* Mr. Buzacott obtained an old press from one of the original stations, and some old type, both of which he repaired, and, having taught himself printing, then instructed the native youth of whom he speaks.

† A truly excellent Christian, a brother of Tupe, the chief judge.

"Tupe, the judge, is an invaluable assistant to me in my labours. He has but little, very little, to do, in his official capacity.

"Mr. Armitage has been exceedingly active since his arrival here. He has made looms and spinning wheels for each of the stations, and taught the people weaving. The concern is going on well. About 350 yards of strong calico have been wove. We shall use every endeavour to make it answer.

"Our schools still continue to prosper. At Titi Kavaka we have nearly 500 children. Notwithstanding which, when I counted those in my own school yesterday morning, there were 1034—fifty-six were absent."

Mr. Buzacott also informs me that his school contained nearly a thousand children, and Pa-peiha's about seven hundred; so that, in the island of Rarotonga only, there are upwards of *three thousand* children daily receiving Christian instruction. Thus may the word of the Lord run and be glorified, until the natural beauties of every island in the Pacific shall be surpassed by the moral triumphs of the Gospel.

In reference to the islands generally it may be observed, that the blessings conveyed to them by Christianity have not been simply of a spiritual character; but that civilization and commerce have invariably followed in her train. This, I think, must have appeared throughout the Narrative, and will, perhaps, be still more evident by the following concise enumeration of the useful arts, the animals, and the vegetable productions, which have been introduced by the Missionaries into the various stations they have occupied.

USEFUL ARTS.	VEGETABLE PRODUCTIONS.	ANIMALS.
Smith's work.	A variety of valuable esculents.	Goats.
House building.	Pumpkins, melons,	Sheep.
Ship building.	sweet potatoes,	Horses.
Lime burning.	&c. &c.	Asses.
Pruning.	Oranges, lemons,	Cattle and pigs
Sofa, chair, and	limes.	into several
bedstead making.	Pine apples.	islands.
Growth and ma-	Custard apples.	Turkeys, geese,
nufacture of to-	Coffee.	ducks, and
bacco.	Cotton.	fowls.
Sugar boiling.	Indigo.	
Tinting.		

Upon these statements a few observations may be necessary. In communicating to the people the useful arts specified above, I have spent many hundreds of hours, not merely in explaining and superintending the different processes, but in actual labour. For this, however, I have been amply repaid by the great progress which the natives have made in many of these departments of useful knowledge, but especially in building small vessels of from twenty to fifty tons. More than twenty of these were sailing from island to island when I left, two of which belonged to the queen, and were employed in fetching cargoes of pearl, and pearl shells, from a group of islands to the eastward of Tahiti. These were exchanged with the English and American vessels for clothing and other articles.

The manufacture of sugar is increasing rapidly. I speak within compass when I say that, during the year I left, upwards of a hundred tons were exported from Tahiti only. The culture of tobacco was completely stopped, as I have already stated, by the prohibitory duty which the selfish and short-sighted merchants of New South Wales persuaded the Governor to impose upon that article.

Cattle were left by Captain Cook at Tahiti, but they perished; and those from which the islands have been stocked were conveyed by the Missionaries. When I visited New South Wales, His Excellency Sir Thomas Brisbane kindly gave me several. Some of these our invaluable friend, the Rev. S. Marsden, exchanged for others of his best Yorkshire breed, which have multiplied exceedingly at Raiatea and Rarotonga.

Several of the vegetable productions were introduced by Captain Cook, and we have not only added many others, but conveyed those left by him to islands which he did not visit. Wheat cannot be grown in the islands. English potatoes will not propagate themselves. Cabbages do not seed, but we can preserve them by planting the sprouts. We have tried many of the English fruits, but without success. A solitary strawberry once came to perfection, and we divided the precious morsel into three portions; Mrs. Williams, myself, and our son taking each a share. Seeds of the indigo-plant were furnished us by Captain Laws, of H. M. sloop Satellite, and we doubt not but that this will shortly become an article of great commercial importance. Coffee-plants were conveyed by the Missionary ship *Haweis* from Norfolk Island, and are now growing luxuriantly. Se-

veral of the trees have borne for some time past, and I firmly believe that, in a few years, cargoes of coffee as well as of arrow-root, cocoa-nut oil, and sugar, will be shipped by our converts at the Missionary stations in the South Sea Islands. Ought not a great and mighty nation like England, with the generosity which is allied to true greatness, to put forth her hand, and help her infant offspring, who have been raised from barbarism, and brought into national existence, by the benevolent efforts of her own subjects, especially as her own beloved sovereign is styled the Protector of the Polynesian Isles?

From these facts it will be apparent, that, while our best energies have been devoted to the instruction of the people in the truths of the Christian religion, and our chief solicitude has been to make them wise unto salvation, we have, at the same time, been anxious to impart a knowledge of all that was calculated to increase their comforts and elevate their character. And I am convinced that the first step towards the promotion of a nation's temporal and social elevation, is to plant amongst them the tree of life, when civilization and commerce will entwine their tendrils around its trunk, and derive support from its strength. Until the people are brought under the influence of religion, they have no desire for the arts and usages of civilized life; but that invariably creates it. The Missionaries were at Tahiti many years, during which they built and furnished a house in European style. The natives saw this, but not an individual imitated their example. As soon, however, as they were brought under the influence of Christianity, the chiefs, and even the common people, began to build neat plastered cottages, and to manufacture bedsteads, seats, and other articles of furniture. The females had long observed the dress of the Missionaries' wives, but while heathen they greatly preferred their own, and there was not a single attempt at imitation. No sooner, however, were they brought under the influence of religion, than all of them, even to the lowest, aspired to the possession of a gown, a bonnet, and a shawl, that they might appear like Christian women. I could proceed to enumerate many other changes of the same kind, but these will be sufficient to establish my assertion. While the natives are under the influence of their superstitions, they evince an inanity and torpor, from which no stimulus has proved powerful enough to arouse them but the new ideas and the new principles imparted by Christianity. And if it be not already proved, the experience of a few more years will demonstrate the fact, that the Missionary enterprise is incomparably the most effective machinery that has ever been brought to operate upon the social, the civil, and the commercial, as well as the moral and spiritual interests of mankind.

Nor are the heathen the only parties benefited by such exertions. The whole civilized world, and our own countrymen especially, share the advantages. Without dwelling upon the improved state of religion in our churches; the

holy and elevated feelings which have been called into exercise; the noble instances of Christian benevolence which have been displayed; and the reflex influence of the missionary enterprise upon home exertions; we may simply glance at the commercial advantages which have resulted and are still resulting from these labours. In the South Sea Islands alone, many thousands of persons are at this moment wearing and using articles of European manufacture, by whom, a few years ago, no such article had been seen: indeed, in the more advanced stations, there is scarcely an individual who is not attired in English clothing, which has been obtained in exchange for native produce. Thus we are benefited both in what we give and in what we receive. From a barbarous people very little can be obtained, and even that at the greatest possible hazard. When a vessel enters their harbours, every precaution must be employed. She is encircled with netting half way up the rigging, her guns are loaded, and every person on board is obliged to be on the alert, fearing an attack, and not knowing the moment at which it may be made.

Besides these dangers, the natives, in a barbarous state, possess not the knowledge requisite for turning the capabilities and productions of their islands to good account. The sugarcane was indigenous to Tahiti; but it is only since the inhabitants have been Christianized, and taught by the Missionaries, that they have manufactured sugar, and thus converted the cane into a valuable article of commerce. At present, the Samoa islanders have nothing to dispose of but a little cinet,* and small quantities of tortoiseshell. In a very few years, however, should our labours be successful, they will be taught to prepare hundreds of tons of cocoa-nut oil, and large quantities of arrow-root, annually; to manufacture sugar; to cultivate their land; and to supply our shipping with provisions. Thus, wherever the Missionary goes, new channels are cut for the stream of commerce; and to me it is most surprising that any individual at all interested in the commercial prosperity of his country can be otherwise than a warm friend to the Missionary cause.

The shipping of our country, too, derives as much advantage from missions as its commerce. This will appear if it be recollected that intercourse between Europeans and the untaught islanders of the Pacific is always dangerous, and has often proved fatal. The adventurous Magellan fell at the Ladrone Islands; Captain Cook was barbarously murdered at the Sandwich group; the ship *Venus* was taken at Tahiti; M. de Langle and his companions were killed at the Samoas; the *Port au Prince* was seized at Lefuga; and the crew of the *Boyd* was massacred at New Zealand. And now at all these islands, with the exception of the Ladrone, there are Missionary stations, whither numbers of vessels direct their course annually, the crews of which look forward with delight

to the hour when the anchor shall be dropped in the tranquil lagoons, and they find a generous welcome and a temporary home. That outrages do still occur where there are no Missionaries, Captain Beechey's account of his intercourse with the inhabitants of Easter and Gambier Islands, and the massacre of the entire crew of the *Oldham*, at Wallace's Island, with other similar events of more recent occurrence, plainly demonstrate; whilst the fact, that, in those islands or ports where Missionaries are settled, such acts of violence have been prevented, is established by evidence equally decisive. An incident or two may illustrate these points.

About two years before we left the islands, an individual who had been a convict, came to Raiatea in his own vessel; and, having cheated the natives of every other island at which he had touched of their harbour-dues and pilotage, a message was sent to request our chiefs not to allow him to depart until they were paid. Acting upon this information, the native officer, a high-spirited young chief, refused to quit the vessel until he had received the dues; when the captain immediately presented a loaded pistol at his head, which so exasperated him that he came on shore, and collected a large body of people, who armed themselves, and returned to the vessel with a full determination to be avenged. The whole population was roused to indignation, and their temper and proceedings were most alarming. Tamatoa, myself, and very many of the respectable inhabitants, were absent at the time; but Mrs. Williams, having been informed of the circumstance, instantly wrote to the captain, to beg him to pay what was due;* and, hastening down to the beach, she prevented more people from going off to the ship, and sent a boat with some respectable natives, to convey to those on board an earnest request from her that no violence might be offered to the captain, and that they would immediately come on shore. The work of plunder had commenced, and in a moment or two more many lives must have been sacrificed, as the natives were only waiting for the signal to take possession of the ship, and the captain was standing with loaded pistols ready in an instant to fire into a barrel of gunpowder, to blow up the vessel and all on board. This, however, was happily prevented by the prompt interference of *even* a Missionary's wife. This, I believe, is the only instance in which a ship has been in danger at any of our Missionary stations; and in this case it would have been prevented, notwithstanding the conduct of the captain, had either Tamatoa or myself been at home. The whole affair was so instantaneous, that it had well nigh come to a tragical termination before Mrs. Williams heard of it. On the following day I collected the few articles which had been taken by the natives, and sent them after the vessel.

* The sum, I believe, was eight dollars, which the captain of his Majesty's ships thought that the native authorities had a right to demand for the accommodation which their excellent harbours afforded.

* Cord made from the cocoa-nut husk.

When my venerable brother Missionary, Mr. Nott, came to England, in 1825, the ship called at Ua, an island near Tongatabu. Being in want of provisions, a boat was lowered, and the captain, with the chief mate and a passenger, approached the shore. While bartering with the heathen, they and their property were all suddenly seized. Axes were held over their heads, knives applied to their throats, and a rope with a noose hung over them, to signify what they must expect if they attempted to escape or resist. A ransom for each was then demanded, and the chief mate was sent to fetch it. During the whole of this awful night the captain and his friend were kept in the greatest terror, by a strict guard and fearful threats. In the morning the boat was sent with property to the value of 30*l.* or 40*l.*, which the chief accepted as an equivalent for the captain, who was permitted to return to his ship; but the passenger was detained until more property should be sent. As soon as the captain stepped on board, he exclaimed, "Oh, Mr. Nott, we see now, more than ever, what has been done by you and your brother Missionaries, in the islands where you have resided, and the labour you must have endured, in bringing the natives from what they once were to what they now are!"

A short time previous to this, the *Essex whaler* was struck by a whale and immediately foundered. The crew took to the boats, and were driven to the terrible necessity of casting lots for, and eating, each other. On his subsequent voyage, the captain of this very ship called at Raiatea; and after giving me an account of the horrors they endured, observed that, had he then known the improved state of Tahiti and its adjacent islands, from which they were not distant above ten days' sail, he could have saved his crew; but, supposing that the inhabitants were still savage, he thought it safer to steer for South America, which kept them at sea ninety days, and compelled them to suffer horrors and perform acts, the bare recital of which can scarcely be endured.

I forbear any further illustrations or remarks, and simply add, that in the small island of Huahine about *thirty* sail of shipping anchor in the course of the year; and at Tahiti, little short of a *hundred*. Here the exhausted crews recruit their strength, by roaming at pleasure amongst the luxuriant groves, and inhaling the fragrant air; and here, also, the ships are sheltered, refitted, and supplied with stores to any extent.*

Apart entirely from the value of Christianity, no enlightened *statesman* can regard labours which secure such results as those I have enumerated, with indifference: for new havens are found at the antipodes for our fleets: new chan-

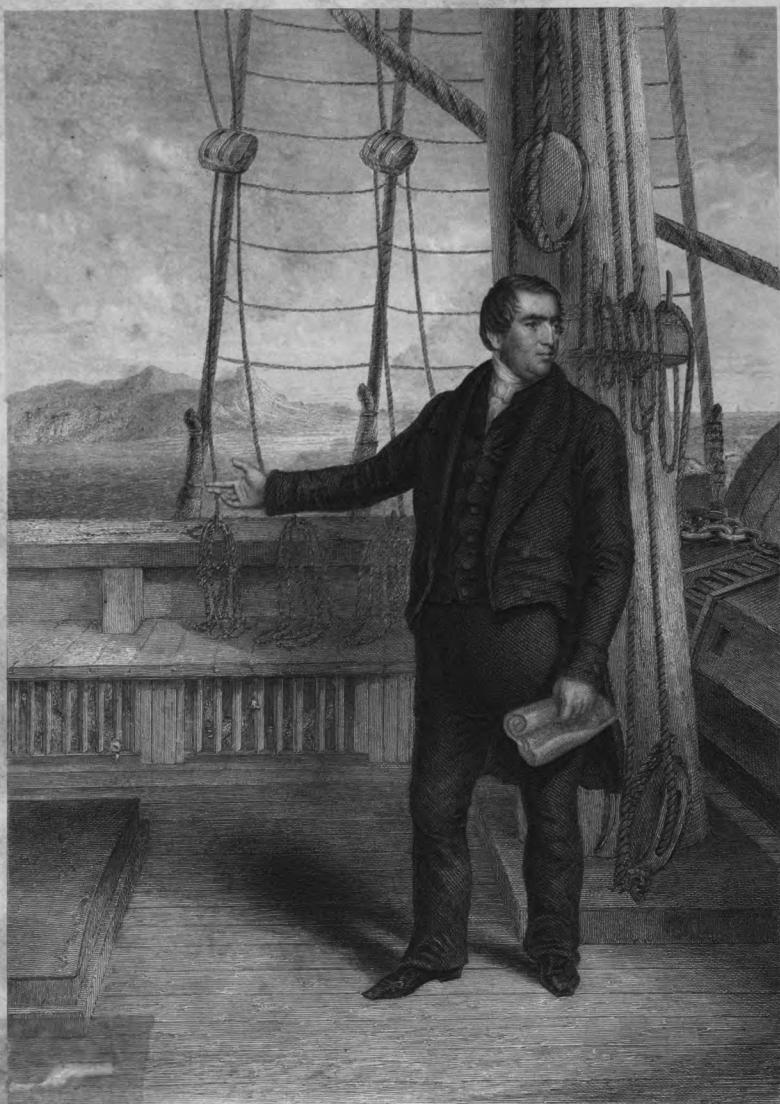
* Cattle have increased to such an extent, that beef can be obtained at 2*d.* per pound. The natives, I regret to say, in consequence of the great demand, are beginning to exact exorbitant prices.

nels are opened for our commerce; and the friends of our country are everywhere multiplied.

To the *philosopher*, too, such exertions present their claim: for new fields of discovery have been opened, new regions explored, and wilds, previously inaccessible to the traveller, penetrated by the Missionary. In addition to this, languages before unknown have been mastered and reduced to a system; man has been presented under circumstances the most peculiar and interesting; and new facts have been added to his natural and moral history.

An enterprise, beneficial in so many ways, presents a universal claim; and we hope the day is fast approaching when the merchant will not only consecrate the gains of his merchandise to its promotion, but when he shall also add the facilities which commercial intercourse affords to further the great design; when the man of science shall make his discoveries subserve this godlike work; and when not only the poor, but the *rich* and *noble*, will feel honoured in identifying themselves with Missionary operations, and in consecrating their influence, their wealth, and even their *sons* and their *daughters*, to this work. And why should not the *son* of a nobleman aspire to an office that an angelic spirit would deem an honour? Why should not such become active agents in an enterprise which is to regenerate and bless our world? They aspire after *military* and *naval* glory, but here they may obtain distinctions far higher than these:—here, instead of inflicting death in the acquisition of their laurels, they would scatter life and comfort and peace to unborn millions. And is there more glory in spreading misery than in conveying mercy? Is it more honourable to carry the sword of war than the Gospel of peace? Is it a higher dignity to bear a commission from an earthly sovereign than from the King of kings? Oh! that the minds of the noble youth of our country could be directed to this field of labour and of love, and that the soldiers of the cross were as high in the estimation of our nobility as those who bear commissions from our king. It will be a blessed day for our world, when the first nobleman's son, influenced by a spirit of piety, and constrained by the "love of Christ," shall devote himself to go among the heathen "to turn them from darkness to light." But, whether such forward it or not, the work will go on, enlargement and deliverance will come, until the earth, instead of being a theatre on which men prepare themselves by crime for eternal condemnation, shall become one universal temple to the living God, in which the children of men shall learn the anthems of the blessed above, and be made meet to unite with the spirits of the redeemed from every nation, and people, and tongue, in celebrating the Jubilee of a ransomed world!

THE END.



DRAWN & ENGRAVED BY C. BAXTER, 3 CHARTER HOUSE SQUARE.

*"For my own part I cannot content myself
within the narrow limits of a single reef"
J. Williams.*

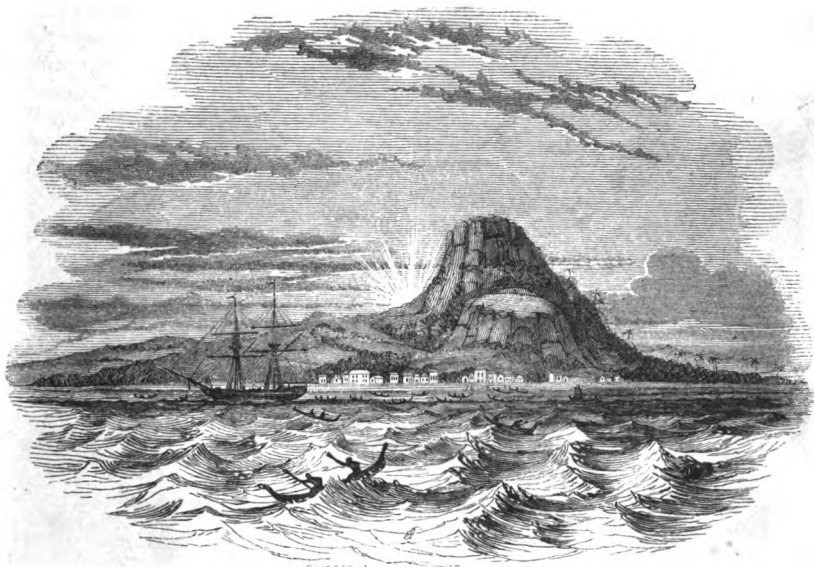
See page 182.

LONDON JOHN SNOW, PATERNOSTER ROW

M E M O I R S
OF
THE LIFE
OF THE
REV. JOHN WILLIAMS,
MISSIONARY TO POLYNESIA.

BY EBENEZER PROUT.

FOURTH THOUSAND.



RAIATEA,
The Home of Williams, and the Refuge of Pomare.

L O N D O N :
JOHN SNOW, PATERNOSTER ROW,
1846.

PREFACE TO THE CHEAP EDITION.

THIS edition of the Memoir of John Williams is published in compliance with numerous and urgent applications for that work, at such a price as would place it within the reach of many church members. Sabbath-school teachers, and other warm, though not wealthy, friends of Christian missions, who could not conveniently purchase the more costly octavo. The volume has been subjected to a careful revision, has suffered no abridgement, and is printed uniform with the cheap editions of Williams's *Missionary Enterprises and Moffat's Labours and Scenes in South Africa*.

The experience of some years in the service of the sanctuary, and recent opportunities of ascertaining on the spot the state of several of the churches and congregations of the denomination to which he belongs, have fixed in the Author's mind the deep conviction that, notwithstanding the obstacles to their prosperity against which many of them have to struggle, there is lodged in the pulpit, and amongst the people, an amount of undeveloped "power with God and with men" which, if faithfully applied, would speedily work marvellous and most beneficial changes for themselves, for our country, and for the world. Nor is his belief less firm that these changes would be realized were but the same unselfish, earnest, and resolute spirit of Christian obedience and enterprise which characterized the man, and, under God, produced the results described in the following pages, as prevalent as, alas! it is rare. This he believes to be "the one thing needful" to secure that amount of human agency, and those outpourings of Divine influence, which are essential to the welfare of the church and the conversion of the world.

Under this impression, and persuaded that the study of men such as Williams is eminently adapted to elevate the ordinary standard of Christian attainment and effort, the Author is free to avow his anxiety that, together with the spirit-stirring "Enterprises" of the martyred missionary, his character should be better known and more closely contemplated; and having no personal interest whatever in the sale of his work, he may, without being suspected of a selfish motive, entreat all who are anxious to diffuse the missionary spirit, and to extend the Saviour's dominion, to aid him in obtaining for this cheap edition the widest possible circulation.

PREFACE TO THE FIRST EDITION.

IT is with sincere satisfaction that the author is at length enabled to present to the public the following memoir. Had the long delay which has occurred in its appearance resulted from his own negligence, the pain which he has suffered in consequence would have been a severe, if not a sufficient punishment. But of such a charge he is perfectly guiltless. For his own relief, and for the success of his undertaking, he was most anxious that the volume should have been completed at a much earlier period; but as he was far more solicitous that it should not be published in an unfinished state, he was induced to await, in the first instance, the arrival of documents from the South Sea Islands; and, subsequently, the return of Mrs. Williams to this country; and the issue has satisfied him that, in resisting the strong temptation to go to press, he did well. Thus he has been enabled to enrich some parts of his volume, to complete others, and accurately to trace his admirable friend through almost every interesting scene of his diversified and instructive history.

Reluctantly as the author ventures to make a personal reference, he may be pardoned for saying in his own justification that, when he consented to compile the following sheets, he did so with much hesitation and unfeigned self-distrust. Anxious as he was that a history of his friend should be prepared which, while it preserved the memory of his benevolent deeds and presented the image of his admirable character, would perpetuate his influence and promote the objects for which he lived and died, he did not presume so unduly to estimate his own qualifications as to deem himself competent for such an undertaking. Indeed, its difficulties and responsibility were so full in his view, that he sincerely shunned the task, and resisted the urgent applications made to him, until his position became so painful as to render a resolute adherence to his own inclinations incompatible with higher claims. Whether in at length yielding to the opinions and importunity of others he acted wisely, is a question which it is now too late, at least for him to discuss. To those, however, who are disposed to condemn

his presumption, he may be permitted to say that throughout the work his conscious inadequacy has constrained him to endeavour, by care and diligence, to supply his own deficiencies, and to do "what he could" to meet public expectation. Nor is he without the hope that the mass of new and deeply interesting matter which the following sheets contain will so far concentrate the reader's attention upon the portrait, as to induce him to overlook what may be false in the colouring, or faulty in the drapery.

In the preparation of these memoirs the author has been most anxious to avoid the unnecessary repetition of facts with which the public have become familiar through the medium of "The Missionary Enterprises;" but, as much of that interesting volume is auto-biography, this was not always either possible or proper. Wherever, indeed, a simple reference to its pages appeared to be sufficient, nothing more has been inserted; and when, in order to perfect the narrative, or to illustrate the character, it has been requisite to traverse the same ground, the reader has been conducted over it by an untrodden path, where new objects have been brought into view, or those which were previously known presented in new combinations. But while a few quotations were unavoidable, and they are but few, the author is free to confess that he has found the difficulties arising from Mr. Williams's own work far less than he anticipated, and the materials for illustrating the long and important periods which are unnoticed in the "Narrative," so voluminous and interesting, as to remove all temptation to fill his pages with extracts from a previous publication.

In fulfilling his engagement, the author has been greatly indebted to several valued friends for the communication of intelligence, and for the use of correspondence; and more especially to the Rev. W. Ellis, the Rev. C. Pitman, the Rev. A. Buzacott, the Rev. G. Pritchard, the Rev. A. W. Murray,

and the Rev. W. Gill, to whom he now tenders his very grateful acknowledgments. But his weightiest obligations arise from the services rendered by the esteemed relatives of Mr. Williams, and by the Directors of the London Missionary Society, to whose books and papers unrestricted access has been most generously granted to him, and from whose officers he has received throughout every assistance which kindness could prompt.

If in perusing the following sheets any reader should think that the language of commendation has been employed too freely, or that a veil has been thrown over the spots and shadows which are incident to human nature even in its noblest forms of earthly excellence, the author would assure them that, while aware of the blinding influence of the warm and partial friendship with which, while living, he regarded his lamented brother, and which in depth and force, has been greatly increased by the perusal of his private correspondence, and the more perfect knowledge of his character thus obtained, he can confidently affirm that he has suppressed nothing which biographical fidelity demanded, and has, he believes, fairly noticed the imperfections of a man of whom, however, it could be most truly said, that "e'en his failings leaned to virtue's side."

As throughout this work the writer's object has been not only to trace the history of an individual, but to show the immeasurable importance and surpassing glory of the principles by which he was governed, and of the objects at which he aimed, it is his ardent hope that, through the Divine blessing, the humble production which he now presents to the friends of the Redeemer will, by the example which it exhibits and the triumphs it records, augment their interest in the cause of missions; that cause of God and of man for which John Williams rejoiced to live, and in which he was ready to die.

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THE LIFE

OF

REV. JOHN WILLIAMS.

CHAPTER I.

FROM MR. WILLIAMS'S BIRTH, UNTIL HIS DEPARTURE FOR THE SOUTH SEAS.

Parentage—Early religious impressions—Education—Apprenticeship—Mechanical skill—Irreligion—Conversion—Christian profession—Useful labours—Rise of Missionary zeal—Influence of Rev. Matthew Wilks—Reception by the London Missionary Society—Destination—Reasons for early departure—Marriage—Ordination—Embarkation for the South Seas—Letters from Gravesend.

THE history of the last fifty years, filled up as that period has been with memorable and momentous events, will, "in the ages to come," be chiefly regarded as the era of modern missions: and it may be confidently predicted that, in comparison with these movements of Christian philanthropy, not one of the great political changes which have recently imprinted their own character upon the sentiments and institutions of society, will, to anything like the same extent, so powerfully and permanently influence future generations. Whatever, therefore, may have contributed to such a result must deserve a record; and more especially, the proceedings of those honoured men to whom the sacred impulse owed its origin, or its increase. To the former class belong "the Fathers and Founders" of our religious societies. They have now entered their rest, and personally are no more seen. But their influence is still felt; "their works do follow them;" their names will be long embalmed in the affections of the church; and others, having inherited their spirit, entered into their labours, and devoted the dew of their youth, and the vigour of their days to the prosecution of the same great designs. Amongst these, an honourable position will be assigned by all, to him whose eventful and important history will be found in the following pages; than whom few men have done more to spread the Gospel, or to endear their memory and transmit their names to the churches of Christ and the inhabitants of distant lands.

John Williams was the descendant of pious men. His father's ancestors were inhabitants of the Principality until the reign of Charles II.,

when James Williams, accompanied by an unmarried brother, both of whom were Baptists, fled from the persecution to which they were subjected on account of their nonconformity, and settled in the village of Coate, in Oxfordshire. Here they erected a chapel, which was subsequently endowed, either by them, or by one of James Williams's descendants. From Coate, Richard Williams, the grandfather of the future missionary, removed to Oxford, in which city the father of John Williams, was born. His maternal grandfather, James Maidment, Esq., of the firm of Maidment and Neale, St. Paul's Churchyard, was a constant hearer, and an intimate friend of the Rev. William Romaine. So close, indeed, was the connexion between these excellent men, that, for many years, Mr. Romaine paid a weekly visit to Mr. Maidment's house, for the purpose of conducting a religious service with his family. At these sacred exercises, Miss Maidment, the mother of the subject of these memoirs, was accustomed to be present; but she then discovered no evidences of that sincere piety for which subsequently she became distinguished. On the contrary, her aversion to spiritual religion, although suppressed, was decided; and often, in after years, she confessed with sorrow, that, had it been permitted, when Mr. Romaine paid his accustomed visits to her father's house, she would have gladly escaped from the uncongenial element by which, at these seasons, she was surrounded. But, however unpromising, this period of Miss Maidment's life was not without its influence upon her mind and character. Indirectly, yet powerfully, her father's sentiments, and her pastor's ministrations, controlled her subsequent course. Thus early, she had learned to distinguish between ethical and evangelical preaching, and to attach higher importance to the full and faithful proclamation of the Gospel, than to forms, or names, or merely ecclesiastical peculiarities. When, therefore, after her marriage to Mr. Williams, she had removed from her father's house to Oxford, one of her first objects was to ascertain where she might listen to the same truths which had been so luminously expounded by Mr. Romaine. With this view, Mrs. Williams first frequented her parish church; but not finding there the object of her search, she extended her inquiries farther, and thus

visited in succession the different churches of the celebrated city in which her habitation had been fixed. As she was attached to the Establishment, and all her early associations were in favour of its forms, she had no desire to desert its communion. But to this step she was at length driven by what she deemed imperious necessity.

At that time, the doctrines of Romaine were under interdict at Oxford, and the preaching of its clergy presented few points of correspondence with that which Mrs. Williams had been taught to receive and revere as "the truth." Having become convinced of this, and finding that evangelical sentiments were preached by the Dissenters, she at length, with reluctance, withdrew from the Establishment, and became an attendant upon the ministry of the late Mr. Hinton, for many years a valued and successful labourer in that city. And most important were the results of this decision. In a short time, the truths to which she listened were applied by the Holy Spirit with power to her heart, and gave a new form to her character. From hence, therefore, may be dated the commencement of that course of consistent piety, the influence of which upon herself and her son will appear in the following pages.

Soon after this, commercial considerations induced Mr. Williams to remove from Oxford to the neighbourhood of London, and fix his residence at Tottenham High Cross. Here, on the 29th of June, 1796, the subject of this memoir was born; and here he passed the period of childhood. Little is known respecting his education. The principal, if not the only seminary in which he was taught was conducted by the late Messrs. Gregory, of Lower Edmonton. But writing and arithmetic formed the staple of their tuition. Of the classics he learned but little, and to still rarer attainments he was an entire stranger. His destination was commercial, and the instructions which he received were supposed to correspond with it. His mind, however, was always active, and he excelled many who pursued with him the circumscribed limits of the same educational course. He was remarkably observant, and frequently evinced, even thus early, a restless desire to investigate many subjects which were not taught at school. Those who resided under the same roof with him, have frequently since then recurred with interest to different occasions, in which he eagerly sought the assistance, and sometimes tasked the attention of others in the pursuit of knowledge.

But although at this period the youth gave sufficient evidence of an active and penetrating mind, there were then no remarkable developments of intellectual capacity. Nor does it appear that he exhibited any indications of that mechanical genius for which he was afterwards distinguished. By his family, however, he was considered, what in familiar phrase would be called "a handy lad," and as his disposition was most affectionate and compliant, he was the factotum of his sisters, whose little commissions he was ever ready to execute, and whose comfort he was most anxious to promote. "John can do it," or "John will do it," were words which they now well remember to have often passed from their lips during the period of their juvenile enjoyments. And enjoyments they were. In few

families has there subsisted a larger amount of the elements of domestic bliss, and thus there grew up between the members of this united household that warm, it may be said intense regard, which they continued to cherish for each other in after life.

But although the early mental training of the future missionary was imperfect, he enjoyed the far more important privilege of a religious education. This was conducted by his mother, who, unhappily, did not, at that time, enjoy the co-operation of a partner like-minded with herself. Hers, therefore, was no ordinary task. Even when both parents concur, so numerous and formidable are the difficulties of bringing up a child in the nurture and admonition of the Lord, that all who appreciate them will deeply feel their own insufficiency. But how much more laborious and discouraging is this great work, when, as in the present instance, the mother is left to perform it alone. But Mrs. Williams was well prepared, both by nature and grace, for the arduous undertaking. Her maternal affection, mild firmness, and consistent piety, secured for her a complete ascendancy over the minds of her children, who ever regarded their mother with mingled love and reverence. She had, therefore, little difficulty in obtaining their acquiescence in the plans she had formed, one of which was to conduct them every morning and evening to her chamber for instruction and prayer. There, with a simplicity and freedom to which, in after years, her son was accustomed to refer with grateful pleasure, she gave expression to her pious solicitude for the salvation of her family; and thus impressions were made upon their susceptible minds which subsequent scenes and occupations were unable altogether to efface. At first, indeed, she did not reap where she had sown; and the early bud of promise was blighted ere any fruit appeared. But her prayers and her labours had gone up before God "as a memorial," and He, who is not unrighteous to forget such cries and tears as hers, at length fulfilled the desire of her heart. Surely such a case should supply a healthy and holy stimulus to other parents circumstanced like Mrs. Williams. Many, doubtless, were her anxieties, as she surveyed her rising family, and remembered that a father's influence, although not actively hostile, was yet unfavourable to the object she so earnestly desired; and could we recover the records of her mental history, we should find there sufficient indications of her depression, discouragements, and fears. But even had it been otherwise, had faith and hope always sustained her spirit while pursuing this solitary course of parental duty, we may confidently affirm that, even in her brightest hours, she did not anticipate (who could?) what success, what honour, what joy, would ultimately reward her pious toil. Little thought she, when her children were clustering around her knees, and hanging upon her lips, that she was then forming the character of the future apostle of Polynesia, and performing a service for which distant tribes and future generations would revere her name.

The efforts of the mother, and the ministrations of the late Mr. Fowler of Tottenham, to whose place of worship she was accustomed to lead her children, and by whom her infant son was dedi-

cated to God in baptism, proved throughout the youth of Mr. Williams a preservation from open immorality. Indeed, for some time these means appeared to exert a decidedly religious influence upon his mind. This was evident in his uniform and scrupulous regard to truth. From his earliest years he feared and abhorred a lie. But his constant observance of private devotion supplied still more direct evidence of his seriousness, and naturally awakened in the anxious bosom of his mother the hope that her labour had not been in vain in the Lord.

When the time arrived at which it was necessary to determine upon their son's future course, and the parents were disposed to consult his wishes on the subject, it did not appear that he had any predilections. He was willing to enter upon whatever engagement they might prefer, and evinced a firm confidence that he should be able to realize their expectations. This neutrality was productive of the most important results. Had he wished it, he might have selected an employment far more calculated than that which was chosen for him to expand his intellect, and conduct him to secular eminence. But although, in a different occupation, his mind might have acquired habits and information generally accounted superior to the attainments which he actually made, it was impossible that he could have filled any station or directed his attention to any branches of knowledge better adapted to fit him for that important sphere in which he was afterwards to labour. Had his destination been foreseen, a more appropriate selection could not have been made. This some may regard as a happy casualty; but Mr. Williams himself more correctly ascribed it to the prescience and wisdom of a superintending Providence.

But while both parents were anxious that their son should fill a respectable situation, Mrs. Williams had secretly resolved that his spiritual interests should not be sacrificed to any secular advantage, and that, above all things, it was desirable to place him with a family who feared God. This feeling had its influence, and led to an arrangement with Mr. Enoch Tonkin, a furnishing ironmonger, then residing in the City Road, London, and who, with Mrs. Tonkin, was known to Mrs. Williams, and esteemed for their consistent piety. And she had her reward; as this determination not only introduced her child into a business peculiarly adapted to his talents, and fitting him for eminent usefulness in after years, but formed an important link in the chain of causes which issued in his conversion: for the friend to whom he often referred as the instrument of leading him from the tavern to the Tabernacle, on the memorable night when he was first effectually convinced of the worth of the soul, was the amiable woman in whose family he became an inmate.

The indenture of John Williams's apprenticeship, which was for seven years, bears date March 27th, 1810. By this instrument, Mr. Tonkin engaged to teach him the commercial part of the business only, and to exempt him from its more laborious and merely mechanical departments. His station was to be, not at the forge or the bench, but behind the counter and the desk, that he might there become familiar with the value of the various articles which

were kept on sale. As it was not supposed that, in after life, he would require that practical knowledge which could be obtained only in the manufactory, his position in the shop was deemed sufficient to furnish him with all the information he would need to enable him, at the termination of his apprenticeship, to commence business for himself. But this arrangement, although kindly meant, was happily frustrated. Having soon acquired a competent acquaintance with his own department, the young apprentice felt a strong desire to know more, and it was not long before it became evident to those who were with him that the implements and processes of the workshop presented to his eye attractions far superior to those of the finished and polished wares which furnished the windows, and glittered on the shelf. Frequently did the members of Mr. Tonkin's family mark with a kindly smile the manifest pleasure with which "John" left the counter and loitered near the workmen, eagerly watching every stroke of the hammer and every movement of the hand; and not a little were they amused to find, at the accustomed hours for meals, when the men had left the shop, that he had stolen into their place, and was occupying some deserted bench, or busily blowing at the forge, for the purpose of bringing his previous observations to a practical test. This course was often repeated, and in this way he taught himself, in a surprisingly short time, to form and finish many of the common articles belonging to the trade.

All this Mr. Tonkin observed in silence, and, as his apprentice neglected none of his own peculiar duties, he wisely and kindly permitted him to pursue a course so evidently congenial with his feelings; and thus, in mere shreds of time, and without any direct superintendence, he at length became a skilful workman, and was able to finish more perfectly than many whose whole lives had been devoted to the attainment, several of the most complex and difficult processes of the manufacture in metals. So beautifully indeed did he "turn out" his work, that, at length, Mr. Tonkin found it for his own interest to request him to execute orders in which great delicacy and exactness were required.

Impelled by the same desire to exercise his mechanical skill, he frequently volunteered his services for employments out of doors, which others, placed as he was in a situation superior to that of the labouring apprentice, or journeyman, would have deemed a degradation. But he never seemed more happy than when he had obtained permission to hang a bell, or execute some singular commission. At such times the family were accustomed to watch his movements with peculiar interest, and to smile to each other as they saw him adjust his working apron, and with a basket of tools slung across his shoulder, sallly forth, with as light a step and as cheerful a countenance as if he had been the happiest being in the world.

These characteristics may appear to some trivial, but it is not difficult to discern in them the evidence of a superior mind, and their bearing upon Mr. Williams's future usefulness. While, however, he was thus diligent in business, he was not fervent in spirit, serving the Lord. His disposition, indeed, was peculiarly amiable, his moral habits strictly

correct, and his uniform deportment such as to secure the confidence and esteem of those with whom he resided. So entirely did Mr. Tonkin rely upon his prudence and fidelity, that, during a considerable part of his apprenticeship, the chief management of the business was entrusted to him. But, although John Williams was an upright and estimable youth, "one thing he yet lacked." His amiable spirit and strict integrity had neither their origin nor their support in pure and undefiled religion. The promise of his early years had not been realized. Those blossoms, which in childhood awakened the hope of his mother, did not set. With "godly jealousy," she marked the progress of his mind, and perceived with pain the decay of those serious impressions which she had once beheld with so much hope and joy. Under these circumstances, she could do little more than continue to commend her child to God, and when, on the Sabbath-day, he visited his family, to improve the opportunity for restoring those thoughts and feelings, the traces of which were now becoming every year more illegible. But these efforts appeared to be in vain. Amidst all that was affectionate and respectful to herself, Mrs. Williams saw but too clearly that his heart was not right with God. One obvious indication of this was his growing disregard to the sabbath and its sacred services. To gratify his pious parent, indeed, and in conformity with early habit, he still frequented the sanctuary; but it was now easy to discern that his attendance there was only a heartless compliance with an irksome custom,—a restraint from which he gladly escaped whenever invited to more congenial engagements, or removed from the observation of her, whom he could never willingly distress. Referring afterwards to this period, he writes, "My course, though not outwardly immoral, was very wicked. I was regardless of the holy sabbath: a lover of pleasure more than a lover of God." And to this he adds, what his mother did not even suspect, but a characteristic too frequently associated with that already described, "I often scoffed at the name of Christ and his religion, and totally neglected those things which alone can afford solid consolation."

None who knew the "simplicity and godly sincerity" which characterized Mr. Williams, will ascribe the preceding quotations to that mean and hateful form of vanity, which may be termed "voluntary humility;" neither can any doubt the accuracy of a declaration, which, like this, describes his personal consciousness:—a point upon which he was the only competent witness. But there may be some who are unable to reconcile this dark delineation of his mental state with the portrait previously presented. How a youth adorned by such moral excellencies as he possessed could be so destitute of religious feeling, they will be at a loss to conceive. This is not the place to discuss the question, how far ordinary virtues may differ from sterling piety; nor to attempt any analysis of the strange compound which forms some characters, in which the fair and the good of social morality co-exist with deep-seated aversion to true godliness. It is, however, an unquestionable fact, proved both by Scripture testimony, and by examples such as that of the subject of this memoir, that many of the

graces which prepare men for the intercourse and friendship of the world, like the rich mosses and lovely rock plants which often hide and adorn the shapeless and mouldering ruin, and draw their life and luxuriance from the elements of decay, may cluster around the exterior of a character, which is essentially depraved and spiritually dead.

These strange, though obvious phenomena in our moral history, it becomes every one to investigate in all their bearings. But there is one aspect in which the distinction between morality and piety most strikingly presents itself, in considering the character and usefulness of John Williams. Whatever value pertained to his principles prior to his conversion, and however well they might have prepared him honourably to fulfil the ordinary obligations of domestic and social life, no one will imagine that, without the addition of some new and nobler impulse, these would have originated that high and holy enterprise, to which he afterwards devoted his days. All the merely natural springs of benevolent activity would have never constrained him to "forsake father and mother, brethren and sisters," the enjoyments and endearments of home, and the prospect of pecuniary gain, that he might labour and die in raising the degraded heathen to the possession of social, and the enjoyment of spiritual happiness. The source of this momentous movement must be traced to a far higher origin. It was "of God." It was the result, and the bright evidence of a change wrought upon his mind and character by the energy of Divine truth and almighty grace. It was thus accounted for by himself, and every other explanation would be as unsatisfactory as it would be unscriptural. Most presumptuous, indeed, would it be to ascribe any effects to special Divine agency for which ordinary causes might satisfactorily account; but to deny such agency, when facts require and revelation warrants it, would be equally unphilosophical and unwise.

The circumstances of John Williams's conversion have been often detailed by himself and others. He had entered his eighteenth year when he experienced this momentous transformation. At that period, he appeared to be rapidly sinking down into a state of settled "hardness and impenitence of heart." His pious mother and Christian friends looked on with sorrow and solicitude; and these feelings were augmented by the discovery that he had become the associate of several irreligious young men, and had recently more than ever disregarded the sabbath, and forsaken the sanctuary. His position now seemed most perilous, for even his mother's entreaties had become too feeble to restrain him from pursuits peculiarly calculated to counteract her efforts and blast her hopes. But prayer was made by her on his behalf continually, and God regarded the cry of his handmaid. The circumstances under which he did this must be briefly described.

In conformity with what had now become a common practice, John Williams had engaged to spend a sabbath evening with several of his young associates at a tea-garden near his master's residence, or, more correctly, at a tavern connected with one of those scenes of sabbath desecration and sensual indulgence. This appointment was made

for the 30th of January, 1814; a date which Mr. Williams carefully recorded, and one that is now engraven on monuments more durable than marble. But, happily, his giddy companions did not keep their time, and this simple circumstance was the occasion of his conversion. Had the others been as punctual as himself, there is every probability that that evening would have been passed in a tavern. But, providentially, while he was sauntering near the place of meeting, greatly annoyed by their delay, Mrs. Tonkin came by, and, on discerning his features by the light of a lamp, inquired the reason of his remaining there. Having frankly avowed this, and, at the same time, expressed great vexation at his disappointment, this pious friend, with affectionate earnestness, endeavoured to dissuade him from his purpose, and to induce him to accompany her to the Tabernacle. And, at length, although with considerable reluctance, he yielded to her importunity. But as he afterwards confessed, he was influenced by a feeling of mortification, and not by any sense of the superior claims of the sabbath and the sanctuary. Such a state of mind was anything but favourable to the serious consideration of sacred subjects; and few ever entered the house of God less prepared than he was to profit by its services. The Rev. Timothy East, of Birmingham, occupied the pulpit that evening; and preached from the weighty question, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" This solemn inquiry was pressed home by the preacher with all that point and energy which characterize his addresses; and the word came "in demonstration of the Spirit and with power" upon the mind of his youthful auditor. This was a night to be remembered by Mr. Williams, and it was remembered with a vividness and an interest which his subsequent references to it clearly evince. Speaking of it from the same pulpit, at the valedictory service held just before his second departure from this country, he said, "It is now twenty-four years ago, since, as a stripling youth, a kind female friend invited me to come into this place of worship. I have the door in my view at this moment at which I entered, and I have all the circumstances of that important era in my history vividly impressed upon my mind; and I have in my eye at this instant, the particular spot on which I took my seat. I have also a distinct impression of the powerful sermon that was that evening preached by the excellent Mr. East, now of Birmingham; and God was pleased, in his gracious providence, to influence my mind at that time so powerfully, that I forsook all my worldly companions." Nor was this the only effect. "From that hour," he wrote subsequently, "my blind eyes were opened, and I beheld wondrous things out of God's law. I diligently attended the means of grace. I saw that beauty and reality in religion which I had never seen before. My love to it and delight in it increased; and I may add, in the language of the apostle, that I 'grew in grace, and in the knowledge of my Lord and Saviour Jesus Christ.'"

By such signs, it soon became evident that God had wrought a marvellous change in his soul. "Old things had passed away: all things had be-

come new." His seat in the sanctuary was no longer vacant, and his attendance there had ceased to be a form. From this time his desire for scriptural knowledge and spiritual blessings prompted him to seek them "by all means." He now heard and read Divine truth with the utmost avidity; and the numerous notes of sermons to which he had listened at the Tabernacle, still preserved, attest the diligence with which he then laboured to store his mind with sacred truths. It was a most important circumstance for him, and for many whom he was honoured to instruct, that Mr. Williams's earliest religious connexion was formed with a pastor and a people, whose influence was peculiarly adapted to act beneficially upon his character. The instructive and pungent preaching of the venerable man who then presided over the congregation, together with the wisdom, energy, and zeal, which characterized his general proceedings, could not fail to impart a right bias and a powerful stimulus to an active and susceptible mind. And these effects were realized by Mr. Williams, and abundantly manifested in his future proceedings.

Great decision of character was displayed by the young disciple from the hour when he first learned "the worth of the soul." His convictions were converted at once into practical principles; and his early piety was marked by the same simplicity and firmness which distinguished and dignified his more matured experience. At no period did he deem religion a matter of barren sentiment or mere feeling. In his esteem, it was the solemn business of man, and as such he pursued its objects and fulfilled its obligations. And by the adoption of these views, he was preserved from the uncertainty and distress which frequently keep the anxious inquirer for months or years in the twilight of the day of salvation, and was soon induced to declare himself a follower of Christ, by joining his disciples, and, with them, commemorating his death. This important step, however, was not taken until September, 1814, nor without much deliberation and prayer. His venerable pastor gave him a cordial welcome into the visible fellowship of the saints; and from this time until his departure for the South Seas, he honourably maintained the profession he had made, and omitted no opportunity of uniting with his Christian brethren around the table of the Lord. What endeared these solemn meetings still more to his heart, was the presence of his mother, who had previously connected herself with the Tabernacle society. "Many a time," he wrote several years afterwards, "have my dear mother and myself surrounded that table, and enjoyed there seasons of refreshment and profit. And there, too, have I used the language, which I now repeat, 'Lord, I commit my body, my soul, and my all into thine hands. Do with me what seemeth good in thy sight.'"

But at this time there was another society at the Tabernacle, specially designed for the improvement of serious young men, and called, "The Youths' Class." Of this class Mr. Williams became a member; and as its influence upon his character was important, the following sketch of its proceedings, from the pen of the Rev. Mr. Browne, late of Limerick, who was admitted both into the

church and the class at the same time with his early friend, will find here an appropriate place.

"It consisted of about thirty members. We met at eight o'clock every Monday evening. The meetings were opened and closed with singing and prayer. After the opening prayer, a subject, which had been chosen at the former meeting, was then considered. The members, in turn, proposed a subject, but it was at the discretion of our president, (Mr. Barrett,) whether the subject proposed should remain for consideration. The utmost care was taken to avoid a mere controversial spirit; and when the discussion closed, our superintendent, always in a very able manner, gave us a summary view of all that had been advanced, pointing out our errors, and confirming what seemed to be agreeable to the oracles of God.

"Every eighteenth Monday was devoted to special prayer, when four or five of our number would engage in supplicating the Divine blessing; and once a quarter there was an examination, when our president proposed to each member such questions as served to put us upon a careful examination of ourselves as to the state of religion in our souls, and at the same time, to enable us to ascertain the progress we had made in Divine knowledge during the quarter. Our venerable pastor would occasionally come into our meetings, say a few appropriate words, and then depart, smiling upon us all. The advantages to be derived from such meetings any where must be evident, but especially in London, amidst the occupations and snares which encompassed us. Our minds had always some important subject to dwell upon, and our leisure was usually employed in preparing for the approaching meeting, which was looked forward to as a season of real mental refreshment. This I may say, with very few additional advantages, was the college where Williams and several others received those sound and enlarged views of Scripture doctrine and practical Christianity, which eminently fitted him to go forth to the heathen as an ambassador of Jesus Christ. Williams was one of our most regular attendants, and it rarely happened that he had not a paper to read on the subject for consideration."

But self-improvement was not the exclusive object to which the attention of the future missionary was now devoted. While receiving instruction, he became, by the natural operation of his religious principles and affections, anxious to impart it. There were several useful societies then in active operation at the Tabernacle, with most of which he connected himself subsequently; but his first step in the splendid course of Christian benevolence which he was destined to pursue, was to become a teacher in the Sabbath-school. Having undertaken this important work, he performed it with steadiness and delight; and soon won the affections of his pupils and the esteem of his fellow-labourers. Thus also he formed some of those habits which prepared him to cultivate a wider sphere. In this school he delivered his first public addresses, and by these essays he became emboldened to appear before larger assemblies. Nor were his early efforts to honour Christ unfruitful. A letter now before the writer of these notices, from a young person then connected with the school, ascribes to one of them, her conversion to God.

In addition to the Sabbath-school, there were societies at the Tabernacle for visiting the sick, instructing the inmates of a poor house and alms house, and distributing religious tracts. "Williams," says Mr. Browne, "had his heart and soul in all these, and was a general favourite. There was so much unaffected piety, sweetness of disposition, and readiness to engage in whatever was good, that all loved him. He was one of those that were always found at their post, and seldom or ever deserted the Tabernacle, great as the inducements frequently were to wander to other places to hear celebrated preachers."

In this steady and useful course of unostentatious labour, John Williams had been engaged for about twelve months, when wider scenes of spiritual destitution than those immediately beneath his eye began to interest his thoughts, and to awaken the desires which subsequently determined the character of his future life. The cause to which this important circumstance in his history must be ascribed is not unknown. At the time it occurred, in the autumn of 1815, the Tabernacle Auxiliary to the London Missionary Society was in the zenith of its prosperity, and was maintaining, with holy emulation, an active contest for supremacy with the kindred institution at Tottenham Court Chapel. Impelled by the same feelings which had contributed to the formation of the Parent Institution, and which had been quickened by the recent success of the African and South Sea Missions, the Rev. Matthew Wilks employed every means which he could devise to multiply its friends and augment its resources. Amongst other plans then in operation was that of a quarterly missionary meeting, conducted in a similar manner to the annual meetings of other auxiliaries, and designed to diffuse information and stimulate effort:—Mr. Wilks wisely inferring, that the better his people understood the principles and watched the proceedings of the Society, the more liberally they would sustain it. And his calculations were confirmed. Instead of being weary of these frequently recurring convocations, the appetite grew by what it fed upon, and the congregation anticipated their return with constantly augmenting interest. As a natural consequence, the missionary spirit, with its manifold and inestimable benefits, was widely diffused throughout the large multitude that regularly filled the Tabernacle, and the auxiliary there attained a proud pre-eminence over all similar institutions in the metropolis. Had the sagacious and venerable pastor of that favoured people sympathized with the false fears of some who imagined that such frequent meetings would satiate the mind and defeat their own object, very different results would have been witnessed. To mention no other loss, it is highly probable that, under ministrations and management less instinct with missionary ardour, John Williams would have lived and died in his native land; for it was at one of these quarterly meetings, and by the fervid appeal of his beloved pastor, that the sacred fire was kindled in his soul. "At the time," he writes, "I took but little notice of it; but afterwards, the desire was occasionally very strong for many months. My heart was frequently with the poor heathen. Finding this to be the case, I made it a subject of serious prayer to God that he would

totally eradicate and banish the desire, if it was not consistent with his holy mind and will; but that, if it was consistent, he would increase my knowledge with the desire. I then examined my motives, and found that a sense of the value of an immortal soul,—the thousands that were daily passing from time into eternity destitute of a knowledge of Christ and salvation, and a conviction of the debt of love I owe to God for his goodness, in making me savingly acquainted with the things which belong to my everlasting peace, were the considerations by which my desire was created." These statements were made to the Directors in connexion with the offer of his services. And the singleness of purpose which dictated them is equally obvious in the sentences by which they were prefaced. "In offering the following representation for your perusal, I have endeavoured to be as frank and plain as possible. If this, and the account which the Rev. Mr. Wilks can give of me, should not meet with your conscientious approbation, I hope, pray and trust that you will, on no account, for the sake of my soul, offer me the least encouragement."

The steps which led to this application to the Society were few and simple. After hiding in his heart for several months a desire which could not be repressed, he disclosed it confidentially to a few of his immediate connexions and more intimate friends, and was at length emboldened to seek an interview on the subject with his pastor. His reception was encouraging. Few men could "discern spirits" more readily than Mr. Wilks; and while sarcastic and severe to those whose assumptions and appearance were unsustained by corresponding excellencies, he was full of generous love and undisguised kindness towards all whose character bore the imprint of goodness and truth. These features he at once discovered through the transparent frankness of John Williams's communications, and he therefore received him with paternal affection, and readily proffered to him his best assistance and advice. By subsequent communications, Mr. Wilks became as satisfied of the mental, as he had previously been of the spiritual fitness of the young applicant, and thus commenced a friendship which, like that subsisting between Paul and Timothy, was unaffected by the distance of their spheres of labour, or by the disparity of their years.

In addition to his other labours, Mr. Wilks was accustomed at this time to impart gratuitous instruction at his own house to a class of young men who were anticipating the work of the Christian ministry; and, soon after ascertaining the state of this youthful disciple's mind, he invited him to join it. Most fully aware of his educational deficiencies, he gladly acceded to the proposal of his kind friend and pastor, and from this time, devoted, with the utmost ardour, all the leisure he could command to the course of reading and other mental exercises which his venerable tutor prescribed. Happily, the nature of his situation, and the kindness of the family with whom he resided, afforded him many facilities for the prosecution of his studies. In a short time, his rapid improvement fully satisfied Mr. Wilks of his capabilities, and induced that excellent man to encourage the early tender of his services to the London Missionary Society. Under

the sanction of one in whose wisdom he felt the fullest confidence, and anxious to be more entirely employed in the service of God, Mr. Williams applied to the Directors, in July, 1816; and having successfully passed the usual examination, he was unanimously received as a missionary.

Mr. Williams's immature age, and imperfect education, at the time of his reception by the Society, clearly indicated the propriety of additional instruction, ere he was entrusted with the responsible charge of a missionary station. And years of mental discipline would have been well employed and amply repaid, had the Directors given their youthful agent such a preparation for his work. But from this advantage he was precluded by a vote to send him forth at the earliest period, in consequence of which there was an interval of but months, instead of years, between his reception and his departure. This was deeply to be regretted, but yet, under the circumstances, it will scarcely be condemned.

At the time when John Williams connected himself with the Society, the Directors were pressed with urgent applications for missionaries from different parts of the world; but especially from Southern Africa, and the long barren, but then fruit-bearing isles of the South Seas, and as the labourers in those fields were quite unequal to the demands made upon them, the Directors were painfully perplexed, as they still are, by the consequences of their success. There was, however, this difference between the two periods; now money, then men, constituted the difficulty. And this difficulty was especially felt in the Georgian and Society Islands, where the necessities and demands of the half-enlightened, but highly-excited people, were consuming the almost exhausted energies of the few missionaries who had continued with them until the prayers of the church had been answered, and their own patient toil and severe trials were blessed with a large reward. Never before had the cry, "Come over and help us," been uttered with more importunity, or heard with feelings of deeper interest; but never were men less prepared to follow up success with vigour than were the Directors, when the intelligence arrived that Tahiti had renounced her idols, and, with the adjacent islands, was waiting for God's law. Under these circumstances, both for their brethren's sake and for their work's sake, they were anxious to thrust forth more labourers into the rich and ripening harvest; and who that considers the peculiarity of their position, will condemn their conduct? They had no alternative but that of leaving their few, toil-worn labourers at Tahiti, to faint under the burden and heat of the bright day that had dawned upon them, and in doing so, either to permit a people emerging from the darkness of ages to remain but half-enlightened, if not to relapse into superstition, or else to send forth additional agents, some of whom were but partially furnished for the work. The latter appeared to the Directors the least of the two evils between which they were compelled to choose. At that period, moreover, they were not so fully convinced as they became subsequently of the vast importance of well educated missionaries, even for those stations which, to a superficial observer, might appear to require men of but humble abilities: and

slender acquirements. This conclusion is now so generally received, that no one will urge against it the subsequent success of John Williams. His was a bright exception to the general rule, and one in which the absence of educational advantages was compensated by unusual activity of mind, a teeming fertility of resources, and a plodding painstaking perseverance which kept him steady to his purpose until he was rewarded by realization.

When Mr. Williams was accepted by the Society, he was still an apprentice; and, as the Directors had determined to send him to the South Seas as early as possible, and were anxious that he should improve to the utmost the short interval before his embarkation, an effort was made to induce Mr. Tonkin to release him from the seven additional months which he had still to serve. This attempt proved successful; and he had no sooner obtained his release than he applied himself, with the most earnest assiduity, to the acquisition of useful knowledge. While thus engaged, his valued friend and pastor continued to direct his reading, and in other ways to render him assistance. But although Mr. Williams thirsted for literary and theological knowledge, and devoted to its acquisition his best hours and energies, he at the same time availed himself of the opportunity, afforded by his residence in London, of visiting manufactories and inspecting processes, an acquaintance with which, he believed, would be valuable in his future labours. In pursuing this plan, he might have been influenced in part by the pleasure which he always derived from observing the contrivances and results of mechanical skill; but in thus directing his attention to the useful arts, Mr. Williams only acted in accordance with the views of the missionary work which impressed their own character upon his subsequent proceedings, and contributed most essentially to those great ends to which he had consecrated his life. Thus early, he had sketched for himself a well-defined outline of what he should do and design as a missionary; and even now, it had become his fixed purpose, in subordination to the leading objects of his mission, to introduce amongst the people as extensively as possible, the arts and comforts of civilized society. Ample evidence of this will appear in the sequel, but the following extract from a speech addressed by him to the Tabernacle Auxiliaries contains the germinating principles from whence have sprung the flourishing and fruitful plants which are now enriching with their fruit, and adorning with luxuriance, so many of the groups and islands of the Southern Pacific.

After establishing the claims of Christian missions on the ground of their highest and ultimate object, the speaker thus proceeded. "But whilst we are communicating to them saving knowledge, which is our grand and principal design, the commercial interests of this nation will be greatly promoted. For the Missionary Society manifest their wisdom, by sending out to the heathen Christian mechanics, who not only teach the poor creatures the way to heaven, but also instruct them in different branches of business. In consequence of this, some places to which missionaries have been sent will, beyond all doubt, and in a very short time, begin to traffic with Europe. Then they will apply to our merchants for goods, and where will they get

supplied, but by applying to our manufacturers? and how will they again produce the articles, but by employing artizans to make them? Thus we see that the nation at large is interested, and that every one, who is concerned to promote the commercial welfare of his country, is bound to exert himself on behalf of the missionary cause." These inferences were confirmed in his subsequent history, and enabled him upon the ground of his own successful experiment boldly to take his stand, when, after years of honourable toil and unprecedented success, he was permitted again to plead not only before the church, but before the statesmen, nobles, and merchants of Britain, the claims of Christian missions.

During this busy period of preparation, Mr. Williams remitted none of his useful labours in the Sabbath-school, and other species of benevolent activity. But in addition to these engagements, he now began in a more public character, to preach to his countrymen those "unsearchable riches of Christ," which he was about to convey to the heathen. The outlines of these early pulpit exercises left amongst his papers, are marked by no very striking features. They are lucid exhibitions of the cardinal truths of revelation, presented with their Scripture proofs, and in a style which bears the impress of much seriousness and zeal. These discourses were delivered at the Tabernacle, and from other metropolitan pulpits, and were heard with acceptance, especially by the people to whom his character and manner of life were best known, and from amongst whom he reaped his first fruits as a minister of Jesus Christ.

At this period it was Mr. Williams's happiness to form an acquaintance with that devoted and invaluable friend to whom he and the heathen were afterwards so deeply indebted. Miss Mary Chauner had, with a beloved sister now in heaven, been for some time a member of the society at the Tabernacle, when Mr. Williams joined it, and was highly esteemed, not for charms and graces which lie upon the surface and captivate as soon as they are seen, but for "the ornament of a meek and quiet spirit," as well as for the sterling excellencies which had uniformly appeared in her conduct and character. Mr. Williams knew her virtues, and as they were fellow-labourers in the same walks of usefulness, he enjoyed opportunities of observation and intercourse which satisfied him that, beneath her placid manner and apparent timidity, there existed a strength of principle and a glowing zeal for God, which eminently qualified her for the service upon which he was about to enter. This induced him to follow without hesitation the impulses of his heart, and the result abundantly confirmed his convictions and justified his choice. In Christian heroism she proved the equal of her intrepid husband, and in patient endurance his superior. It is not flattery, but simple justice to say that she was in all points worthy of the honoured man to whose happiness and success she so largely contributed; and in no part of his life was the kindness of Divine Providence more manifest than in the circumstances which led to their happy union. This was solemnized on the 29th of October, 1816, and it was a day which not only Mr. Williams had reason to remember with gratitude, but also many thousands of

Polynesian females, whom the love and labours of his devoted partner raised from degradation to comfort, from the rudeness and vile indulgences of savage, to the manifold enjoyments of civilized life, and from pagan darkness to evangelical light.

Prior to this important step, the Directors had determined that Mr. Williams, and his brethren who were appointed to the same mission, should leave for their destination during either that or the following month of November; and in anticipation of their early departure, and that of several other missionaries, a public service for their solemn designation to this work was held at Surrey Chapel, on the 30th of September. The occasion was one of peculiar interest. Nine missionaries were to be set apart to the noble enterprise; and both their number and the encouraging circumstances under which they were going forth to their distant spheres of labour, awakened feelings which had in many lain dormant since the capture of the Duff. It was not surprising, therefore, that an immense congregation should have crowded the capacious sanctuary in which this hallowed scene was about to be witnessed, nor that its proceedings should still live in the memory of some who were spectators of those solemnities. Five of the missionaries to be ordained were destined to enter the great and effectual door which Divine Providence had then opened in South Africa. Their names are well known. The last and the youngest of them was a meet companion for his brother Williams, who was also the junior of the brethren destined for the South Seas. The African missionaries were Messrs. John Taylor, James Kitchingman, Evan Evans, John Brownlee, and Robert Moffatt. The brethren for Tahiti, and its adjacent islands, were Messrs. David Darling, George Platt, Robert Bourne, and John Williams. The engagements of the day were commenced by prayer. This was presented by the late Mr. Rayson, then of Wakefield, but subsequently of Tonbridge Chapel, London. Dr. Leifchild, then of Kensington, delivered an introductory discourse, and proposed to the missionaries the usual questions.* To these inquiries satisfactory answers were returned, and, when it is remembered that in this way nine young men testified, in the midst of the church and in the face of the world, that they loved the souls and desired the salvation of the heathen above kindred and country, we need not wonder that "the numerous audience appeared to be deeply affected.†" These replies having been concluded, the Rev. George Burder and John Angel James stood forward, and in the name of the Society, presented a Bible to each of the brethren, as a token of regard, the bond of their union, the basis of their efforts, and the pledge of their support. "I shall never forget," said Mr. Williams, many years after this interesting scene, "the impression produced upon my mind by

the solemn manner in which our beloved brother, Mr. James, of Birmingham, put the Bible into my hand. With all the affection for which he is distinguished, and with all the power and impressiveness of his manner, he said, 'Go, my beloved brother, and with the ability which God has given you, be faithful in season and out of season, in proclaiming the precious truths which that volume contains; and then good Dr. Waugh, with heaven beaming on his benevolent countenance, and the big tear of affection glistening in his intelligent eye, speaking to me upon my youthful appearance, said, 'Go, my dear young brother, and if your tongue cleave to the roof of your mouth, let it be with telling poor sinners of the love of Jesus Christ; and if your arms drop from your shoulders, let it be with knocking at men's hearts to gain admittance for him there.'" After the presentation of the Bibles, this venerated man offered prayer for the missionaries and their wives, to whom two charges containing counsels and encouragements were then addressed by the late Dr. Wiuter and the Rev. John Campbell. Singing and supplication closed and sanctified the solemn service.

Only a few weeks intervened between this memorable meeting and Mr. Williams's departure. But he did not murmur at the decision of the Directors to send him forth so soon, for he knew and approved the reasons by which they had been influenced, and sympathised deeply in the feelings with which they contemplated the South Sea Mission. He, therefore, cheerfully relinquished the advantages which a longer stay in England might have secured for him, and applied himself, with all the ardour of his character, to the necessary preparation for the anticipated voyage. While thus engaged, he was greatly animated by the refreshing intelligence which every communication from the South Seas then contained, and which opened before his sanguine and devoted spirit prospects the most promising. After "a night of toil," the memorable and monitory history of which will continue to instruct and encourage the church to the end of time, the morning had broke upon Tahiti and the surrounding isles. Far and near "the marvellous light" had awakened the slumbering people, while Pomare, and other chiefs, like the lofty summits of their own mountains at the dawn of day, were amongst the first to receive and reflect the beams of the Sun of Righteousness. Suddenly the few faithful men who, amidst discouragements and dangers seldom paralleled, had for years maintained their post, were called to exchange tears for toils, sorrows for the songs of salvation. And they "were like them that dream. Then was their mouth filled with laughter, and their tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us, whereof we are glad." But pressed as they were out of measure and beyond strength, sadness at the paucity of labourers, as compared with the demands of the people, shaded the joy created by their success. From youth and age, from districts and islands, there had arisen a strong and simultaneous cry for instruction. Schools were crowded as soon as they were commenced, and the habitations of the missionaries, from dawn until

* For the information of some readers, it may be necessary to state that the questions usually proposed on such occasions are designed to elicit a public testimony from the candidates for ordination on the following points:—The grounds of their belief that they have become the subjects of personal religion; the views they hold of Scripture doctrine and duty; the motives which have induced them to engage in the missionary service, and the manner in which they design to exercise their ministry amongst the heathen.

† Vide Evangelical Magazine, vol. xxiv. p. 444.

night, and often from night again until dawn, were flooded with the rising and almost rushing tide of anxious inquirers. Exhausted, the devoted brethren sent home for help; and no time was lost by the Directors in responding to their appeal. In January, 1816, they had sent Messrs. Ellis and Threlkeld, who were followed, in July, by Messrs. Ormsmond and Barff; but still every fresh communication convinced them that this supply was inadequate, and, therefore, four other brethren were now added to the number. Such were the circumstances under which John Williams prepared to say "My native land, adieu;" and what circumstances could have been more calculated to soften the pain of separation, or more congenial with a spirit which, like his, lived in an element of cheerfulness and hope?

But, exulting as he did in the bright visions of the future, the young missionary was not insensible to the charms and claims of kindred and home; and, as the parting hour approached, he keenly felt its pangs. He was most tenderly attached to the members of his own family, and in a peculiar manner to his mother. To leave her without the expectation of a reunion upon earth, was a thought which he could not entertain without tears, and which he was obliged to dismiss as much as possible from his mind. But his chief anxiety was on her own account. He knew the depth of her affection; and although she had been constrained by her Christian principles to surrender her son to the service of the Saviour, he perceived the painful struggle which was maintained between her maternal emotions and higher sentiments, and he was most solicitous to prepare her for the separation. As the period approached, he devoted his best attention to his beloved parents and friends, and had considerably engaged his venerable pastor to remain with them during the day of embarkation. That day was fixed for the 17th of November, 1816; but on its arrival, he was rejoiced to find that his mother's faith and firmness were equal to the demand then made upon them, and so evident as to draw the remark from Mr. Wilks, that he found she had no need of him.

As a passage direct to the South Seas could not be procured, Mr. and Mrs. Williams, with their missionary brethren and sisters, embarked in "The Harriet," Captain Jones, for Sydney. So long as he remained in the bosom of his family, the youthful missionary was almost unmanned by the thought of separation; but he was no sooner released from the embraces of his mother and sisters, than his elastic spirit regained its accustomed tone of vigour and vivacity. This appears in his letters from Gravesend, where "The Harriet" was for a few days detained. The first of these is a bright mirror of his mind, and contains predictions which have since received an abundant accomplishment. "Do not, my beloved friends, sorrow as those who have no hope. I am full of hope. I hope to be useful a few years abroad. I then hope to revisit my native land, and to see you again; and I hope to be useful at home; and, last of all, I hope to enjoy your society, in a perfect and glorified state, at God's right hand. I hope, moreover, that God will make this his dispensation a blessing to you all, and that each will have reason to praise him for having thus

dealt with us. I hope, again, that the seamen with whom we sail will be profited by our efforts. In a word, my hope centres here, that Christ Jesus may be glorified in the salvation of many souls through my instrumentality. This is your hope also, and ought to be your consolation. Abraham did not repent offering his son a sacrifice, neither will you repent sparing me a few short years from your sight, for so glorious and infinitely important a work."

In a subsequent letter from the same place, he describes the delight with which the sight of the sea and the shipping had inspired him, and the comfort he had begun to enjoy on board "The Harriet." This, however, he had, in a great degree, created for himself. Although never disposed to undue self-indulgence, he had been accustomed to domestic comfort, nor could he be happy without it. And this feeling proved of great practical importance in his missionary proceedings; and to it, the inhabitants of Raiatea, Rarotonga, the Samoan, and other islands, owe much of their present civilization. On this account, as well as for its own sake, the following characteristic sketch will be read with interest. "As soon as we came on board," he writes to his sister, "we set to work at our cabins, put them in very nice order, made our beds, hung up our looking glasses, drove hooks and nails in various places for our hats and coats, fixed our cabin lamps, laid down our little bits of carpet, and now it looks very comfortable indeed; so much so, that Mary was determined to sleep on board. Having read and prayed together, we retired to rest; and though it was a boisterous night, we slept as comfortable and undisturbed as possible. At Mr. Kent's,* this morning, I was asked what it was o'clock, and felt for my watch. I said, 'I cannot tell, for I have left my watch at home.' Mr. Kent smiled, and said, that he was glad we found it so already; and we do find it so, for it really is very comfortable. I hope you are all well, and in a few days will be as happy as I am."

Those who are acquainted with the state of a ship at the commencement of a long voyage, and ere the stowage has been completed, will best be able to appreciate the preceding extract; but all may discover in it the features of a mind too energetic to be impeded, and too cheerful to be depressed by circumstances. In one sense, it could not be said of him, that "the mind is its own place." The power of abstraction and self-seclusion he did not possess. He could not live amidst the solitary musings and ideal creations which isolate the soul from all surrounding scenes, and constitute its society and home. But yet his mind could construct for itself a place, in which the materials of happiness and the means of improvement were derived from sources which few would have discovered. In some respects, indeed, he was as independent as any man of external circumstances. His own happy temperament not only preserved peace within, but diffused its benign influence around him. Through scenes as diversified as the face of nature, the bright and even current of his thoughts and feelings was constantly discovered in his pleasant smiles, his cheerful words, and his beneficent labours, as we trace the fertilizing stream, even amidst the sands of the desert, by the rich

* The late excellent Independent minister at Gravesend.

fringe of vegetation which adorns its banks. To minister to the comfort of others was his delight. And this was done in a manner so free and cordial, as to satisfy those whom he served, that he remembered the words of the Lord Jesus, how he said, "It is more blessed to give than to receive." Frequently, when apologies have been offered for giving him trouble, he has replied, "Trouble is in the mind, and nothing can be a trouble which we ourselves do not consider so." But although his own amiable and equal temper diffused within and around him a delightful influence, and raised him so much above unfavourable circumstances, he was not satisfied to settle down in any position which he was unable to improve; and whether in the ship or on the shore, in Britain or Polynesia, his natural love of comfort and order prompted the desire which his talents enabled him to gratify. The same feelings which induced him to arrange his cabin so neatly in "The Harriet" originated many other means of comfort, both for himself and for the people amongst whom he laboured.

CHAPTER II.

FROM MR. WILLIAMS'S DEPARTURE, UNTIL THE TERMINATION OF HIS FIRST YEAR'S RESIDENCE AT RAIATEA.

Feelings and occupations on the voyage—Arrival at Rio de Janeiro—Scenery, slavery, and superstition—Departure for Van Diemen's Land—Detention and engagements at Sydney—Visits New Zealand—Arrival at Eimeo—First impressions and employments—Birth of a son—Mission to the Society Islands—Short residence at Huahine—Domestic contrivances and comforts—"Arrivals" from Raiatea—Removal to that island—Scene of future labour—Its local, political, and religious importance—Preparation of the people—Native customs, Sabbath observance, and moral condition—Acquisition of the language—Early encouragements and difficulties—Commencement of a missionary settlement—Correspondence—Erection of mission house—Its site, arrangements, and furniture—Principle of Missionary's proceeding—Various occupations—Death of Mrs. Ormond—Progress of the buildings—Attachment and improvement of the people—Incipient legislation—Charges of political interference against the Missionaries—The printing press and the school—Thirst for knowledge—Formation of a Missionary Auxiliary—Native speeches—Estimate of the first year's labours at Raiatea.

A FIRST sea-voyage brings with it privations and pleasures peculiar to itself. But whether the influence of the one or of the other shall predominate, depends far less upon the circumstances of the voyage, than upon the character of the voyager. By many minds it is contemplated with anxiety, and associated only with danger and distress; but to others, the broad deep sea, that

"Glorious mirror where the Almighty's form
Glances itself in tempests,"

presents various scenes and objects of interest, which amply compensate for the temporary privations sustained while traversing its bosom. To this class Mr. Williams belonged. The buoyant spirit with which, as we have seen, he commenced the voyage, retained its elastic energy unrelaxed and unimpaired to its termination. His letters clearly prove that all the novelties which met his eye ministered to his enjoyment. The sharks and

sea birds, the falling on the deck of a fugitive flying fish, the occasional shipping of a heavy sea, the distant view of Palma and Teneriffe, the crossing of the line, with the absurdities of Neptune and his demigods, contributed their full share to his gratification. But he was still more deeply interested in the structure of the vessel in which he sailed. Until now, he had never inspected a ship; but he had not been long on board "The Harriet," when her hull, and spars, and sails, and rigging, were subjected to a searching examination, which imprinted upon his memory a series of sketches in naval architecture, which were subsequently turned to profitable account. Thus happy and occupied, the time glided rapidly by, and, after a remarkably fine passage, interrupted by neither storm nor calm, "The Harriet" entered the harbour of Rio Janeiro, on the 29th of December. This auspicious voyage Mr. Williams thus reviewed, in a letter to his family, written at its close:—"We cannot sufficiently acknowledge the singular kindness of God to us. In his hands the winds and the waves have been most propitious. The excessive heat has been moderated by cooling gales. We have had an abundant supply of every necessary. The worship of God has been regularly maintained, except on the Sabbath we were working into harbour. Surely the Lord has heard prayer, for all on board say there was scarcely ever such a passage known: six thousand miles in five weeks! We have just held a prayer meeting to return God thanks."

The splendid scenery of Rio filled the youthful visitor with delight. His imagination and his heart were kindled by the new and noble objects which rose up on every hand around him. But these first impressions were soon supplanted and effaced by others; for whilst admiring the position of the town, and the heights towering above it clothed and crowned with the luxuriant vegetation of the tropics, he found that the rich productions of the soil alone flourished there, and that nothing was free, save the birds of brilliant plume and the insects of every hue which sported in the sun. It was the land of the slave, and the dark haunt of superstition. The body and the mind were alike fettered. Cowed priests and clanking chains were to be seen and heard on every hand. And the consequences were but too obvious. While all beside was loveliness, "Man was vile." This was sufficient to destroy the interest with which the young missionary first surveyed the scene, and to fill his soul with loathing and distress.

And could he have felt otherwise? The reader may judge from the following description. "About three miles off the harbour a boat full of slaves passed us, all naked, with the exception of a piece of cloth around their loins. On Monday we went on shore, and almost the first thing we beheld was a gang of eight or ten slaves chained together. We rowed up to the landing-place, and there again to our astonishment we saw more of these poor blacks: all slaves! As we passed through the town the number of slaves surprised us, for we saw few besides; and after walking about for a short time we returned to the ship with hearts not a little affected by what we had seen. Having occasion to go on shore again we passed through the slave-market. O! it is shocking beyond description to

behold the poor creatures. They are kept in open places, like our potato-shops in London, and about twenty of them together. They differed in their ages from ten years to fifty, and were sitting on forms. One shop we passed was full of these poor creatures, who, though their countenances betokened heartfelt sorrow, were singing and clapping their hands and feet. This they are compelled to do in order to escape the whip of their attendant. We saw some with very heavy irons around their body and legs; others with an iron ring around their necks, with upright pieces of iron on each side, and a projecting piece, like a fork, behind. Thus are our fellow-creatures treated in this idolatrous place. When I came home I could not help weeping bitterly at the very affecting sight I had that day witnessed."

At Rio Mr. and Mrs. Williams found their future fellow-labourers, Mr. and Mrs. Threlkeld, who had proceeded thus far on their way to the islands with Mr. and Mrs. Ellis, but were prevented, by the illness of Mrs. Threlkeld and their babe, from prosecuting the voyage. But restored health now enabled them to embark in "The Harriet," which, after remaining here three weeks, sailed for Van Diemen's Land. At Hobart Town they were unexpectedly detained five weeks, and did not, therefore, reach Sydney until the 12th of May, 1817. Here they were joined by Mr. and Mrs. Barff, who for some months had been anxiously waiting for an opportunity of reaching Tahiti, and who, with themselves, were compelled to remain at the colony until the following September, when the missionary band proceeded in "The Active" for their much-desired destination. During this unwilling residence at Sydney, the brethren received very kind attentions from Governor Macquarie, and from the late Rev. S. Marsden, and were constantly engaged in useful labours. On the eve of their departure, Sept. 2, 1817, Mr. Williams writes, "We long to reach Tahiti. We hear that the word of the Lord is prospering wonderfully there. Our enemies, and even infidels, say that nothing but a miracle could have wrought such a change. Since we came here I have preached very frequently, and I trust not totally in vain."

While at Sydney, Mr. Williams formed the friendship of the Rev. S. Leigh, a laborious minister of the Wesleyan body, and subsequently a missionary at New Zealand, who, in a spontaneous and generous tribute of Christian affection and condolence, thus refers, in a letter to the Directors, to this period of their devoted agent's history:—"My acquaintance with him commenced in New South Wales, in 1817, when he was on his way to Tahiti. He then frequently preached for me in Sydney, and in different parts of the colony. During this period it may be truly said, that in him sanctity, diligence, and holy zeal in the missionary work were eminently apparent; and his subsequent visits to the colony, so far as my observation extended, were marked by growing devotedness to the glorious cause in which he was engaged."

"The Active," with her precious freight, sailed from Sydney on the 4th of September, and eight days afterwards came in sight of New Zealand. But while steering for the island, and expecting in a few hours to reach anchorage, a heavy gale, the

first which they had encountered, drove them three hundred miles to the leeward of their course; nor were they able to recover their lost ground, until the nineteenth day after leaving Sydney, when, to their great joy, they cast anchor in the Bay of Islands.

Here Mr. Williams first came in contact with that widely scattered race, to whom his future labours proved of such incalculable benefit. But the contact was rather too close to be agreeable; for no sooner was the vessel moored, than swarms of half-naked and filthy savages covered her decks, and clung to her sides and rigging, and, to testify their friendship, pressed around the missionaries to rub noses, after the most approved fashion of Polynesia. The voyagers would have gladly escaped from such a pressing welcome, had they deemed it prudent. But the circumstances of the people at this period accounted for these demonstrations, and induced their visitors to reciprocate them. The Church Missionary Society had, some time before, sent a band of devoted men to this people, who, after labours and trials of no ordinary severity, were just then beginning to witness a favourable movement amongst them. Of this Mr. Williams had heard in the colony, and, although a stranger, he anticipated much pleasure from intercourse with these agents of a sister society. Nor was he disappointed. Before the natives had finished their salutations, the brethren came on board, and with all the warmth of kindred hearts, welcomed the strangers to the island, and invited them to their house. The invitation was readily accepted; and while "The Active" was undergoing repair, her passengers found a happy home, and enjoyed much delightful intercourse on shore. Here they lost sight of the different pales, which, alas! do not enclose, but separate the flock of Christ in more favoured lands. They met, and conversed, and loved as brethren. Such exemplifications of fraternal affection were alike honourable to themselves, and to that benign system by which they were so quickly and so closely united. But it is a painful reflection, that the evidences of esteem amongst the servants of God of different denominations are so rare as to awaken surprise, and must be sought for rather upon heathen than upon British shores.

Having spent nineteen days thus pleasantly at New Zealand, the brethren sailed for their destination; and after a favourable passage, on the 16th of November, 1817, Tahiti, the object of their ardent desire, was descried in the distance "Our hearts," Mr. Williams writes, "leaped for joy at the sight of the long-wished-for land." On the following day, exactly twelve months after their embarkation, they landed at Eimeo, where the missionaries were then residing.

Most of the visitors to these islands who preceded Mr. Williams have described the wonder and delight with which, for the first time, they beheld the bold and beautiful objects which here present themselves to the eye. And he was not insensible to the charms of such scenery. Practical as he was, and far more conversant with mechanics than with poetry, there are passages in his writings which prove that he did not survey the fairy lands amidst which he laboured without emotion. But on reaching Eimeo, graver topics

absorbed his mind. He had gone there, not as an observer, but as a missionary; and his thoughts and feelings were therefore soon engaged upon the work before him. The following extracts from the letter announcing his arrival will show the objects in which he was most deeply interested:—"On the 17th of November we landed at Eimeo. Soon after landing we went into the chapel, and were much pleased with its neat and clean appearance. The building is constructed of round white sticks, placed about two inches apart. In shape it resembles a haystack. The thatching, which looks very neat, is made of long narrow leaves, and it lasts about six years. In the middle of the chapel, on one side, there was a little desk for the preacher. The whole had been done by the natives.

"In the evening we heard the praises of God rise in the Tahitian tongue from various dwellings around our residence. The inhabitants were engaged in family prayer, which is observed throughout the islands. We retired to rest with hearts thankful for what our eyes had seen and our ears had heard."

They landed on the Monday; and on the Wednesday following embraced the opportunity of attending the native service in the chapel. "Here," writes Mr. Williams, "my eyes beheld seven or eight hundred people, who, not five years ago, were worshipping idols, and wallowing in the most dreadful wickedness, now praying to and praising our Lord and God. Surely, thought I, the work is done, there is no need of us. Though there are hundreds in these islands who do not know our Lord and Saviour, they are as eager to learn as the miser is to get money. I hope and pray that they will obtain, with an increase of knowledge, a change of heart. It was pleasing to see so many fine-looking females, dressed in white native cloth, and their heads decorated with white flowers, and cocoa-nut leaves plaited in the shape of the front of a cottage bonnet, surrounding the preacher, who occupied the centre of the place." In a similar strain he wrote to the Directors: "When we arrived at the islands, we were much struck with the attention which the people paid while the Gospel was preached. Our hearts were much affected. It rejoiced us to hear them sing the praises of Jesus, and to see them bow the knee in prayer to him. We could not help contrasting what they are with what they were when the 'Duff' first visited their shores, and we asked ourselves the question, Can these be the people who murdered their own children, for whom they have now the greatest affection? Are these the people who once offered human sacrifices to appease the anger of their deities? Behold they are pleading the blood of Jesus for the pardon of their sin.

"The state of the mission is very gratifying, and calls loudly for thankfulness. From what we knew of the former condition of the people, we were really astonished, on our first landing, at the great and glorious change which has taken place—a complete change from idolatry to Christianity; and we trust there are some, though there are not many, really converted to God.

"On the Sabbath morning after our arrival we went and stood outside their place of worship, and heard one of the natives engage in prayer. He

began by addressing God as the God of Abraham, Isaac, and Jacob; thanking him for hearing their prayers and sending them missionaries, and for bringing their wives and their little ones safely over the mighty ocean. He next prayed that we might soon attain their language, so that we might be able to teach them the word of God; adding many other suitable petitions, which gave us much pleasure, warmed our hearts, and excited in us feelings of gratitude and praise."

But these favourable impressions required some correction; and after more intercourse with the brethren, and a closer inspection of the people, Mr. Williams found that the work of God, instead of being finished, had been only begun. Together with much outward respect for religious services, and a very general desire for instruction, many of the abominations and delusions of their heathen state were still prevalent. A few, indeed, appeared to have experienced a spiritual renovation; but the mass of the people were under the dominion of divers lusts and pleasures. And this was deeply deplored by their teachers, who, amidst the general excitement, met with much to damp their ardour and depress their hearts. But defective as the state of the people was, when compared with what the missionaries desired, their condition, as contrasted with what it had been, evinced a marvellous change, and to an ardent spirit, like that of Mr. Williams, presented the promise of great future prosperity. The correction, therefore, which his earliest impressions received did not depress him. On the contrary, the more he saw the firmer was his conviction that he should not labour in vain.

The young missionary soon found ample employment at Eimeo. Amongst other occupations, he was here called, for the first time, to assist in building a ship. Prior to the arrival of "The Active," the missionaries, anxious to possess the means of communication with the surrounding islands, and to serve Pomare, who proposed to open a trade with New South Wales, had made an attempt to build a small vessel: but the difficulty of the undertaking, and apprehensions that a gainful commerce with the colony could not be carried on, had induced them to abandon their work; and it is probable that their labour would have been lost, had not their energetic young brethren proposed to complete it. Of those with whom the purpose originated, Mr. Williams was not the last nor the least. "A day or two after our arrival," he writes, "we held a meeting respecting the vessel, and resolved to finish her forthwith. We set to work immediately, every man to his post: my department was the iron-work; the others did the wood; and in eight or ten days she was ready to be launched. A great concourse of natives was gathered to see this extraordinary spectacle. Pomare was requested to name the vessel as she went off. To effect this, we passed ropes across the stern, which were pulled by from two to three hundred natives on either side. No sooner was the signal given than the men at the ropes began to pull most furiously, and at the same moment, Pomare, who stood on the left-hand side of the vessel, threw the bottle of wine against her bow; this so startled those who held the ropes on the side of the ship where the king stood, that they lost their hold,

and as those on the opposite side continued to pull, she gave a lurch and fell upon her side. The natives immediately raised the lamentation *Aue te pahi e!* (O! the poor ship!) and were dreadfully discouraged. Pomare had always maintained that she could never be launched, but must be broken in pieces when we should attempt it; and now he went away exclaiming that his word had come true. But not discouraged, we set to work again, and by the afternoon had raised her upon the stocks, and prepared everything for a second attempt on the Monday, as it was Saturday when she fell. Monday arrived. We drove in the wedges, placed a cable round her stern, stationed the natives as before, and had the satisfaction to see her go off beautifully, amidst the shouts of the people. While this was passing, there was an old warrior, called by the natives a *taata faa ito ito* (i. e., a man who puts life and energy into them during a battle), who stood on a little eminence exerting himself to animate the men at the ropes. I was near him, and he did in reality 'put life into them.' His action was most inspiring: there seemed not a fibre of his frame which he did not exert; and from merely looking at the old man, I felt as though I was in the very act of pulling."

Mr. Williams remained some months at Eimeo, where his time was fully occupied in assisting the missionaries and acquiring the language. During this period, on the 7th of January, 1818, Mrs. Williams gave birth to her first child, who was shortly afterwards dedicated to God in baptism by the name of John Chauner. This event called forth from the parents many expressions of gratitude and gladness. But they rejoiced with trembling. Surrounded as they now were with scenes and sounds calculated to convey contamination through every avenue to a susceptible mind, they foresaw the difficulties in the way of forming the character of their little one for life and immortality. Even in professedly Christian lands, the intercourse and pursuits of general society too frequently counteract the plans and efforts which appear best adapted to secure the young from their baleful influence; but these impediments are few and feeble compared with those with which missionary parents must contend. Mr. and Mrs. Williams were painfully alive to their new responsibilities; and in announcing to Mrs. Chauner the birth of their son, they write, "You can participate with us, dear mother, in our new feelings. You know what anxious cares these dear little treasures bring with them, cares such as none but parents know. But you are not aware of the temptations to which they are exposed here; wickedness which makes our hearts shrink and tremble. We earnestly entreat our prayers, that we may have guidance and grace to train up our little one in the fear of the Lord." It is a pleasing fact that he who awakened these emotions of pious and parental solicitude was preserved from the moral pollutions amidst which his early years were passed, and that he is now engaged amidst the same scenes, opening commercial channels for native produce and British manufactures, and preaching the unsearchable riches of Christ.

While at Eimeo, Mr. Williams became acquainted with several chiefs of the Leeward group, who some time before had left their own islands, to assist

Pomare in regaining the sovereignty of Tahiti. It was during their stay here, that the Gospel first awakened the attention of the people; and as these visitors participated in the common feeling, and had become extremely anxious to receive instruction, they now preferred a voluntary exile and many privations with this advantage, above all the power and possession of their own islands without it. Their conduct and circumstances naturally drew upon them the special attention of the brethren; and, after due consideration, it was resolved, that a new mission should be immediately commenced in the group from which these chiefs came, and by whom the proposal was received with great joy. In accordance with this decision, Mr. and Mrs. Williams, Mr. and Mrs. Ellis, and Mr. and Mrs. Ormond, accompanied by Mr. Davies as their interpreter, and several chiefs, left Eimeo on the 18th of June, and, on the 20th, this interesting company landed at Huahine, the most windward of the Society Islands. Their reception here was exceedingly cheering. The people greeted with a hearty welcome their long expatriated chiefs, and discovered still greater joy, when told the character and object of their missionary companions: indeed, every proof was given by them of sincere satisfaction at this unexpected arrival. A good native house was soon assigned for the residence of Mr. and Mrs. Williams, and they had scarcely taken possession of it, when the people brought to them a hot baked pig, and a large bowl of yams. "We then," writes Mrs. Williams, "made some tea, and ate a very hearty meal.

"Our next business was to fit up a lodging for the night, which was done by putting a piece of native cloth across one end of a very large house. Here we slept as soundly as if we had been in a palace. The next day we removed to a neat little oval house, and fitted it up with native cloth as comfortably as we could. As usual, my dear John made lime, and plastered the floors. In a few days, the principal chief of the island sent each of us nine pigs, with a roll of native cloth, and all kinds of their fruit. I wish you could taste some of our bread-fruit, and arrow-root cakes. I dare say you frequently talk of us, and wonder what we have to eat. I will tell you as nearly as I can. There are plenty of fowls here, and we dress them in a variety of ways. Sometimes we have fresh pork, and occasionally we kill a sucking-pig, and get it cooked as well as you can in England, who have large kitchen fires. Our method is to run a long stick through it, and to let the ends rest on two fork sticks, and, having kindled a fire behind, a native sits to turn and baste it, until it is well done. We have also had some roast and boiled beef. I only wish we had a cow, and I should then be able to make butter, but we get plenty of milk for our tea, as we have five goats." This extract supplies an appropriate commentary upon the following sentence, written just afterwards by Mr. Williams. "My dear Mary is a famous cook. I am sure I don't know what a poor man would do by himself in such a place as this."

The arrival of the missionaries at Huahine was soon known throughout the group; and visitors from all the other islands, some prompted by curiosity, and others by more worthy motives,

came in haste to see them. But of these "arrivals," the most important and interesting was Tamatoa, the king of Raiatea, who, accompanied by all his principal chiefs, had left his home for the sole purpose of inducing one or more of the brethren to reside amongst his people. The high station and evident sincerity of Tamatoa, and his compatriots who formed this embassy, induced the brethren to entertain their proposal. But there were other considerations from which it derived additional weight; especially the position, history, and existing circumstances of the island; and these had considerable influence in determining Mr. Williams's preference for this sphere of labour.

Raiatea (the *Ulitea* of Capt. Cook) is the largest and most central island of the Society group. Its circumference is nearly fifty miles, and it stands within a noble reef which engirdles both it and Tahaa, a smaller island about six miles from its northern shore. Through this reef there are numerous inlets, wide and deep enough to admit ships of any burthen, and within it a splendid lagoon, with safe and commodious anchorage. This island is not only the largest, but the most lofty of the group. With the exception of a belt of rich cultivable soil which skirts the shore, and a few fertile glens and valleys, it consists of huge mountain masses, rising abruptly, in some cases to the height of two thousand feet, above the level of the sea. Its scenery is less soft and more sombre than that of its sister isles; and as the visitor approaches it, and especially while too distant to discern the wild and rich luxuriance that clothes its lowlands, and crowns even its rocks with life and loveliness, Raiatea presents an aspect of frowning majesty. In this respect it differs widely from Huahine, which, whenever seen, and whether the view be near or distant, wears the form of smiling beauty. But the unfavourable impressions received on approaching Raiatea are entirely dissipated, as soon as the stranger lands upon its shores. Here, around, above, beneath, verdure and beauty fill the eye and refresh the heart, and the visitor finds himself upon a lovely island, well watered every where by streams leaping from the rocks, irrigating the numerous glens and valleys which intersect the mountains, and, in their course, feeding the roots of innumerable bread-fruit trees, bananas, plantains, and other precious productions of that fruitful clime.

The population of Raiatea, at this period, was about thirteen hundred: a number considerably below Capt. Cook's estimate. But there is no reason for supposing that the great circumnavigator had very materially erred in his computation, for the missionaries subsequently ascertained that diseases, superstition, and war had made similar havoc here as in other islands, whose thousands had been swept away by these fell destroyers.

But although the population was limited, the political influence of Raiatea predominated over that of the adjacent islands. For ages, its monarchs had been lords paramount of both the Society and Georgian groups: a supremacy which was regularly acknowledged by tribute. Indeed, up to the period at which the gospel was introduced, the principal chiefs, and amongst them Tamatoa, received divine honours as well as civil allegiance, and had been worshipped as gods.

But the circumstance which more than any other recommended Raiatea as a sphere of missionary operations was its influence upon the long-prevailing and wide-spread superstitions of Polynesia. From time immemorial, this island had been the seat and source of the abominable idolatries, which had darkened, demoralized, and destroyed the inhabitants of its own and the surrounding shores. Here were to be found the types of the manifold usages, even the most debasing and cruel, which had become the customs of the race; here were the archives of their religious legends; the temple and altar of Oro, the Mars and Moloch of the South Seas; and this had been the theatre of more sanguinary deeds than all the other islands around it. Hither hecatombs of human victims had been brought from near and distant shores to be offered in the blood-stained marai of Opoa. What Christian soldier would not have felt the spirit-stirring prospect of assaulting such a citadel of his own and of his great Captain's foe, and preferred a post in these high places of the field to all other positions!

But in addition to these inducements to try whether the power of the gospel could not free a people, thus firmly manacled, from the fetters of darkness, the missionaries were much influenced, in yielding to the entreaty of the Raiateans, by the extremely interesting circumstances in which they were then placed. Two years previously, a small vessel, having on board Mr. Wilson, Pomare, and nineteen Tahitians, had been driven by a violent gale from her anchorage at Eimeo down to Raiatea, where they were received with the most cordial hospitality, and continued three months. And these proved bright months for the people. Until then, they had "sat in darkness," and nothing had disturbed the dense and dreadful gloom in which they dwelt. But now, "the day dawned." Encouraged by their friendliness, Mr. Wilson opened his commission, and "preached unto them Jesus." Many, indeed, disregarded his message; but there were some who became convinced of their former follies, and in whom an irrepressible desire of further knowledge was thus created. Amongst these were Tamatoa and a few other chiefs, who proved their sincerity by at once abandoning many practices which they and their progenitors had observed with superstitious care; so that when their teacher and his associates had returned to Tahiti, they left behind them many good effects of their visit. This was evident soon after, when Tamatoa and others, who were favourable to Christianity, resolved to erect a sanctuary, observe the Sabbath, and stately meet together for the purpose of mutual instruction in the truths and duties which they had severally learned. These facts were known when Tamatoa came over to Huahine for the purpose of soliciting a teacher, and they deeply affected the mind of Mr. Williams, and greatly interested him on behalf of a people, so anxious to improve and increase their religious knowledge. His first impulse prompted the exclamation, "Here am I, send me;" but, in courtesy to his senior brethren, the post of honour was previously offered to them. As soon, however, as they declined it, Messrs. Williams and Threlkeld eagerly responded to the invitation, and went forth to Raiatea, just as Paul and Silas

went over into Macedonia, "assuredly gathering that the Lord had called them there to preach the gospel." This important movement in the history of Mr. Williams occurred on the 11th of September, 1818.

The reception which the missionaries met with on reaching Raiatea was extremely gratifying. "As soon as we landed," writes Mr. Williams, "they made a feast for us, consisting of five large hogs for myself, five for Mrs. Williams, and one for our little Johnny. The same provision was made for Mr. Threlkeld. Besides 'the feeding,' they brought us a roll of cloth, and about twenty crates of yams, taro, cocoa nuts, mountain plantains and bananas. These crates were a foot deep and three feet square. Several persons of consequence were with us, and the place was a complete market. Visitors are considered strangers until they are fed, when they become *taata tabu*, 'neighbours.'

"While getting our things on shore, I passed a house in which they were eating, when my man slipped in, and having snatched some food out of the hand of a person who was eating it, came out again without saying a word. I asked him why he did so, and whether the man from whom he had taken the food was not angry? He said 'No, it was a custom among them.' And we now see it frequently. A man is eating his food, and another comes up, wrenches it out of his hand, and walks away without exchanging a syllable. When any of them come from other islands, or from distant parts of the same island, they walk into any house they like, look about them, and, without consulting the owner, say to one another, 'This is good. We'll stay here.'

"It is very delightful to see them on Sabbath morning, dressed very neatly, and going to the house of prayer. After the service, they return to their homes, and eat what had been prepared on the previous day. After the meal they again go to chapel. I assure you that you would be delighted to observe the attention of many to the word of God. I have just now had some interesting conversation with the king and queen, and two sensible men who came to see my dear mother's likeness. They began by asking whether you did not all cry when we came away, and if you did not stop us. I told them that you would not have let us come, had it not been from compassion for them, and had we not come to teach them the word of God. They then inquired who sent me, and how I came to think of visiting them. I told them that the thought grew in my mind, and I hoped God put it there. They wished to know whether I should ever go home again. I told them I should very much like to do so, and if it was as near as Tahiti, I could go and return to them; but if I went to England, I should perhaps never get back again."

But pleasing as was their reception, and promising as were many of the appearances around them, the missionaries soon perceived that the moral state of the people was to the lowest degree debased and discouraging. "Their customs," they write, "are abominable; too abominable, indeed, to allow of the insertion of the passages which allude to them in these pages. Their idleness seems inveterate. When we tell them of the necessity of working,

they laugh at us, and many will not come near us, 'because,' they say, 'we are troublesome in telling them of their indolence.' They often suffer hunger rather than trouble themselves to cook their food. All the inhabitants have now made a profession of Christianity. It is the national religion, and as such, it is adopted by the people. In a word, they are a nation of Antinomians."

But in addition to the indolence and immorality of the people, the missionaries soon discovered other impediments to their usefulness, the removal of which appeared to them as essential as it was difficult. Of these, the scattered state of the population was amongst the most obvious and formidable. Instead of being grouped together in settlements, where a goodly number might be instructed at the same time, they were widely dispersed over the island, and were generally residing in families upon the *kaignas*, or farms, from which they derived their subsistence. As the island is mountainous, the paths were necessarily difficult, and frequently impassable. Much time and labour were therefore requisite to traverse the rocky ridges which separate the valleys, and to cross the bays which deeply indent the coast; and it was at once evident to the brethren, that so long as the natives were thus scattered, their best efforts would be rewarded with but very partial success. But how to obviate this difficulty, how to induce a people whose habits were formed, and whose temporal comfort appeared to them so closely connected with the continuance of the established system, to abandon their patriarchal dwellings; how to create in them such an estimate of mental and spiritual blessings, and such a desire to possess them, as should prevail over their local attachments, and temporary convenience, were problems which it required more than ordinary discernment, vigour, and perseverance to work out. But yet the missionaries clearly perceived that, however difficult it might be to introduce a new system, and whatever dangers might attend it, the bold attempt must be made, or their mission fail. They therefore convened a general meeting of the inhabitants, and candidly laid the whole case before them; and with such success, that after a long discussion of the difficulties and advantages of the proposed change, it was unanimously resolved to form one settlement for the entire community.

But while preparing to carry out this purpose, and erecting the scaffold upon which he intended to labour, Mr. Williams was constantly occupied in the more spiritual duties of his office. By great diligence he had acquired a sufficient acquaintance with the language, while at Tahiti and Huahine, to be enabled to preach intelligibly as soon as he reached Raiatea. The method by which he made this rapid proficiency was his own. Instead of remaining in the house poring over translations and glossaries, or depending upon the assistance of his senior brethren, he constantly mingled with the natives, "hearing and asking them questions," and thus acquired, as he considered with great ease, not merely the signification of words and phrases, but, what was quite as requisite, their correct accentuation. Whether this plan would be the most successful in all cases may admit of doubt; but there can be none respecting its suitability to Mr. Williams, one remarkable characteristic of whose mind

was the power of exact and minute observation. His memory, indeed, was tenacious, but this alone will not account for the rapidity with which he mastered the Tahitian. Many with the retentive faculty equally strong, would have failed to make the same progress: for this, in his case, must be ascribed rather to an extremely accurate perception, of which his memory was merely the bright mirror, retaining and reflecting the very images of things seen and heard, than to the memory itself. Accustomed to mark not merely the general outline, or the broad surface of surrounding objects, but their distinctive peculiarities, and less obvious but most interesting features, he was enabled to present more graphic delineations, and to report conversations with greater accuracy than most men; and the same faculty to which his speeches and his writings owe their great charm, enabled him to distinguish, with comparative ease, those nicer shades of difference in sense and sound, which a foreigner generally discerns and acquires with difficulty, but which are absolutely essential to the proper and impressive utterance of any language.

But, however explained, the fact is unquestionable that Mr. Williams preached his first sermon in the native tongue at Huahine, on the 4th of September, just ten months from the time of his reaching Eimeo. This progress was unprecedented, and such as to call forth strong expressions of surprise from the elder brethren, some of whom, on hearing him preach, affirmed that he had done as much in ten months as might have reasonably occupied three years. Thus enabled to open his commission, he preached thrice each week at Raiatea from the commencement of his sojourn there, and was rejoiced to find that the natives easily understood him. In a letter to his mother, written shortly after his settlement in the island, he thus refers to his own ministry:—"You pray, my dearly beloved mother, that 'your boy may be enabled to preach the unsearchable riches of Christ to the perishing heathen.' Your prayer is heard, my dear mother, and answered. I am now actively engaged in preaching Christ. O! that I may have grace to preach him, and him alone; to be faithful unto death. I have made great progress in the language, for which I desire to be very grateful, and to ascribe the praise to him who is both mouth and wisdom. I hope that your son may prove a crown of rejoicing to you. I now shed the tear of affection, my dear mother, while I think that I cannot indulge any very strong expectation of seeing my beloved mother again in the flesh, but I do entertain 'a good hope through grace' of meeting you, where the ravishing hand of death will never cause the briny tear of sorrow to roll down the cheek. Press on, my dear mother, be of good courage, and remember that, although you have given up me, it is to Him who gave himself for you."

In a similar strain of affection and piety he wrote again shortly afterwards to the same endeared relative. "My dear mother speaks of her feelings at parting. This brings that trying season all fresh to my memory. I assure you it cost me many an anxious hour before that affecting scene occurred, and my sorrow has often been renewed since then, when reflecting upon the feelings of my dearest parents. I frequently recal the parting words of

my dear aunt Tomes, 'Recollect, my dear boy, whatever sufferings you are called to endure, it is not for yourself, but for Jesus, who has done and suffered for you infinitely more than you can possibly do or suffer for him.' In hours of solitude, and when my soul has been cast down within me, this thought has afforded me the strongest consolation, and turned my mourning into joy. My dearest parents, grieve not at my absence, for I am engaged in the best of services, for the best of masters, and upon the best of terms; but rather rejoice in having a child upon whom the Lord has conferred this honour. Do not persons of the world deem themselves honoured by having a member of their family in the employment of an illustrious man, and should not you rejoice that I am serving the King of Kings? But, although I speak thus, do not think I have lost all affection. No, no! I frequently think of you all with feelings which I am obliged to suppress, and, were it not for the happiness I find in the work of the Lord, and the fervent desire I feel to be honoured in winning souls to him, I am sure I should soon see you again. Not the gold of Ophir, or the luxuries of the East would keep me from those whom I so ardently love. But I have this consolation, that the natives, from the king to the lowest of them, appear attached to me, that I am in the path of duty and usefulness, doing the work for which I left my native land, and those by whom I am tenderly beloved, and what greater support than this can be enjoyed by a missionary?"

Soon after the resolution of the chiefs and people to locate themselves near their missionaries, they selected a site, called Vaôgara, on the leeward side of the island, for their future settlement. Here a temporary chapel and school-house were soon erected, and active efforts employed for clearing the ground from the bush with which it was overgrown, and commencing their own habitations. From the first, Tamatoa and his queen entered most cordially into the objects and plans of their teachers. "When Mr. Threlkeld and I," writes Mr. Williams, "came down from Huahine to settle at Raiatea, I asked the queen whether we could obtain a certain piece of ground (pointing out the place) on which to erect a house? She replied, in a cheerful tone, 'Look forward! look backward! look on this side and on that! look all around, for it is all yours, and wherever you say, there it shall be.' Shortly afterwards some natives expressed their dissatisfaction at our not having settled at the king's former residence, and I asked Tamatoa what he wished, and whether he desired to dwell there. His reply was, 'This is my wish, that your settling among us may be lasting, that I may be close to you, to hear and understand the word of God.'"

Having selected a convenient plot of ground, Mr. Williams resolved to erect upon it a dwelling-house in the English style, and in all respects superior to any building ever seen, or even imagined by the people around him. To this he was incited, not merely by a desire to obtain for himself and his family a commodious and respectable residence, but by the hope of elevating the standard and awakening the emulation of those whom he was anxious to benefit. Before this time the best native houses consisted of but one apartment, which was used by the whole family, and for all domestic purposes.

This was covered with a thatched roof, but open at the sides, and carpeted with dry, and too frequently dirty, grass. Mr. Williams perceived the unfitness of such abodes for the purposes he had in view. He knew that domestic comfort, social morality and spiritual religion could never flourish, unless the degraded habits, inseparable from such a mode of living, were first destroyed. He therefore resolved to show the people a more excellent way. "It was my determination," he writes, "when I left England, to have as respectable a dwelling-house as I could erect; for the missionary does not go to barbarize himself, but to elevate the heathen; not to sink himself to their standard, but to raise them to his."

Prompted by this enlightened and truly benevolent motive, Mr. Williams prepared the plan, and commenced the erection of his new and noble dwelling-house. And this was an undertaking in which most of the labour necessarily devolved upon himself. The natives, indeed, readily assisted in procuring the materials and placing them according to his direction; but all beyond what the most ordinary assistance could render was done by his own hands. Yet although obliged to execute the work of many different artisans, whose divided labour and united skill are commonly considered essential to such an undertaking, he, relying solely upon his own resources, soon beheld, with pride and pleasure, his future home rising up before him. The natives saw it too, and were lavish in their expressions of astonishment and admiration. The house was sixty feet by thirty, and consisted of three front and four back rooms. French sashes, shaded with a green verandah and Venetian blinds, gave an air of elegance to the sitting-rooms, which commanded a splendid view of the harbour. The frame-work of the building was wood, but the walls, both within and without, were wattled, and plastered with coral lime. From this lime Mr. Williams made not only a whitewash, but a grey and orange colouring with which he adorned the interior. On either side and in front he had enclosed a spacious garden, which was tastily laid out in grass-plots, gravel-paths, and flower-beds, where there flourished a variety of ornamental shrubs and plants, some of them indigenous, and others exotics introduced by himself and his brethren. Immediately behind the house there was an enclosed poultry-yard, well stocked with turkeys, fowls, and English and Muscovy ducks; while beyond this lay a large kitchen-garden, which supplied their table with several British roots and vegetables, including cabbages, beans, peas, cucumbers, pumpkins, onions, and pot-herbs. At a later date, the bleating of goats and the lowing of oxen on the hills indicated that still more important additions had been made to their domestic comfort.

The furniture was in keeping with the house, and discovered in the missionary an equal amount of taste and skill. Tables, chairs, sofas and bedsteads, with turned and polished legs and pillars, quite in English style, and carpeted floors, gave to the interior of this dwelling an appearance, equally inviting to the European visitor and surprising to the natives. Mr. Williams augured much good from the excitement which these novelties would produce in the too sluggish intellects around him, and was soon

rejoiced to see that their imitative propensities had been so powerfully called into useful exercise by his example, as effectually to overcome their indolence.

Such a prodigious undertaking, for an individual so circumstanced as Mr. Williams, necessarily absorbed a large amount of time. But his own dwelling was not the only one to which his attention was given. Every day, and throughout almost every hour of the day, he was beset with applicants, who wished him to tell them, or show them, or do for them something to which they were unequal. These visits, however, he encouraged, because they tended to further his great design. Amidst such occupations, it might be supposed that other and still more important services were either suspended or slightly performed. But it was far otherwise. At no time was he more thoroughly devoted to the spiritual duties of his office, as the reader will perceive when he has perused the following extracts from his letters.

The first was to his family. "I'll tell you," he says, "how I spend my time. Mondays, (with the exception of the first in the month,) Tuesdays and Thursdays I give to the house, having, without any assistance from the natives, who do only the roof and the thatch, to make the doors, windows, floors, walls, partitions, &c. Wednesday, Friday, and Saturday, I devote to the study of my discourses. Besides these and other engagements, I attend the school daily, so that my time is fully occupied."

But the following passages describe more fully his feelings and circumstances at this interesting period:—

"The people attend the chapel constantly. Many of them are very attentive, and seem desirous that the word may reach their hearts. Although there are no striking conversions, or peculiar awakenings, there are some in whose souls we hope the work of God is progressing. The natives, with a very few exceptions, come regularly to school. They all maintain family worship, and very many pray privately morning and evening. But with most of them 'one thing is yet lacking.' They do not appear to be properly convinced of sin, and to feel their need of a Saviour. Their conduct to ourselves is kind and encouraging. They manifest great affection, and are very agreeable to every thing we propose. Both chiefs and people ask our advice upon almost every subject, and when they disagree, they generally bring their little differences to us that we may adjust them. This we endeavour to do as amicably as possible. There are frequent disputes between husbands and wives, and as neither of my brethren will undertake to settle them, they are commonly brought to me, and hitherto I have generally been a successful mediator.

"We are about to establish a Missionary Society here; one has been formed at Tahiti, and another in Huahine, and ours would have been ere now; but as this settlement is new, and there were but two or three shabby old houses when we came to it, all the people had to erect new houses and to plant food, and could not until now have contributed much to such an object.

"It is our intention, moreover, to erect a new chapel, and to have it wattled, plastered, and floored. When this is finished, and the other buildings now

in hand, the station will range along the sea beach about a mile and a half, or two miles, and will present a very pretty appearance. At present we have only opened one small place of worship, in addition to that which we commonly use; but we are about to open another at Tahaa, an island ten miles from our settlement. The station itself, however, is twice that distance; but as this island and ours are enclosed in one reef, we can reach it by sea, and intend to visit it every week. Doors of usefulness are opening to us on the one hand, and death is speaking to us on the other, so that we must be active while it is day.

“With regard to our religious proceedings, we are employed in the following manner:—At six o'clock on the Sabbath morning we hold a prayer-meeting, when two of the natives engage in prayer, and the missionary gives an address. At nine o'clock, the bell rings for the regular service, when the natives, dressed very neatly, attend, and many of them appear anxious to understand the word of life. Our congregation usually consists of from 500 to 700, but frequently it amounts to from 1000 to 1500. At eleven we meet in rotation at each other's houses for worship in English. At one o'clock a catechetical exercise is conducted with the people. At four we hold another regular service in the Tahitian. The brethren then take tea together, and spend the Sabbath evening in singing, prayer, and reading a course of lectures for mutual improvement. Every first Sabbath in the month we celebrate the soul-reviving ordinance of the Lord's supper, and frequently do I reflect with a degree of holy longing upon the happy seasons I have passed at the Tabernacle with my dear mother. Not indeed because we are destitute of times of refreshing from the presence of the Lord; for here, as well as in England, we find him faithful who hath said, 'Lo, I am with you always, even unto the end of the world,' and his presence with the soul supplies every deficiency, and enables it to go on its way rejoicing.

“We have a noon daily school, which is well attended; and on Monday evening we meet the people for the purpose of hearing and answering their questions. Some of these questions are shrewd, and some, of course, are simple. At the last meeting of this kind, one asked, 'who the Scribes were, and whether they were secretaries to an Auxiliary Missionary Society?' Another native inquired, 'Our teachers, how can we obtain this *faaroo mau*, or true faith, you were speaking of? We earnestly desire but cannot get it. Were it locked up in your boxes, they would soon be broken open.' On another occasion a native complained of the prevalence of evil thoughts in his mind, and of the attempt of the evil spirit to make them grow there; and observed that when he went to pray in the bush on the preceding day, just before he knelt down, a multitude of evil thoughts rushed into his mind, and he said within himself, 'If Satan would approach me in the likeness of man, I would fight with him and stone him to death.' 'Now,' added he, 'our teachers, is this a good thought or a bad thought? tell me that we all may know.'

“On Wednesday afternoon, likewise, we have service again in the Tahitian: and on Thursday evening we take tea together, and speak in rotation

on given subjects for our mutual edification. The topics are generally, such as—What are the best means of keeping religion alive in the soul—What are the evidences of growth in grace—The nature and importance of self-examination—The heavenly state, &c. These seasons of social religion we find very profitable, and all we want is a little more Christian society; but if enjoyed, perhaps it might be at the expense of the peace and unity which now prevail amongst us. All the time I can spare I employ in teaching the natives useful arts, which I consider a very important part of my missionary labour.

“My work is my delight. In it I desire to spend and to be spent. I think and hope, that I have no other desire in my soul than to be the means of winning sinners to Christ. My anxiety is that my tongue may be ever engaged in proclaiming his salvation, and that my hands and actions may be always pointing to his cross. I can now speak as fluently in the language as in my native tongue, and would preach five Tahitian sermons for any brother who would preach one for me in English when it comes to my turn.

“Our sitting-room is about 20 feet by 15, and every evening, is generally filled with persons who come to obtain information; to propose difficulties, or to ask advice. Questions about the proper method of prayer are frequently put to us. Though this is Saturday evening, when we profess to exclude inquirers, there have been ten or twelve in, and one of whom was anxious to know whether it was right, when he went into the bush to pray, to say, 'O Jehovah, give me thy word in my heart—all thy word, and cover it up there that it may not be forgotten by me.'”

In the midst of these various and useful labours, the mission family suffered a visitation, always afflictive, but peculiarly so in circumstances like theirs. At the close of the year 1818, Mr. and Mrs. Orsmond came to reside for a short period at Raiatea, that Mrs. O., then anticipating the hour of maternal solicitude, might enjoy the medical assistance of Mr. Threlkeld. “But the Lord,” writes Mr. Williams, “took her to himself. It was a trying season to us all, but especially to our bereaved brother, who is called to lament the loss of one, in whom affection and piety were sweetly combined. But he has borne the severe affliction with that patience and resignation which become the servant of God; and he is sustained by the thought, that his loss is her gain. Her death was sudden and unexpected; but she frequently said, that she should not survive the trying hour. But she mentioned her impressions with the greatest serenity, and was evidently willing to 'depart and be with Christ.'”

In their written instructions to Mr. Williams on leaving England, the Directors gave him the following wise recommendations: “It will be some time before you are able to preach with fluency in the language of the people, but you may be immediately useful in agriculture and other arts of civilization. Next to the communication of the gospel, (which must ever be considered as the first and chief object,) our wish is that you study and endeavour to promote their civilization. The grand bane of the natives has been idleness. It will be a great bless-

ing to them to engage them in some useful employment. Use your best endeavour to discover how this may be done: by what means the natural productions of the earth, cherished by human art, may be turned to some good account; and while made to afford employment to the people, may become an article of profitable commerce, enabling them to support the gospel among themselves, and to send its blessings to other islands. Hitherto, we greatly lament, that little or nothing of this nature has been done. We earnestly recommend it to you to study how it may be done in future. At the same time, our wish is that no such portion of your time and attention may be occupied in secular matters, as to abridge your efforts for the salvation of the people. But, with prudent management, we trust that both these objects may be pursued together."

It has been already seen how fully Mr. Williams had imbibed the spirit of these instructions, and how eminently he was prepared to carry them out. No man, indeed, knew better than he the value of industry, and of the useful arts to the people amongst whom he lived; and no one ever laboured more faithfully or successfully for their advancement. In farther illustration of this part of his conduct, a few other facts, in addition to those contained in the preceding pages, may here be given.

In a letter addressed to his friends at the Tabernacle, and dated August 31st, 1819, after describing his newly-erected house, and the reason which induced him to build it on a scale and in a style so very superior to any habitation ever seen by the natives, he adds,

"It is a great advantage to me that I am able to turn my hand to anything, and indeed it is very desirable that every missionary, sent to an uncivilized part of the world, should possess mechanical qualifications, as well as a missionary spirit.

"We have not only instructed the natives as to the improvement of their houses, but also in sawing timber, carpentering, smith's work, and, among other things, in boat-building. Brother Threlkeld has now in hand a very large boat, on which only the natives are employed. Requiring a larger boat than that which I built at Eimeo, that I may visit Tahaa, I have completed one sixteen feet long. The former, which was wide and heavy, required five men; in the latter, I can proceed to Tahaa with only two, or even one. My new boat, which is of a very pretty shape, has scarcely a nail in it. I have tied the ribs in, and all the planks with a very strong *cinet*, a cord which the natives make, and with which they lash their canoes. They are very much pleased with it, and have resolved, when they have finished their houses, to begin boats of a similar construction for themselves. They had concluded that they could not succeed without nails; but now they perceive that this is possible, and they say, '*Ua maitai adura*,' 'It is now well with us, as every one can now get a boat who chooses, and is not lazy.

"We have established, in our little way, a Society for the Encouragement of Arts and Sciences. The first reward or encouragement was from Brother Threlkeld. Brother Orsmond and I have proposed to give fifty nails each to the man who

begins first to build his boat. An old chief is now gone to cut the keel for one which he is to build in my yard; and he is to have one hundred and fifty nails to fasten the ends of the planks on the gunwale, and to use in any other place where the *cinet* does not bind sufficiently tight. Thus, while we are actively engaged in promoting the eternal interests of the natives, we are not forgetful of their temporal, remembering the injunction, 'not slothful in business, fervent in spirit, serving the Lord.'"

Mr. Williams's communications to the directors and his family contain other information of a similar kind. From a letter, dated September 5, 1819, he thus reports the progress of the Mission:

"When we came to this place, there were only two native habitations, and it was difficult to walk along the beach for the bushes. But the former wilderness is now an open, clear, and pleasant place, with a range of houses extending nearly two miles along the sea-beach, in which reside about a thousand of the natives. We earnestly desire to see the moral wilderness present the same improved appearance. The king, who, we are happy to say, is one of the most consistent characters, resides very near to us. He is a very constant attendant both at the chapel and the schools. He will probably be one of the first whom we shall baptize in the islands. We are happy in being able to state that his behaviour is circumspect, and that he is very active in suppressing crime.

"We are glad to be able to inform you, that many have built themselves very neat little houses, and are now living in them with their wives and families. The king, through seeing ours, and by our advice, has had a house erected near to us. It contains four rooms, wattle, and plastered inside and out, and floored. He is the first native on these islands that ever had such a house; but many others are now following his example. Thus, while teaching them the things which belong to their eternal peace, we do not forget their temporal improvement, and desire to remember the connexion between being fervent in spirit, and diligent in business.

"We have been constantly exhorting the people to abandon their pernicious custom of living several families together in one dwelling, and have advised their separation. Several have complied with our request, and before six months more have elapsed, it is probable that there will not be less than twenty houses, wattle, plastered, with boarded floors, and divided into separate rooms for meals and sleeping. Thus you see that although our station was the last formed, it is the first in these things. We think it a great object gained, that many of the natives, with their wives and children, are now living separately, in neat habitations of their own, and that the people have been induced to engage in preparing such habitations.

"We have opened a neat little place of worship at Tahaa, in a district called Tivaa, and there is another erected, which we intend to open shortly, and visit regularly, in the district of Patio, where we expect a congregation of five hundred or six hundred persons. We intend, likewise, to place two of our most intelligent and consistent Raia-teans over the school, to which we shall ourselves pay particular attention on our visits. We are all

much pleased with the prospect of usefulness which the new station presents to our view.

"Since we came here, there has been a ramour of war; but, on enquiry, we are happy to find that it originated only with some evil-disposed persons, who would create a war if possible. The chiefs themselves entertained no such desire. Instead of this, we rejoice to say, peace seems permanently established. Kings, priests, and people, are professedly enlisted under the banner of the Prince of Peace. O that we could say, He ruled in all their hearts!

"Upon the whole, our prospects are indeed very encouraging, and, we doubt not, if blessed with faith, patience, and perseverance, we shall be made very useful. We shall give every possible attention to the instruction of the natives in useful arts, and shall urge them to works of industry, to which we ourselves devote as much time as we can spare; and perhaps the advocates of *civilization* would not be less pleased than the friends of *evangelization*, could they look upon these remote shores, and upon a portion of the natives diligently employed in various useful arts; some sawing, some carpentering, some boat-building, some as blacksmiths, some as plasterers, &c. They have lately constructed two long bridges, which would do credit to any country village in England. But we cannot, we dare not, devote our time to temporal concerns, when it is at the expense of the eternal interests of those whom we came to instruct."

These rapid changes in the circumstances and habits of the people were not less surprising than valuable, as all must admit, who consider their character prior to the residence of the missionaries among them. Extremely indolent, save when excited by pleasure or passion; the subjects of few artificial wants, and dwelling in a relaxing and luxurious climate, which, in a great degree, relieved them from labour, by supplying, either spontaneously, or with but little cultivation, their necessary food, motives of more than ordinary power were requisite to arouse them to vigorous and persevering exertion. Walking in the steps, and adopting the customs of their ancestors, whose dwelling-places they inherited, it was not to be expected that to gratify strangers, or from the hope of benefits which they were unable to appreciate, they would readily change their manner of life. And such a voluntary transition was the less probable, from the congeniality of those habits which they were required to relinquish with their strongest natural propensities. To pluck and eat the ripe fruits of their generous clime, or to slumber in the deep shade of the luxuriant trees upon which they clustered; to fish or sport within the placid waters of their lagoon; to ride in triumph upon the crested wave; to race, wrestle, and recite their traditions; or at evening, to mingle in the wild frolic, or the favourite dance, were among the chief occupations and enjoyments of their life, except, when inflamed by revenge or stimulated by fear, they girded themselves for the battle. What a task to induce them to exchange such a state, for the patient and continuous labour of acquiring knowledge, and forming habits, the importance of which they could but dimly discern!

But this was accomplished; and by the only

means adequate to so great an effect. While presenting every secular motive which the natives could understand to excite them to labour, the missionaries knew well that the force of all such considerations as their personal and domestic comfort, would, if urged alone, be insufficient to overcome the habits and propensities by which they were opposed. But their reliance was not on these. It was on the gospel. This they deemed "the mighty power of God" for promoting the civilization no less than the salvation of the people; and they laboured in the belief, which the result of the experiment fully confirmed, that the transformation of the rude and lawless community around them could only be effected by the manifestation of evangelical truth. Proceeding upon this conviction, and while the new settlement was advancing, and the waste places upon which it was founded assumed each day additional features of interest, the missionaries laboured without ceasing, in the sanctuary, the school, and the dwelling-house, to quicken the intellect and arouse the conscience of the people, by imparting to them the revelation of God. His character, works and designs; man's original and fallen condition; his duties and his destiny; the person, advent, death, mediation and redemption of Jesus Christ; the nature and necessity of faith in him; the new birth with its cause and evidences; the sublime realities of the final judgment, and the eternal states of all the dead, were the themes by which they sought to engage the minds, and mould the characters of their interesting charge. And ere we can correctly understand the social changes which rewarded their labours, or form a just estimate of the labours themselves, we must connect those passages in their correspondence which detail them, with others which describe their more spiritual engagements. It was upon these that Mr. Williams depended, and to them he ascribed the advancing civilization of the people. "The process of instruction," he writes, "under which they have been brought, the new wants and desires created by the supply of knowledge, the excitement produced by a series of discoveries, many of which were so wonderful and sublime, that they could not fail both to quicken and enlarge their faculties, and, above all, the elevating power of vital religion have made them mentally, as well as spiritually, new creatures in Christ Jesus."

At this early period of the mission, there were many important changes, which the brethren did not venture to propose, but for which, however, they endeavoured to prepare the people. Amongst other anticipated improvements, the missionaries greatly desired the adoption of a code of laws, and the establishment of an efficient executive. Hitherto, the despotism of the chiefs and the priests, with the fearful combinations, called *Arooi societies*, had subjected the people to much painful oppression. And as such a state was directly opposed to the equal justice and universal love which the gospel inculcates, it was evident to the missionaries, that either this lawless condition must cease, or their labours be in vain. But as it was expected that those whose prerogative would be restrained by any innovation upon the existing system would strenuously resist it, and as the people generally

were unprepared for the change, the missionaries did no more than describe, at their social meetings for conversation and inquiry, such of the legal institutions of Britain, and so much of her jurisprudence as the natives were able to understand. At the same time, without pressing the subject, they pointed out many of the benefits to all classes, which the enactment of laws and the existence of magistrates would secure, if these were introduced into Raiatea. But all this was done with caution, and only as the people "were able to bear it:" for their teachers were fully aware that the despotic prerogatives of those in power were deemed by themselves, and regarded by the natives, as a part of an unquestionable and inalienable inheritance, a "Divine right" transmitted to them by their fathers; and they therefore feared that too full a disclosure of principles and practices so opposite to those which prevailed—too clear a statement of the relative position and respective rights of the governors and the governed might arouse the fears, excite the cupidity, and thus provoke the hostility of those whose co-operation was necessary to their success. But by this prudent course, they rapidly and fully accomplished their design; and, ere they had resided a year at Raiatea, they were rejoiced to perceive, that the chiefs had embraced some of the most important principles of righteous government, and were prepared to make them the basis of their future proceedings.

"We were not a little gratified," they write under the date of September, 1819, "a short time since, to see with what spirit the king and chiefs exerted themselves in order to regulate the affairs of the people. They first held a meeting, at which they requested us to be present. The king addressed the people, and said, 'Let us try and form our conduct by the word which we learn from our teachers, and by the word of God which we read every day. Stop! our wickedness is very great. Remember, it is I who am speaking. If the son of any king is wicked, and deserves to die, he shall die. If any king is worthy of death, he shall die; and if I am worthy of death, I will die also. Let all the people remember that the man who deserves to die, shall die. We will observe the voice of our teachers, for God hath sent them. Take care, all of you, lest he be angry; for if he be angry, he will take our teachers away, and we shall again be in darkness.' He then inquired of us what course must be pursued in order to prevent the man from casting away his wife, or the wife her husband. He was informed, that when the evil heart was cast away, they would cast away all evil practices. He was likewise furnished with a register, in which the names of all married persons were to be entered: and it was prescribed, that all who intended marriage should go to the king and make their intentions known, after which they should be entered in the register. All this was the spontaneous effusion of their own minds, resulting partly from a murder, which had been committed by a chief of one of the neighbouring islands, and partly from our earnest endeavours, on several preceding sabbaths, to convince the people of the wickedness of their practices.

"The day after the meeting at which we had been present, the chiefs assembled by themselves,

when they summoned nearly twenty females to appear, who had lately cast away their husbands, and constrained them to re-unite, saying, 'If you will *not*, give back the word of God which you learn; you cannot want that; you had better go and serve the devil again. Let not this land be stained with sin.' We believe the greater part of those whom the chiefs re-united are now living very comfortably together."

This incipient movement towards an improved state of society, and the circumstances in which it originated, may serve to indicate the kind of influence exerted by the missionaries over the political proceedings of the people. That influence was unquestionably great. But was it legitimate? This, indeed, some have denied; and the charge of obtrusive and oppressive interference with the customs and wishes of the natives has been boldly brought against their teachers. It has even been asserted, that the only civil change effected in the islands was the transfer of despotic authority from the chief to the missionary. A grave accusation undoubtedly; and one, therefore, for which none but proofs the most specific and decisive should obtain the least degree of credit. But no valid evidence of this and similar charges has ever been adduced. If received, it must be upon the single ground of the competence, candour, and uprightness of the originators. But are they worthy of this confidence? Does their character or their conduct stand out free from all suspicion? Who are these accusers of the brethren? With but few exceptions, they are either seamen, or other interested persons, whose attempts to defraud and demoralize the natives have been frustrated by the vigilance and influence of the missionary; and who, chafed and mortified, have retired from scenes which they would have polluted, and from a people whom they would have plundered, under the influence of burning and disappointed passion. There have been some others, indeed, to whom this description will not apply; but who, destitute of sympathy with the religious character and spiritual objects of the missionaries, and without adequate opportunity for ascertaining their principles and investigating their proceedings, have, with criminal facility, received and reported the unfounded opinions of their enemies: opinions, which a lengthened residence amongst the people, the power of communicating with them in their own tongue, and a more accurate acquaintance with their previous history and existing circumstances, would have certainly and speedily corrected. But even were these witnesses themselves more worthy of regard, had they honestly endeavoured to know the truth, and been free from that animus which they so strongly discover, still their charges would have no claim upon our belief. Their very vagueness would alone be sufficient to invalidate them. For, with few exceptions, they are not advanced against individuals, but against the whole body of devoted men, who labour in the South Seas. In general, it is "the missionaries" who are the objects of vituperation. But who can meet, and what candid mind would entertain such an accusation? And in most cases, moreover, not only are the names of the accused withheld, but all those particulars of their alleged oppressions, which are necessary to

enable them to rebut the charges. Who then but men of the same class as the accusers would listen to such calumnies?

But while the charge of undue interference can, in the absence of all particulars, only be repelled by a firm denial, it may be admitted that circumstances, like that which has just been narrated, may serve, in some degree, to account for the false impressions which have been so hastily received, and so eagerly propagated against the missionaries, by partial or unfriendly visitors. A candid consideration of the case, however, would generally show that what, to a superficial observer, might seem an unwarrantable encroachment upon the province of others, has been nothing more than the unavoidable and beneficial result of mental and moral superiority. By this means, indeed, the missionary has obtained great personal and political influence. It has been by his knowledge, his sincere and disinterested regard to the welfare of the people, and his earnest labours for their salvation. He has instructed—not imposed upon them; convinced—not coerced them. It has been, not by the dominancy of his own will, nor by undue endeavours to control theirs, that all classes have been induced to exchange their former usages for better; but by the force of truth, the perception of right, the hope of advantage and the fear of God.

It is perfectly true, indeed, that, at Raiatea, the missionaries were important agents in originating and maturing those political improvements, of which the commencement has been described. But let it be remembered, that no measure became law which the people themselves did not cordially approve and adopt. Thus, for example, in the restrictions which were placed upon the intercourse of seamen with the shore, and to which most of the charges against the missionaries as political meddlers may be traced, nothing was done by the chiefs merely from deference to the wish of their teachers. But even had it been otherwise, had the brethren employed their utmost personal influence to obtain regulations which they deemed essential to their main object, who would have condemned them? Having left their homes, and devoted their lives to promote the social and spiritual regeneration of the heathen, is it surprising that they should have earnestly desired to protect the objects of their benevolent concern from contaminating intercourse with immoral visitors; and would they have improperly interfered, had they recommended the chiefs to subject such intercourse to suitable control?

To the rapid improvement effected at Raiatea during the first year's residence of the missionaries on that island, it must not be overlooked that the printing press contributed its due share. That mighty instrument for good or for evil had been set up at Huahine by Mr. Ellis, who, with devoted zeal and labour, thus furnished himself and his brethren with additional means for carrying forward their good work. From this source eight hundred copies of the Gospel by Luke, and a supply of elementary books, early found their way to Raiatea, and were distributed by the missionaries amongst numerous and eager applicants. This gift had a most important influence upon the people. It increased their desire for education, and augmented the attendance at school. Not only the children,

but almost all the adults became scholars; and during the hours of instruction, other engagements were suspended, and the various scenes of busy occupation throughout the settlement forsaken. The companies thus convened for tuition formed a strange assemblage. Chiefs and raatiras, hoary men and lisping children, the mother with her suckling at the breast, and the once cruel priests of Oro, whose hands, now holding the primer or the gospel, had been often stained with the blood of human sacrifices, were seen sitting upon the same form, spelling the same words, and mutually availing themselves of each other's aid. Even the king and queen were scholars. "Both of them," writes Mr. Williams, "read well, and frequently give appropriate answers to the questions we propose on the verses repeated."

"Our school," he adds, "is divided into seven classes, and to each of these native monitors are appointed. One of us always takes the seventh class, which read the Gospel of Luke, and Scripture history. We explain each verse as it is read, that the people may understand it. The school has been so full, that one of the brethren has been obliged to teach outside." So general, indeed, was the attendance of adults, that an absentee was regarded with astonishment. A native on his way to school saw a man sitting in his house. Struck by a circumstance so unusual at that hour, he stopped and thus addressed him—"My friend, why do you not go to school, the bell has rung some time since?" "I am discouraged," replied the man, "for I am still learning in the B A, ba. I shall never be able to read the Gospel of Luke, and think therefore of stopping at home, and not going to school any more." The other immediately said, "That is a bait of the devil. When you go a fishing, you put on the bait so as to hide the hook, and the fish thinks not that he shall be pierced by it, should he seize the bait. The devil has a fish-hook in that evil thought of yours. Therefore have nothing to do with it, but let us both go immediately and learn." The man arose, and accompanied his friendly monitor to the school.

But while the timely supply of books stimulated the natives to frequent the school, the effect of this attendance was soon felt in their increased demand for these new-found treasures. "The people," writes their missionary, "call loudly for books, and to obtain them they spare no time. Many have made considerable progress in learning, can repeat the multiplication table readily, and work the most difficult sums in long division and reduction, without a mistake. Towards their teachers they evince the most affectionate attachment."

These were results without a parallel. Within a period, which would be generally deemed no more than sufficient to gain a footing amongst such a people, a surprising advance had been made in their education, civilization, and moral improvement. But this was not all. Even thus early, the influence of the missionaries had extended beyond the island in which they laboured. "God," they write, "has not only enabled us to tell of Jesus, but he has conducted us into a field ready for the harvest, and one which demands our most vigorous exertions. Not only does Raiatea call for our labours, but the adjacent islands. We need more time, more strength,

and more zeal, for the natives, on every hand, are calling aloud for our assistance. Preaching tours have been made around Borabora, and when we consider that until lately a teacher has never been settled among them, the attention of the people is far greater than we could have expected."

This auspicious year, however, did not close, until it was crowned by the formation of an Auxiliary Missionary Society. Similar societies had been established at Tahiti and at Huahine, and the Raiateans were not content with being, in this respect, behind their neighbours. But the missionaries deemed it wise not to press for their co-operation too early. "We were anxious," they observe, "that the natives should take the lead, lest they should ultimately say, that the gospel was a tax upon their benevolence." But they required no stimulus. Knowing the feelings of their teachers, and having before them the example of two other islands, they resolved forthwith to form a society. A day was accordingly fixed, the chapel enlarged for the occasion, and preparations for the expected multitude were made upon an extended scale.

At an early hour of the appointed day, the place of worship was thronged; and so intense was the desire to be present, that some, who had been confined to their habitations for years, were on that day brought into the assembly. One of the natives, on seeing these borne by their friends to the sanctuary, cried aloud, "This is a day of rising from the dead. See! here are sick, the lame, the blind, all coming out to-day!" But long before the hour of service, it had become evident that the chapel would not contain the congregation; and, no sooner was this ascertained, than a general cry was raised, "Take out the sides of the house that we may all see our teachers, and hear their voice." And in a short time this was actually done, and nothing was to be seen of the former walls, except the pillars which supported the roof. Singing, prayer, and an explanatory address, opened the proceedings; and it was then moved by Mr. Williams, that an Auxiliary Missionary Society should be formed, with Tamatoa for its president. When Mr. Threlkeld had seconded the proposal, he requested all who approved of it to hold up their hand. In an instant, a forest of naked arms was raised high in the air, a spectacle which the brethren beheld with the liveliest emotions, while contrasting it with the savage and sanguinary deeds, which those very arms had often perpetrated in the former days of their ignorance. After this, the missionaries left the natives to conduct the remaining business of the meeting; and as their "little speeches" will serve to illustrate the benefits which they had thus early received from their laborious instructors, a few of them may be fitly inserted here.

The assembly was first addressed by the royal chairman, Tamatoa, who, with great warmth of feeling, said,

"Remember what you used to do for your lying gods. You used to give them all your time, your strength, your property, and even your lives. Then you had nothing of your own: it was all the evil spirit's. If you had a canoe, or mats, or pigs, or cloth, or food, it all belonged to them. What a great work had you then to do in building marais; your property was all consumed in the worship of the

gods. But now, all our property is our own, and here are our teachers in the midst of us. God sent them. He is of great compassion. And they left their own land to come here. Now our eyes are open, and we see it is all false, all *paraupoke*—word and work which end in death. Let us do what we learn. Let us take pity upon other lands. Let us give property willingly,* with our whole heart, to send them missionaries. It is but a little work for the true God. But if you do not give, do not suppose you will be punished or killed, as you would have been formerly. Let every one do what he pleases."

He then exhorted them to diligence in seeking their own salvation, and thus concluded his address:—

"Let us not assist in sending the Gospel to other lands, and then, by our wickedness, drive it away from our own. Remember, there were many drowned who helped to build the ark. Take care, lest after sending the Gospel to others, you die in your own sins. Let us not be like the scaffolding, which is useful in building the house, but is afterwards thrown into the fire. If we are not true believers, God will reject us, and we shall be cast into the fire of hell."

As soon as Tamatoa had resumed his seat, *Puna*, a native of very consistent character, arose to nominate a secretary for one of the districts, and then said—

"Friends, I have a little question. In your thoughts, what is it that makes the heavy ships sail? I think it is the wind. If there were no wind the ships would stay in one place; but while there is wind, we know the ships can sail. Now, I think the money of the great Missionary Society is like the wind. If there had been none, no ship would have come here with missionaries. If there is no property, how can missionaries be sent to other countries—how can the ships sail? Let us then give what we can."

Tuahine, one of the cleverest men in the settlement, then stood up, and said—

"Friends, kings, chiefs, and all of you: we have heard much speech to-day; do not be tired; I also have a little to say. Whence come the great waters? Is it not from the small streams that flow into them. I have been thinking that the Missionary Society in Britain is like the great water, and that such little societies as ours are like the little streams. Let there be many little streams. Let not ours be dry. Let missionaries be sent to every land. We are far better off now than we used to be. We do not now sleep with our cartridges under our heads,

* The conduct of this chief corresponded with his recommendation. He was amongst the most attached friends and liberal supporters of missions; and both by example and precept endeavoured to induce his people to aid in their promotion. On one occasion, as Mr. Williams was passing near his house, he saw Tamatoa and his queen sitting outside, preparing arrow-root. On observing them thus engaged, Mr. W. stopped, and expressed his surprise. "Why are you doing this," asked the missionary, "when you have so many servants who could do it for you?" "Oh," replied the king, with a pleasing smile, "we are preparing our subscription to the Missionary Society." "But why not let some of your people do it for you?" "No," he rejoined, "we would not give that to God upon which we bestowed no labour, but would rather prepare it with our own hands, and then we can say as David did, 'Of our own proper good have we given unto thee.'"

our guns by our sides, and our hearts in fear. Our children are not now strangled, nor our brothers killed for sacrifices to the lying spirit. It is because of the good work of God. He sent his word and missionaries to teach us; and we hope there are some who have already believed."

Officers for the various districts were then proposed, after which a general permission was given to any who were disposed to address the meeting. Upon this, *Waver*, an individual whom the missionaries regarded as a converted man, rose and said—

"We are now become a missionary society, and we are to give our property, that the word of God may be carried to all lands; but let us ask, Is it in our hearts? Has it taken root there? If not, how can we pity others? We must give our property with love to those who are sitting in the shades of death."

Paumooana then said,—

"It would be well if all the world knew the word of God as well as we know it—if all could read it as well as we read it—if all could hear it every Sabbath as we hear it—if all would bow the knee to Jesus—if all knew him as the only sacrifice for sin. Then there would be no war. We are to give our property that other lands may know the true God and his word; that they may have teachers. It is not to be given to the false gods, as we used to do. Let us be diligent, and spend our strength in this good work."

Another observed,—

"Friends, there are some amongst us who have been pierced with balls. Now let our guns be rotten with rust; and if we are pierced, let it be with the word of God. Let us have no more cannon-balls, but let the word of God be the ball we shoot to other lands."

The sketch that has now been given of the commencement of the mission at Raiatea, while it shows that there was much to reward the toil and nourish the hopes of Mr. Williams and his brethren, must be viewed with discrimination. Apart from this, it will convey an incorrect idea of the state of the people. With them it was but the dawn of day. What had been done was chiefly valuable as the earnest of better things. Upon the mind of a casual or distant observer, indeed, the chapel, the school, the neatly-formed and snow-white cottages, surrounded with gardens and shaded by luxuriant trees, the busy stir of the men engaged in different useful arts, and of the women learning to imitate the dress of their female teachers, their anxiety for instruction, their affection for the missionaries, their observance of the Sabbath, their orderly appearance in the sanctuary, and addresses, like those just inserted, at their public meetings, would probably produce too exalted an estimate of their actual condition. But the truth is, that amidst all these striking indications of improvement, the people, with some interesting exceptions, were still sitting in darkness. Their Christianity, at this period, was little better than a national and nominal distinction from the pagan inhabitants of other islands, assumed by many with a very partial knowledge of its principles, and with no experience of its power. Even family worship, so generally observed, was, with the mass, a mere form. "In this," remark

the missionaries, "as in every other part of the world where Christianity has obtained an entrance, the number who profess is far greater than of those who feel the power of religion. While, therefore, we admire the astonishing effects of the Divine control, in constraining the natives to abolish, with abhorrence, their cruel and bloody rites, their senseless and disgusting ceremonies, we cannot but weep over those who are not only unacquainted with repentance unto life, but who evince unconcern about the salvation of their souls." From this and similar notices contained in the letters of the missionaries, it is abundantly evident that they still considered themselves amongst an unrenewed people. The winter, indeed, had in some measure passed, and vernal influences were beginning to cover the previous desolation with the buds and bloom of returning life; but it was to the future that the labourers were looking for the fruits of their toil. And as we note the cheering signs of spring,—the lengthening days, the brightening sun, the early flowers, the opening leaves, the crops, the garden and the field,—so did the missionaries look upon the state of Raiatea. Although, like the spring-time of the year, it yielded little fruit, it was full of promise. It told them that the summer was nigh—that the harvest would come. It gave them, indeed, little beside hope; but that animating principle was awakened and sustained by all the events which had marked their early history, and by all the changes which now appeared before their eyes.

CHAPTER III.

FROM THE COMMENCEMENT OF MR. WILLIAMS'S SECOND YEAR AT RAIATEA, UNTIL THE TERMINATION OF 1822.

Mr. Williams's state of mind at this period—His purposes and plans—Erection of chapel—Introduction of law—Trial by jury—Choice of executive—Province and proceedings of the Missionaries—Criminal justice at Raiatea—Cultivation of sugar—Progress of the arts—Mr. Williams's inventive power—Mental improvement of the people—Native conspiracies and Providential deliverance—Illness of Mrs. Williams—First Missionary anniversary—Speeches—Chapel opened—Mr. Williams's desire to leave Raiatea—Letter to the Directors—His additional employment and returning satisfaction—School festival—Preaching in Polynesia—Mr. Williams's popularity—His public ministrations and pastoral visits—Becomes content with his sphere of labour—Influence of the arrival of Auuru, and of the mission to Rurutu—His ingenuous candour—Requests a missionary ship—Cheering results of second Missionary anniversary—Formation of a Christian church—Mr. Williams's ecclesiastical principles—Commencement of "The Raiatean Church Society"—Personal affliction—Painful prospect of removal—Love and grief of the natives—Power of prayer—Unexpected relief—Death of his mother—His filial affection—Letter to his family—Character of his father—Letter to him, with its effect—Spiritual prosperity at Raiatea—His malady returns—Voyage to Sydney—Objects contemplated—Mission to Aitutake—Purchase of a ship—His discouragement, determination, and success—His secular engagements at Sydney—Their influence upon his mind—The characteristics of his piety—His evangelical designs—His true Catholicism—Sails from the colony—Calls at New Zealand—Dreadful spectacles—His dangers and deliverance—Welcome greeting from the Raiateans—

Letter from Tamatoa—Account of his homeward voyage—Visit of Messrs. Tyerman and Bennet—Their report of Raiatea—Additional illustrations of its prosperity—Renewed afflictions, and their removal—Bright close of the year 1822.

MR. WILLIAMS'S temperament was singularly sanguine. He loved the light. He reposed in the sunshine. Bright visions of the future, and often as bold as they were bright, were continually rising up before him; and upon these he delighted to gaze. Nor did he, even for a moment, doubt the practicability of his schemes. He was always confident that his fond imaginings might be converted into glorious realities. Difficulties which others would have deemed formidable he could scarcely discern. No man, either in the walks of secular duty or benevolent enterprise, ever exemplified or established the motto more fully, "Expect great things and attempt them." And this was the natural consequence of his character and history. With a firm faith in God, he possessed unusual self-reliance and almost inexhaustible resources, which could scarcely fail to extend, beyond the reach of ordinary expectation, the range of his desires, and contributed not a little to their accomplishment. Had his previous history been barren of results, had all his efforts hitherto proved vain, these causes alone would have kept him "steadfast, immovable, always abounding in the work of the Lord." But this was not the case. Far otherwise. God had granted to him success, and that beyond his highest calculations. And he felt its influence. It confirmed his hopes; it braced his arm; it lightened his labours; it prompted him to new and nobler enterprises.

But sanguine as was Mr. Williams's temperament, it seldom led him astray. His schemes were not Utopian: his anticipations were not extravagant. Had his imagination been as active as his desires and his zeal, such results would have followed. But in this faculty he was deficient. Hence his plans were founded upon a solid basis. They were not the dreams of fancy, but the sober results of thought: calculations, not creations. His desires and designs were ever regulated by a clear discernment and a solid judgment; often bold indeed, but never adventurous: sanguine, but not speculative. Seldom have ardour and discretion appeared in more happy or harmonious combination.

These statements will receive ample confirmation, as we track the course of this devoted labourer; but even thus early in his history, the features of character adverted to were clearly evinced. Animated by the signal tokens of the Divine favour which cheered his first year's residence at Raiatea, Mr. Williams had now formed the deliberate purpose of endeavouring, by every means, to cultivate to the highest point the restricted sphere within which he laboured; and, if possible, through the grace of God, to make that comparatively small community a great people in all that really "exalteth a nation."

"My desire is," he writes, "to do all I can in the cause of my blessed Master, whose I am and whom I serve. Our sphere here is rather contracted; but we will do what we can; for we know that 'a man is accepted according to what he hath, and not according to what he hath not.' But our

desires are not so contracted as our spheres; for our hearts comprehend all the ends of the earth."

In this spirit, the subject of these memoirs commenced his second year's residence at Raiatea. This was a good augury for the future. And it proved a year of deep interest to him, and of vast importance to the people. Amongst the primary objects proposed, was the erection of a house for God; and this he resolved to build on a scale and in a style worthy of its important design. Although the chapel occupied was, for a temporary place, commodious, in his view it did not, either in its dimensions or its architecture, fitly harmonize with the sacred purpose for which it had been reared. As soon, therefore, as the natives had prepared their own dwellings, at the close of the year 1819, the missionaries laid the foundation of a new and nobler sanctuary.

The work was carried forward with great spirit; and of materials and labour there was no lack. The chiefs and the people, indeed, could not, like "the chief of the fathers, and the princes of the tribes of Israel," in the days of Solomon, contribute "for the service of the house of God, of gold five thousand talents, and ten thousand drams of silver, or of brass, or of iron, or of precious stone;" but "they rejoiced for that they offered willingly" the wealth of their island, and the work of their hands. The result was, that, early in the spring of 1820, the work was finished.

As the erection of a structure, on so large a scale, and of such incalculable importance, formed an era in the history of the Raiatean mission, and strikingly illustrates the character of the devoted man, to whose energy and genius it must be mainly ascribed, a concise description of it will here be given. The dimensions of the whole building were 191 feet by 44; but as a part of it was partitioned off for a court-house, the disproportion between the length and breadth was thus reduced by nearly 40 feet. The sides were formed, and the roof supported by numerous strong pillars, the intervening spaces being watted and plastered. Considerable labour had been bestowed upon the interior, which was floored and pewed in a style far superior to that of any other sanctuary in the South Seas. The pulpit and the reading-desk were as ornamental as the missionaries could make them, and for the first time in the South Sea Islands, provision was now made for an evening service. Nor was there one of the many novelties in this Polynesian cathedral, which created so strong a sensation in the visitors, as the chandeliers. These were the turned and carved work of "the chief artificer," and very strikingly did they display his skill. Their only fault was that, for a time, they drew towards themselves the eyes and minds, which ought to have been fixed upon the preacher and his message. On the first occasion of their being used, the people, as they entered the place, were unable to restrain their feelings. But most of them could only exclaim, *Aue Birittanue e!* "O England, O England." Both then and at other times, they designated England, *a fenua marau ore*, "the land whose customs had no end."

This capacious building was opened for Divine service on the 11th of May, 1820, when more than 2400 persons assembled within its walls. This

was a memorable day; but that which followed was only second to it in importance. Then, for the first time, a code of laws was given to Raiatea.

The reader will recollect, that prior to this, the chiefs had made an incipient movement in this direction; and it may be added that, since the subject first occupied their attention, their consultations with each other, and with their missionaries, had been earnest and frequent. In this way, their knowledge of the principles of righteous government, as laid down in the Scriptures, and embodied in the best institutions of our own country, had been augmented; and they were now prepared, in accordance with the example of Tahiti and Huahine, to decree that passion, cupidity, and caprice should be no longer the only rule, and the ultimate reason of their judicial proceedings; but that henceforth an established code should secure equally to all their property, their liberty, and their life.

The provisions of this code were few and simple. Excepting for murder and treason, it did not authorize capital punishments. Its severest penalty was hard labour upon the roads or public works, by which award the legislators hoped to secure the twofold benefit of preventing crime, and promoting civilization. As, however, the laws of Raiatea agree in their main features with those previously adopted in Huahine, and which, with suitable comments, will be found in the Rev. W. Ellis's valuable "Researches," their insertion here is unnecessary.

But although there was a general correspondence between all the Polynesian codes, that which was now introduced into Raiatea possessed one peculiarity: it gave to the people trial by jury. Subsequently, this safeguard of justice and liberty has been thrown around other communities in the South Seas; but Raiatea claims the honour of its introduction. As, however, this was the boldest innovation yet attempted, and more calculated than any other enactment to subvert that system of despotic rule, which for ages had made the weak a prey for the strong, the preliminary proceedings required, on the part of the missionaries, more than ordinary prudence. This was especially necessary in dealing with the chiefs, who, up to a very recent period, had deemed their lawless prerogatives natural rights, and who were not unaware that the new mode of jurisdiction would transfer a considerable portion of authority from themselves to the people. But, relying upon the influence they had obtained, and having convinced the most powerful chiefs that the general good would be promoted by the change, the brethren now confidently moved towards their object.

Their main dependence, however, was upon one man—Tamatoa. Had he been hostile, or even neutral, the attempt must have failed. But, happily, this intelligent chief threw his great influence into the right scale; and, as the missionaries believed and his subsequent conduct proved, from an enlightened appreciation of the proposed improvement, and with the deliberate determination henceforth to rule in the fear of the Lord. This act of the once imperious heathen was a source of great encouragement to the brethren, not merely on account of its influence upon the progress of society, but also in consequence of the marvellous change

it discovered in the character of one who had been dreaded, not only as a despot, but as a deity, and whose insatiable love of power would, a short time before, have urged him to retain every prerogative with the most jealous tenacity, and to resist the very smallest innovation even unto blood.

The new code was publicly adopted on the 12th of May, at a general meeting of the chiefs and people. The proceedings of the day were marked by great simplicity, and were, of course, free from the forms, many of them obsolete and unintelligible, which often encumber and mystify the legislative and judicial transactions of more advanced communities. But all was done with a deliberation and gravity suitable to the importance of the occasion. The proposed laws were read *seriatim*, and each of them was separately discussed. Ample opportunity was afforded to any one present to recommend, or object to the several clauses in the code; and not until all who felt disposed to speak had delivered their sentiments, was the determination of each point submitted to the assembly. Their decision was then ascertained by the holding up of the hand; and in this way all the proposed laws were adopted with perfect unanimity. On the same occasion, the principal chiefs of Tahaa, Borabora, and Maupiti, who had come to Raiatea for the purpose of attending this meeting, and that of the preceding day, gave in their solemn adhesion to the new code, and publicly pledged themselves to make it the basis of their future government.

The appointment of an impartial and an efficient executive was the next subject upon which the missionaries were called to give their advice; and they were well aware that general respect for the new laws, and the success of this important movement, mainly would depend upon the selection of a magistracy, whose wisdom and impartiality would secure the confidence of all classes. But where to find, or how to select such officers, was, in their circumstances, no easy task. On some accounts, in this infant state of the community, it might have seemed advisable to entrust the administration of the code to the principal chiefs, as some compensation for the powers of which it had deprived them; but to this suggestion it was objected that those who had been accustomed to oppress, were not the most fit to govern. At length, as, under all circumstances, the least hazardous experiment, the brethren resolved to throw the entire responsibility of election upon the people themselves. They, accordingly, recommended them to choose from any class of the community which could supply the most suitable men, one supreme, and several subordinate judges; at the same time expounding the principles upon which such choice should be made. This advice was followed, and with the best results. Pahi, a brother of Tamatoa, and deemed by the missionaries the most suitable man in the island for the office, was chosen chief judge.

In these interesting transactions nothing was done except with the free and full concurrence of the natives; but all must perceive, that alone, they would never have originated any such improvements in their social and political condition. These, therefore, must be ascribed to the missionaries: and, however parties may differ in their

judgment, as to the propriety of political interference on the part of ministers of religion in a more advanced state of society, where a wide distinction is supposed to exist between the sacred and the civil, none, it is presumed, can question the propriety of such interference by the devoted men at Raiatea. The simple facts of the case furnish their own justification. Both the change itself, and the missionary agency which produced it, were necessary, not merely to the well-being of society, but to their success as servants of Jesus Christ. The free spirit of the gospel which they preached, and its principles of justice and love, could not be made to coalesce with the despotic usages of the chiefs, and the oppressed condition of the people. The missionaries were therefore compelled, for their work's sake, to interfere. Nor was this interference necessary only at the commencement of the new social system. For some time after its introduction, they were obliged to watch the workings of their well-constructed machinery, to sit with the judges on the judicial bench, and to afford the inexperienced executive the benefit of their counsels. An amusing proof of the necessity of their presence occurred at the very first trial by jury. The evidence against the accused party had been heard, together with his defence, when the judge, no doubt fully satisfied in his own mind of the prisoner's guilt, was proceeding forthwith to pass sentence upon him, in complete oblivion of the new law, and of the twelve honest jurors who had been impanelled to try him. But though on this, and on one or two other occasions, missionary advice and superintendence were requisite at first, after a little practice all parties understood their province, and became orderly in their proceedings.

The mode of dealing with an accused person was simple and prompt. As in this country, an information was first laid against him before a magistrate, who then authorized his apprehension. As soon as he was taken into custody he was tied to a tree. But he was not kept long in this *durance*, for the judge, the jury, and the king (the latter being generally present on these occasions although not officially engaged) were immediately summoned to the court-house, and a bell-man went through the settlement to announce the pending trial, and to invite the people to attend it. In about an hour after the capture the proceedings commenced. The witnesses were then examined, but not sworn. No oaths were administered on any occasion, but a false affirmation was severely punished. If the prisoner was convicted, the judge then read, with great solemnity, the law relating to his crime, and awarded the punishment, which was inflicted immediately. Thus, a man, if guilty, felt at once the supremacy and severity of the law; but if innocent, his captivity was short, and his character promptly cleared. The whole proceeding was marked by its wisdom and energy.

During this year Mr. Williams directed his attention to the cultivation of the sugar-cane, which is an indigenous growth of the islands, and to other plans for stimulating the industry and improving the condition of the community around him. But this part of his proceedings will be best described by himself.

"The people," he writes, "are now busily employed in the erection of their houses. We frequently go round from house to house and note particularly the progress they are making. Those who are lazy we chide, and, of course, encourage others who have been industrious. And we take care not to let them know when we are coming; for if they did, some of them would clean out their houses, put cloth round their beds, and fresh grass on the floors prior to our arrival; but as we wish to catch them exactly as they are, we go in our little canoe beyond the boundaries of the settlement, and return on foot, beginning at the farther end of it. It is however soon known, and the people are at once in a great bustle preparing their habitations for our inspection. This, however, is a useful stimulus, and produces good effects. There are, at present, between fifty and sixty houses plastered and plastering, and many others ready for the plaster, which is considerably more than in all the islands beside from Tahiti down to Maupiti. The houses, generally speaking, are low and small, like neat little cottages; but upon the whole, they are very good, and do the natives great credit.

"We have lately made a sugar-mill with three large rollers to it of the *aito*. The manual labour was done principally by the natives. My part was to mark out the work, which is rather complicated, and to turn the rollers. This was rather a difficult job, and I was obliged to have recourse to a little ingenuity; for the rollers were so large and heavy, that it was impossible to turn them with a foot or wheel-lathe, so I put a grindstone handle at each end, with two men to turn them; and thus we made them work as regularly and well as the large concern which Mr. Gyles brought out to Tahiti. As soon as I am disengaged, we are going to make water-works to it.

"We now do but little of the laborious part of such things. The natives have learned to work very well indeed, and some of them can saw, and adge, and plane better than I can; but any part that requires particular care, or in which great exactness is necessary, such as turning spindles, rollers, &c., I am obliged to do myself. Perhaps you will wonder how we can do such things, having never before seen anything of the kind. I think that a person, having tolerably good mechanical genius, and a book that will give him general outlines will be able to accomplish almost anything (not extraordinarily complicated) that he sets his mind to. We are going to attempt a large clock and wooden smith's bellows almost immediately. Our various little works of this kind, our boats and our houses, have given the natives many new and important ideas. These they readily receive and act upon, and it is with delight I observe them engaged in the different branches of carpentering, some box-making, some bedstead-making, some making very neat sofas (which we have lately taught them) with turned legs and looking very respectable indeed, some, again, lime-burning, some sawing, some boat-building, some working at the forge, and some sugar-boiling; while the women are equally busy in making gowns, plaiting bark, and working neat bonnets—all the effect of the Gospel. My dear wife has taught numbers to work well. Indeed it has been her employment ever

since she landed. She has taught them to make very respectable bonnets, of native materials, which the ladies in England would not despise.

"I have lately taught a native to bind books, which he can now do very well. I have sent you some specimens of his workmanship. He has no machine of any kind, and yet he binds all our Gospels, &c., as they are printed. Many other natives are learning; but this man, at present, excels them all. He is clever, and we think of making him foreman of our sugar-works. We have already made good sugar, a small sample of which I send to the Directors, who will permit you to see it. But you must not suppose that I am going to turn sugar merchant. All we are doing is done entirely for the benefit of the natives, and we are using every method and stimulus in our power to introduce the sugar manufacture among them, as it will be to them a staple commodity."

But while rapidly advancing in the knowledge of useful arts, and in the usages of well-ordered communities, the mental and moral improvement of the people was no less obvious. The schools were regularly conducted by the missionaries; but as, during the day, the people were busily employed on their provision grounds, or in other necessary labours, the time of instruction for the adults was from six until eight o'clock in the morning. "Our schools," Mr. Williams states, "are kept up with great spirit. Brother Threlkeld takes the children, and I the adults. He has lately introduced the Lancastrian system, which pleases the children very much. I catechize the adults every morning. From one to two hundred of them can read fluently. It is very pleasing, indeed affecting, to see the poor old people, some gray-headed, some hump-backed, some worn down with age, trudging to the school every morning and labouring hard at their *b, a, ba*; most of whom would have been hung up as sacrifices in the maraes, if the Lord had not had mercy upon them, and sent to them this 'blessed gospel.'"

The foregoing particulars will enable the reader to estimate Mr. Williams's "manner of life" at this early stage of his course. But his personal and missionary history during this period would be incomplete without the facts which are supplied by the following extracts from a letter to his parents, dated Raiatea, June 24th, 1820:—"Since my last, we have had to sing of mercy and of judgment. The Lord has appeared for us in many instances, and as often as I think of the singular deliverances we have experienced, I desire that gratitude may inspire my soul, and that all my powers may be devoted to him who delivers his servants out of the mouth of the lion and of the bear. Recently, several strenuous efforts have been made here by some of the natives to kindle the flames of war; but happily Jesus, the Prince of Peace, whose mission to our earth was a mission of peace, and whose gospel is the proclamation of peace, has frustrated these endeavours, and brought their wicked counsels to nought.

"We have recently paid a visit to the island of Borabora, which lies about twenty miles to the leeward of Raiatea. The natives received us very gladly. We took with us for distribution about a hundred copies of the Gospel of Matthew, which

we have lately translated. These were sought with great eagerness; some climbing the trees in order that we might see and hear them. Both the chiefs and people treated us with every mark of kindness and respect. Our little house was filled from morning until night, and we spent all our time in explaining passages of Scripture, and answering their questions upon almost every subject you can conceive of. We preached to them every day, and opened one place of worship. When we returned, to save us six or seven hours' rowing, the natives carried us in our boat across an island about a quarter of a mile wide, and from their shoulders launched us upon the main ocean."

But while Mr. Williams was enjoying the affection of the immense majority of the people, there were a few by whom his person and proceedings were watched with an evil eye. This will surprise no one who considers his success, and the strength of those passions and propensities against the free gratification of which his early labours had raised such formidable barriers. The marvel, indeed, is not that a few, but that many did not seek his life. Contrasted with the treatment received by the missionaries at Tahiti, Tongatabu, New Zealand and the Marquesas, treatment for which their doctrine and manner of life may fully account, the peaceful circumstances of Mr. Williams were most remarkable. And although to those who knew the man, his gentleness, kindness and familiarity, and to others who view his labours of love solely through the medium of his writings, it may seem strange that one so worthy of nothing but esteem could have been the object of deadly hate, yet it will not be thought so when the previous condition and character of the Raiateans are carefully considered; for there were individuals amongst them who still hated the light, as will appear in the following disclosure:—

"Shortly after our return from Borabora, a circumstance occurred by which we were much alarmed and grieved. As Mr. Threlkeld was preaching, one Sabbath afternoon, four young men, quite intoxicated, came reeling into the chapel. They had just before broken open Mr. Orsmond's house, rifled his chests, and drank all the spirits they could find; Mr. O. being in the colony, and his servants at the place of worship. As it was the Sabbath, the chiefs came to our house immediately after the service, and asked us whether they might bind them; and as these people, when intoxicated, are dreadfully mischievous, we advised them to do so. At that time I had a very active, hard working little man, whom we called Jem. We thought he had behaved very strangely during the day, but we had no suspicion of any evil intention, until the conclusion of the service, when he called me out, and disclosed the designs of these wicked men. Upon further investigation, we found that we had been placed in a very critical and alarming position, and that a plan had long been formed, of which Jem was privy, and to which probably he was a party for robbing my house, and murdering me and the chiefs. Jem says he told them that they might go by themselves if they chose, but he would not show them anything, for I was a good master, and behaved kindly to him. It was singular, as there was a rumour of war, that we took

this man to sleep in the house and keep watch; and, though we heard him go in and out, and walk about the house very much during the night, we did not entertain the least suspicion of danger. When the plan was ripe for execution, two of the conspirators came to our house while we were at dinner, and sought admittance; but, providentially, the door was locked. They were very urgent to be allowed to enter, and spoke insultingly to the servants because they did not open the door, and my wife, annoyed by their conduct, said to me, 'Why don't you get up and send those people away?' and, in general, I should certainly not have hesitated. Whether, however, I was reading or thinking, I don't know, but, instead of rising from my seat, I merely called to the people in the kitchen to know who was at the door, and to tell them not to open it on account of their obstinacy. Upon hearing this they both went away. As it was affirmed that they came with a murderous purpose, I was thus providentially preserved. Just before this, another plan* had been laid to murder me and seize my boat whilst on my way to Tahaa, where I had opened a chapel, which I visited as often as I could. But their hand was holden, and their counsel brought to nothing, by that gracious Providence whose 'eye is upon the righteous.' Do not let these things make you anxious on our account. We must expect that the strong man armed will not yield up his ancient and large possessions without a struggle, and such occurrences only supply additional proof that his territories are in danger, and his strongholds nearly overthrown. Let us remember that Christ's kingdom must rise, and Satan's kingdom must fall, and Jesus, we may be assured, will protect those who are faithful in his cause."

Mrs. Williams was much alarmed by these discoveries, and, shortly afterwards, was prematurely delivered of her second child. "But on the following day," Mr. W. writes, "our joy was turned into mourning, at the dear babe's unexpected death. My dear wife herself was extremely ill for three weeks after her confinement, and I was much afraid that I should have lost her; but through the kind and constant attention of my respected brother Threlkeld, and by the mercy of God, she is now recovered."

Soon after the opening of the new chapel the first annual meeting of the Raiatean Auxiliary Missionary Society was held there. The contributions for the year were eleven thousand bamboos of cocoa-nut oil, which, after deducting freight and expenses, were worth to the Society nearly 500*l*. This munificent offering to the missionary cause was perfectly spontaneous; and it was most surprising, when the circumstances of the people are considered, as the year ending May, 1820, had been to them a year of unprecedented toil and outlay in the erection of the chapel, and the completion of the settlement. But, at the same time, the missionary subscription list must not be taken as a safe gauge of the spiritual state of the Raiateans. Many of them, there was reason to fear, were induced to contribute by vanity, and emulation, and self-righteousness. But some were actuated by better principles. As evidence of this, Mr. Wil-

* Vide *Missionary Enterprise*, page 128.

liams transmitted to his friends the native speeches delivered at the annual meeting; and the following short selections will convey a general idea, and supply some further indications of the beneficial influence of missionary labours.

After Pahi, the secretary, had read the report, he said,

"My heart was rejoiced while I was reading the report. A thousand bamboos from one district! Fourteen hundred from another! Well done, my friends! Let us not be weary, or lazy, but let us double our diligence. We are constantly praying, 'Let thy word grow;' but if we do not use the means, how *can* the word grow? What would you think of a man whose canoe was fast on the beach, and who kneeled down, and prayed to God that his canoe might reach the sea? Would you not call him a foolish man, and desire him to stand up and drag his canoe? And shall not we act as foolish a part, if we pray, and do not use the means for making the word of God to grow. Prayer and the means must go together, and then we may expect that all will know the word of God."

Fenuapeho, the president of the Tahaa Society, said,

"You have given your property. Perhaps some of you gave it from custom, and some of you grudgingly, and, if so, God will not be pleased; but, if you gave it with your hearts, you may pray with propriety that God would not take away your teachers, and that he will send his word to every land."

To this another added that,

"A little property given, *with the heart*, becomes big property in the sight of God."

Tairo said,

"Let us now hold fast the word of God, and die with it in our hands."

"My friends," added another, "let us all rejoice together. We have become one great family this day. Hitherto we have lived as strangers, and with evil dispositions towards each other, and we are reduced to a very few by regarding Satan's *parau* (word or customs); but now we are *men*. God saw the great crookedness of this land, and sent his word to make it straight. He saw the great ruggedness of this land, and sent his word to make it smooth. Oh! those who have died cannot now partake of our joys. Let us rejoice, and be diligent."

A chief, named Padu, began his address by saying, that formerly the place on which they stood was sacred, and not a person dared to venture upon it; but that now, those foolish customs had fallen, and they were all assembled there to serve Jehovah, adding,

"When evil grows in any place, (alluding to a district in which some persons had been disposed to war,) let us not take the spear and the gun, but let us quench the evil with the light of God's word."

"Angels," said Uaeva, "are rejoicing at our meeting to-day; and the ministers in England, with the good people there, will rejoice when they hear of our meeting this day. But let us not think that giving our property will save our souls. There is but one way of salvation, and but one Saviour, Christ Jesus."

Tamatoa's truly native speech on this occasion

deeply interested Mr. Williams, and will be found in his own published narrative.* But all the sentiments expressed on this occasion evinced the growing intelligence of the people. Their speeches were not the mere empty echoes of his words, but the declaration of convictions which had been formed by the independent exercise of their own minds. Had there been no other proof of this, the truly native and original methods of expression and illustration would have shown that the thoughts thus embodied were their own. But it was not from solitary addresses that Mr. Williams estimated the progress of the people. Numerous other signs proved that that "word which giveth understanding to the simple" had now found an entrance into many of their minds. Having, from the commencement, succeeded in awakening their attention to the Divine message, its power to supplant the gross and abominable superstitions which had previously degraded them was becoming every day more obvious, while their conduct to the missionaries supplied pleasing indication that they appreciated their motives, and highly esteemed their labours.

The eventful month (May, 1820) during which the chapel was opened, the laws established, and the annual meeting of the Missionary Auxiliary held, was closed and crowned by the first administration in the island of Christian baptism. This took place on the last Sabbath in May, on which occasion many parents, including some of the principal chiefs, with their households, altogether seventy individuals, received the initiatory rite. "The candidates," Mr. Williams writes, "were seated in front of the pulpit. I preached in the morning, and brother Threlkeld in the afternoon. Great attention and apparent seriousness pervaded the assembly, while we were addressing the people, and administering the ordinance. The adults retained their native names, when these were not improper; but new names, principally Scripture names, were given to the children." The principles upon which we baptized them are those stated by Mr. Greetheed in his letter on external religious institutions. We admit all who appear cordially to receive the Gospel, who regularly attend Divine ordinances, and in whose conduct there is nothing immoral."

The preceding details may naturally lead the reader to suppose that Mr. Williams at this time must have been perfectly satisfied both with the sphere and the success of his labours. But, surprising as it may seem, this was not his feeling. On the contrary, he considered his toil hitherto comparatively unproductive, and the limits by which he was confined much too narrow. The truth is, that his soul was too large for his station. He longed, with a desire which almost amounted to impatience, to effect far more for God and the heathen than could be effected at Raiatea. This unsettled him. He felt shackled, and, for a moment, he strove to burst his bonds asunder. Like his Divine Master, he loved the whole world, and he longed to exert his influence over a field more commensurate with his benevolent desires. Impelled by these motives, he requested the Directors to remove him. Indeed, he had well-nigh departed without awaiting their concurrence. But

* Vide Missionary Enterprises, page 229.

his state of mind at this time will be best learned from the subjoined extracts from a letter to the Directors, which bears date July 7, 1820; and, whatever may be thought of the estimate which Mr. Williams had formed of his previous engagements, or of the propriety of his request, all will admire the noble zeal and Christian philanthropy which breathe and burn in the following passages.

"Brethren, I have given myself wholly to the Lord, and desire to spend my entire life in his service. I have not another desire in my soul, but to live and to die in the work of my Saviour. But I regret that I ever came to these islands; and now earnestly entreat that you will consider seriously, and with an unbiassed judgment, the request which, for the reasons subjoined, I am about to make. I request, then, a removal, and the reasons which induce me to do so are the following:—

"In the first place—the small population of this island, and the comparatively lazy life I am now living. I read in your publications of the thousands, tens of thousands, yea hundreds of thousands who are crying, 'Come over and help us;' whilst, here, from the local situation and circumstances of these islands, there must of necessity be two or three families at every station, and in an entirely uncivilized country even more would be desirable. Now, in these islands, our settlements, generally speaking, consist of from 600 to 1000 persons, and our congregations about the same; and there are at Huahine three missionaries, and three at Raiatea. But you may say, 'Why not go to another part of the island?' And my reply is, that there is not another part, where we could raise a congregation of twenty persons. They live in a straggling manner, very inconvenient for itinerating labours; three or four families in one bay, and another little group five or six miles further on; and we informed you, in a former letter, that we had collected nearly all the people of the island around us. Neither is the population likely to increase much, for the deaths every year more than keep pace with the births. About the months of April and May, the influenza prevails through the islands, and carries off the natives very rapidly. Last April, we buried three or four daily, for many days in succession. Such a scene of mortality I had never witnessed. It was much more severe this year than last. I have stood during several days in succession, and addressed the people between three and four open graves.

"I have been reading your review of Mr. Newell's little work, in which he computes that, if 30,000 missionaries were sent out, it would only be one missionary to about 10,000 or 12,000 at most; and when I read these accounts, my spirit, as it were, leaves my body in idleness (or almost so) in Raiatea, and is flying amongst one tribe of thousands, and another tribe of millions, witnessing their awful state of ignorance, and telling them, in imagination, of a Saviour's dying love. But after this imaginary range, my soul returns dejected to her solitary work in Raiatea. I had conceived a notion, and I think I saw it in some of your publications, that there were 34,000 inhabitants on these islands, and this idea alone influenced me in coming to the leeward group, and separating from my much-esteemed brethren, Platt, Bourne, and Darling, with whom

I came from England. I found this, and so did my dear wife, a great trial, for I am happy to say that, both between our wives and ourselves, there has ever existed, and still exists a very strong attachment. But as I understood there were only 5000 or 6000 inhabitants in Tahiti, with eight or nine missionaries, I naturally expected to find about 28,000 persons in the six leeward islands, and was quite angry with my brethren, Platt, &c. for staying to windward, when there were so many missionaries to so few people. But behold! after two years' travelling about in these leeward islands, I am concerned to say that I can find not more, or very few more than about 4000 inhabitants. I know that one soul is of infinite value. But how does the merchant act who goes in search of goodly pearls? Supposing that he knows where there is one pearl, which would pay him for the trouble of searching and procuring it, and at the same time, of another spot, were there were thousands of equal value, to which place would he direct his way? Of course to the latter. Let us not, then, act a more inconsiderate part than those who seek after earthly riches.

“Another reason for which I most sincerely request a removal to some other station is, that here there is no prospect whatever of our dear children becoming useful members of the church, and of society. In another part of the world, the children of missionaries might be employed in preaching the Gospel to the heathen, or in some other honourable and useful engagement. There are many places where there is abundance of work for missionaries, and where their children, too, may be employed for ages to come in the same work, while such as were not fitted for missionary labours may become useful members of civil society. To such a place I would go with the utmost cheerfulness, and with a determination never to stir from thence, till God, by his last messenger, should call me to himself.

“My mind, with that of my dear wife, has lately been exercised with a severe trial, having lost our last babe; and no doubt I should have lost my dear wife also, had it not been for the kind assiduity and skill of my respected brother Threlkeld. We have now but one child, and this also is a reason why at present, and with comparatively little difficulty, we could remove, and why I request your decisive answer by the earliest opportunity.

“I have another reason for this. I have now youth in my favour, being only twenty-four years of age. I have therefore no doubt but that I might soon acquire a new language, as, without knowing a word of this ere I arrived, I preached in it before I had been eleven months in the island, six of which I was daily employed at the forge, and the other five removing from Eimeo to Huahine, and from Huahine to Raiatea. This encourages me to hope that the acquisition of any language would not, at present, be a great difficulty; but should I remain here until the age of thirty or upwards, and then remove, I should not possess the aptitude I now possess, and the attainment would form a serious obstacle.

“I humbly submit to you these reasons as the ground upon which I request a removal to another station, and entreat a decisive answer by the very next opportunity you have of sending. I wish to

do nothing rashly. I make it a matter of constant prayer to God that he would lead and guide me in the way wherein he would have me to go. I desire still to acknowledge him in all my ways, believing that he who has hitherto directed, will continue to direct my steps. Should a vessel touch here on her way to England, and you should unexpectedly see me in the missionary rooms, with what reception should I meet? I think that some of the Directors would rejoice; but those few who are so enthusiastically fond of these barren mountains would of course be displeased, and perhaps ready to allege that some unchristian principle was the ground of my conduct. Be that as it may, brethren, I am not determined that I shall not venture, should the opportunity offer, and, after mature deliberation and prayer, I deem it the path of duty. And should your united opinion be against me, I must beg you will exercise your clemency and Christian kindness to one who assures you, that he is influenced by no other motive whatever than an earnest desire of being more extensively useful in the cause of our common Redeemer.”

Whether Mr. Williams would not have acted unwisely, and in violation of engagements which he was bound to respect, had he, for the reasons specified, precipitately relinquished his post, without the sanction of the Directors, is a question which scarcely admits of dispute. And there can be no doubt, but that the estimate he had formed of the sphere of his labour, and of his own usefulness in it, was much below the truth. But whilst few would have justified his hasty abandonment of a people amongst whom there appeared so many indications of the Divine presence and approval, all must admire the ingenuous simplicity, manly frankness, and glowing zeal which characterize his request, and the communication in which it is conveyed. While, therefore, we may demur to his conclusion, without altogether denying the general force of the reasons by which it is sustained, we must commend the holy impulse under which he acted, and the godly sincerity which guided his pen.

Five months only had passed after Mr. Williams's complaint of insufficient employment, when the departure of Mr. Orsmond to Borabora, who, with some interruptions, had resided at Raiatea until the close of 1820, devolved the duties of the mission upon Messrs. Threlkeld and Williams, and the latter had, therefore, less reason than before to lament his “lazy life.”

This addition to his labours, and the signs of prosperity which surrounded him, appear to have changed his feelings, and to have fully reconciled him to his circumstances. And well they might; for the settlement, at the commencement of 1821, presented both to the eye and to the mind a spectacle of surpassing interest. The schools and the house of God were diligently attended; the people were making rapid advances in the arts of civilized life, and there were now some upon whose renovated characters the missionaries could trace the impress of the Divine image. But while old plans were carefully worked, the brethren, not satisfied with these alone, were continually bringing into operation new methods of improvement. One of these,

and it proved most important, was a periodical meeting for public conference on the best methods of cultivating the mind, keeping the heart, and promoting general prosperity.

In the afternoon of the day on which the first of these conferences was conducted, and with a view to give additional encouragement to education, the school children were publicly examined, addressed and rewarded, and then conducted to an island, about sixty feet in diameter and four feet above the sea level, which had been raised by their own hands. Here a suitable dinner had been prepared for them, and the remainder of the happy day was occupied with speeches, singing, and supplication.

"Under any circumstances," observes Mr. Williams, "the sight of 300 children taught to read the word of God would have been a deeply interesting spectacle; but how much more in circumstances like ours. For while gazing upon them, we could not but recollect that, had it not been for the blessed Gospel, the greater part of them would have been murdered ere they had breathed the vital air, by the merciless hands of those who gave them birth. Most women above thirty years of age have been guilty of this horrible crime. I know a woman, poor creature, she is now on her death-bed, who has had fifteen children, every one of which became victims of her cruelty as soon as they were born. Happily for her, she is now the subject of true repentance. She was amongst the first we baptized; and since that time she has maintained great consistency of conduct and love for spiritual things. Although her afflictions are complicated and her sufferings severe, she told me that she dare not murmur, because the goodness of God has been so very great in sparing her to hear of Jesus. 'Now,' she said, 'she did not fear death; for, although her sins were very great, she trusted in Jesus, and believed that he loved her.'"

Of Mr. Williams as a preacher in the native tongue, nothing is known, except from the testimony of his brethren and the results of his labours. The hearers in the South Seas, like those of Britain, have their favourite preachers; and, although they do not turn their ears from the truth, even when its utterance or illustration is not exactly to their taste, and are never guilty of the extreme fastidiousness and morbid sensibility which are frequently found elsewhere, they nevertheless evince a preference. The fact is, that human nature is the same under all skies, and the laws of the mind remain unaffected by the colour of the skin. Hence those points in thought and style, those just sentiments and solid reasons, those familiar illustrations and graphic delineations, those bursts of passion and appeals to the heart; the soft, the bold, the forcible, the true, the tender, which amongst civilized men make their way to the understanding and the affections, exert a similar power whenever the mind is fairly brought within their reach. Now, in some of these methods of arresting and impressing an audience Mr. Williams excelled. His sermons were ingenious, pointed, and replete with facts and illustrations, the truth and value of which the natives could readily appreciate. They were also warm both in sentiment and delivery, and very idiomatic in style. For these reasons he was decidedly and universally popular. The writer was assured by

Mr. Pritchard, that whenever he preached at Tahiti, and he was often asked to do so on special occasions, his name was sure to attract a large audience.

Mr. Williams's early ministrations at Raiatea were necessarily restricted within those limits, which the people of his charge, as yet "babes in knowledge," were "able to bear." But he did not confine his pulpit exercises to first principles. As far as possible, he endeavoured to "lead on" his flock towards a comprehensive acquaintance with the Scriptures, and to sustain and reward their attention both by the solidity and the variety of his discourses. At a period in their mental history, when it might have been supposed that the Raiateans could only receive the elements of the doctrine of Christ, the missionaries found that they could profitably bring out of the treasury things "new" as well as "old"; and, therefore, instead of unprepared and declamatory iterations of common places, Mr. Williams "gave himself to study," and "sought out acceptable words." During this year he preached two series of sermons; one on the Old Testament types, and the other on the epistles to the seven churches of Asia. And his care and labour were amply repaid by the interest and improvement of the people. At the same period his time was much engrossed in translating different books of Scripture. But the following extracts will show that the claims of the pulpit and of the press did not abstract his attention from the careful superintendance of the settlement and the spiritual condition of its several families:—

"May 15th, 1821. This day we paid our general visit to the houses of the baptized. Those who are diligent meet with our encouragement and praise. We point out the advantages they derive from following our advice, and they begin to be convinced that we seek not theirs but them. On the other hand, indolence and negligence meet with a severe rebuke. None escape our notice or pass without suitable animadversion; for, at a separate and special meeting, we afterwards read over the names of the owners of the houses we visited, together with the remarks we made on the spot, which fails not to stir them up to activity. This practice has been productive of good effects. Our meetings with this class afford us much pleasure from the animated addresses which the natives sometimes deliver. On such occasions we gladly sit in silence to hear their native eloquence, and frequently feel our affections stirred by their simple and artless declamation."

We have marked the feelings with which Mr. Williams surveyed his sphere of labour, and the ardour with which he longed to burst forth from Raiatea upon a wider field. And He who has promised to fulfil the desire of those that fear him, did not long withhold his servant from the honour which he sought; for scarcely a year had elapsed, after he had requested a removal, when the prospect of additional occupation and far-extended usefulness was most unexpectedly opened before him, and he found himself suddenly introduced by Divine Providence into that career of evangelical enterprise, for which he was so pre-eminently qualified, and in which he realized such signal success. From this time he viewed Raiatea as no longer the circle, but merely the centre, of his labours. This reconciled him to his station, and

set his anxieties at rest. So great, indeed, was the change thus produced in his feelings, that in a letter to the Directors, written shortly afterwards, he fully revokes his previous request. "We have now," he says, "no desire to leave; and, as our station is assuming rather an unexpected importance, I am resolved to stay, unless compelled to abandon it."

The event which caused this revolution in Mr. Williams's mind was the arrival at Raiatea of Auuru, a chief of Rurutu, who, with thirty of his people, had fled from his island to escape a desolating pestilence then raging there, and had been most mercifully directed to the shores of Raiatea. The readers of the "Missionary Enterprises" will readily recall the interesting details of this visit. It will be remembered that, after spending three months at Raiatea, in the acquisition of knowledge, the chief returned to his island, accompanied by his own people, some Raiateans and two native teachers, the "light in his hand," without which he refused to revisit his dark land. It will also be recollected that, in a few weeks, the Raiateans returned in triumph, bearing with them "the gods many" of Rurutu.

This speedy and complete success revolutionized Mr. Williams's views of his own position. He saw in it a providential intimation of the course to which he was now called, and surveyed the rejected idols of Rurutu as the sure pledges of future triumphs. It is, indeed, difficult to estimate the full effect of this occurrence upon his subsequent history, but it was very great, and not unlike the influence exerted upon an army by a successful, though, perhaps, in itself an insignificant rencontre with the enemy at the opening of a campaign. It gave him the prestige of victory. From this time, his thoughts were more than ever drawn off from the scenes which surrounded him, to dark and distant lands. In the full confidence of being able to win them for Christ, he had resolved, if God would permit him, to carry thither his Gospel. This determination, indeed, had been almost formed, while Auuru was at Raiatea, and the visit of that chief acted upon Mr. Williams's mind, as the vision of the man of Macedonia did upon the mind of the apostle. He was especially interested in the geographical information communicated by this stranger, and listened with thrilling emotions to the names and description of islands in the South hitherto unknown, and amongst others, of Rarotonga.

This intelligence fired his zeal; that subsequently received from Rurutu confirmed his confidence; and both combined to suggest, for the first time, the project of a missionary ship: a scheme which soon seized most tenaciously upon his ardent mind, and finally wrought out its own accomplishment. A thought so interesting, and in his estimation so important, could not be hid. Indeed, there was no reserve in his nature. The cautious prudence of those who scarcely seem to believe that "there is a time to speak;" whose chief care is to conceal, and whose morbid dread of saying aught which might involve them in controversy, or expose them to censure, would, if universal, dry up the sources of confidence and paralyze the freedom of intercourse, was his utter aversion. "Did you ever," he has often said, "know one of these preeminently

prudent men accomplish anything great or good?" But it must not, from this, be supposed, that he erred in the opposite extreme of incautious volubility. He could keep secrets, though he never wished for secrets to keep. He could be reserved, but he was far more ready to communicate. And in reference to missionary aims and projects, he always spoke and wrote with transparent candour and ingenuous freedom. This will afterwards appear more fully; but it is evident in the following passage of a letter to the Directors, which possesses the additional interest of being the first in which mention is made of a missionary ship:—

"To visit and keep up frequent intercourse with the adjacent islands, we only want a fine schooner of about twenty or twenty-five tons. If you would send out one, it would be of great advantage, and I suppose would not be very expensive. It should be considered the Society's property, and for the use of the whole of the missionaries. But one particular station should be its home, and the missionaries of that station should be expected to look after it. Raiatea would be as suitable as any place; but you must not suspect me of preferring Raiatea, because it is our station. It is the most central island, and any of the brethren in the leeward group could have it at any time with ease. I have been attending to navigation for the purpose of teaching the natives."

But the visit of Auuru, and the mission to Rurutu, were not the only circumstances which served, at this period, to strengthen Mr. Williams's attachment to Raiatea. This feeling was confirmed by the general prosperity of the settlement; and especially by the animating anniversary of the Auxiliary Missionary Society, which was held in May. The speeches then delivered by the natives were full of just sentiment, and instinct with spirit and life in the cause of Gospel propagation. But the evidences of their zeal were more substantial than words; for the contributions were sufficient to freight a vessel, which, when sold in this country, yielded to the parent institution the munificent sum of 1,800*l*.! Besides these subscriptions, the people, on hearing of the reception of their brethren at Rurutu, unanimously resolved to support them. Nor were these signs of prosperity confined to Raiatea. Throughout the leeward group there were similar indications of the progress of society and the blessing of God. Mr. Ormond had fixed his residence at Borabora, and was labouring amidst the most auspicious appearances. "And the people of Tahaa," writes Mr. Williams, "are forming a new settlement on that part of the island which lies nearest to ours. We have marked out the order, lines, &c. On the day I went over to select the site of a new chapel, I preached under a fine old tree, close to a very large marae. We intend to visit it frequently."

About the same time, but the exact date is unknown, the brethren formed a Christian church at Raiatea: a most important stage gained in the progress of the mission, but one of which they have supplied few particulars. The following sentence from a letter of Mr. Williams, is the only reference to this transaction, which can be found in his correspondence. "Our church is formed upon Independent principles." This allusion, however,

although so brief, throws much clear light upon the ecclesiastical sentiments which he then entertained, and proves that these had been either modified or matured since the time of his membership with the Tabernacle society, whose principles, when he stood connected with it, were certainly not "Independent." Through what process his mind had reached these principles is not known; but, doubtless, one reason which recommended their application to Raiatea was their perfect adaptation to its circumstances. Indeed, it is difficult to conceive how the missionaries, situated as they were, could then have adopted any other "church principles," in the formation and government of a Christian society. This will appear on the bare statement of them, in doing which, however, the object will be rather to explain than to vindicate this part of Mr. Williams's transactions.

The "Independent principles," according to which the Raiatean church was framed, are few and simple. They are—that every such society should seek as close a conformity as may be attained to the model of the churches founded by the apostles, and that, consequently, it should be neither a national, a provincial, nor a promiscuous assemblage, but a voluntary, select, and spiritual fraternity, composed of true believers, who, irrespective of minor differences, influenced by a common faith, united in "the bonds of love," and desiring closer fellowship, "come together," and "receive each other as Christ also has received them to the glory of God." The ends to be contemplated by this union are mutual edification; the maintenance of Divine worship; the public profession of their faith in Christ, and their fidelity to him; the remembrance and showing forth of his death in the sacred supper; and the universal diffusion of his Gospel. For the furtherance of these designs, it is maintained that two classes of church officers, and but two, are either authorized or necessary; viz., bishops or pastors, to take the spiritual oversight of the flock, and deacons, to aid the pastors, and relieve them from the secular cares of the society. To secure a succession of faithful men for these offices, it is believed that they should be "looked out," and chosen by the free suffrages of the church members, who, with all the imperfections which attach to them equally with, though not beyond others, possess those spiritual endowments which are essential to a just estimate of spiritual character, and who, in this and in all other points of self-government, are amenable to the judgment of but "one Master, even Christ;" and hence claim, in all spiritual affairs, the right and privilege of perfect independence* of all external authority, civil and ecclesiastical, whether it be that of individuals or of communities, of hostile sects, or sister societies. At the same time, it is contended, that these separate societies, as they are not schismatic, should not be sectarian;—that the door of each church should be as widely opened as the gate of heaven, and that brotherly love, Christian communion, and cordial co-operation in every good word and

* This term has been much misunderstood and misrepresented; and it may, therefore, be proper to add, that the societies to which it is usually applied do not claim to be independent in any but their spiritual affairs, and only of men, who are as fallible, and as accountable to God as themselves.

work should be maintained amongst each other, and all the followers of their common Lord. These were the "Independent principles" which Mr. Williams preferred, and upon which he proceeded in forming the church at Raiatea.

The church thus formed was, at its origin, very small. The following extract from a letter to the Directors, written on the spot by Messrs. Tyerman and Bennet, to whose visit subsequent reference will be made, may serve to illustrate the preceding remarks, and to exhibit the character of this infant society, "About two months previous to our arrival, a few of the baptized made application to the missionaries to be formed into a Christian church, and to have the ordinance of the Lord's supper administered to them. Being, in the estimation of the missionaries, pious and worthy characters, their request was complied with, and they were formed into a church, deacons were appointed, and the Lord's supper was administered. At the time we left the station, thirty persons, among whom were the king and queen, constituted the communicants. These persons were not admitted because of their dignity; but on the ground of their piety alone. Rank here has no influence in matters of religion. A considerable number more are in a promising state."

The same principles were applied by the missionaries to other objects. "As the Auxiliary Missionary Society," writes Mr. Williams, "was open to all, and presided over by the king, we deemed it prudent and apostolical to have a collection made for the furtherance of the Gospel, by a society entirely unconnected with the state; the concerns of which we earnestly strive to keep completely separate from our spiritual affairs, and are determined, whatever may be the consequences, steadily to proceed upon the Divine principle, 'My kingdom is not of this world.' We, therefore, first held a meeting with the deacons alone, and informed them, that it was the duty of every church to aid in the support of missionaries, and that it would be right in them to form a society for that purpose, to which every member of the church might belong; but that the amount to be subscribed by each individual must be determined by themselves, cautioning them not to give so much at first, that they would be unable to continue it; and, on the other hand, not to give so little, as to render it contemptible in the estimation of British Christians. The deacons entered entirely into our views, called a meeting of the church, and after a few native speeches, the society was established.

"To distinguish this society from the other, which was under the patronage of Tamatoa, it is called, *Te Societi Ecalesia i Raiatea*—'The Church Society in Raiatea.' It was agreed that every member should subscribe annually three measures of arrow-root; but, in the event of its not proving a good article for commerce, that some other property should be substituted. Thus we have the pleasure of handing to you their first subscription, which amounts to 1050 measures of arrow-root. Each measure will weigh six pounds or more, and the total amount is nearly three tons. We feel happy in being able thus honourably to meet part of the expenses of the parent society, consistently with the desire we have ever cherished,

and in accordance with apostolic rule and primitive practice."

But while rejoicing in the results of his labour, and projecting plans of still greater usefulness, Mr. Williams was suddenly visited by a malady, which, for a time, threatened to terminate his stay at Raiatea. His attached fellow-labourer, Mr. Threlkeld, to whose medical knowledge the mission families had been much indebted, employed every means he could devise to prevent a separation so painful to himself, and so injurious to the people, whom they were mutually labouring to elevate and bless. But all the resources of the healing art which he could command proved unavailing; and he, therefore, earnestly recommended his afflicted brother to proceed without delay to his native land. Mr. Williams clearly perceived the wisdom of this advice; and, after much reflection and prayer, he gave his consent. But the prospect of leaving the now endeared sphere of his labour was peculiarly painful, and his consent was not obtained without a severe struggle. A few months before, he would have readily acquiesced in this suggestion; but now, he did it with extreme reluctance. This change of feeling was the natural consequence of his improved circumstances, of the progress of the Redeemer's cause around him, of the growing attachment of the people, and, still more, of the success of the mission to Rurutu, and the hope thus created of opening the door of faith to the inhabitants of numerous other islands in the South Pacific. Most unwillingly, therefore, did he determine to depart, and only because, in the opinion of all, duty demanded the sacrifice.

As soon as Mr. Williams had formed the purpose of leaving Raiatea, he convened the church, and communicated to them his design.

"Poor things," he writes, "when they heard it, they were almost panic-struck. Many immediately burst into tears, and I was so much affected myself, that I could scarcely speak to them. I exhorted them to more than ordinary prayer, assured them that, with the Lord, nothing was impossible, that the prayer of the righteous ever had availed, and ever would avail much with him; and, as it was now my earnest desire to continue amongst them, and their earnest desire that I should, I besought them to cease not to pray that the Lord would remove the affliction. I sat down, and a solemn silence of several minutes ensued. At length, one of the deacons arose, and in a very feeling and affectionate manner, exhorted the people to be instant in prayer that the Lord would remove this affliction, and continue me amongst them. On the next, and for many successive days, the people continued coming to my house, weeping, and saying they could neither eat, drink, nor sleep; very many of whom, we know, expressed the true feelings of their hearts. The poor old king, Tamatoa, (who is now by my side writing a letter to the Directors, which he is about to send with a girle which has been the death of many a poor creature,) came frequently, and requested me not to think of going, and by no means to leave them, asking whether I had no compassion. One day, he came in a great bustle, and said, 'Viriamu, I have been thinking you are a strange man. Jesus did not take care of his body. He did not even shrink

from death; and now you are afflicted, you are going to leave us.' I told him that his ideas were incorrect, for it required the life, health, and strength of a missionary to effect that for which Jesus died, &c. The old gentleman replied, *Oia mau aia*, &c.—'I am mistaken, but the heart is coveting you, therefore I am thinking of one thing and thinking of another thing to prevent you from going.'

"While I am upon this subject, I will give you two or three figures which the natives used at our Friday evening meeting, relative to my leaving them. 'I have been grieving,' said one of them, 'at the thought that our teacher is going from us. At present, we are like a house supported by two strong middle posts: and if one of them is taken away, the house will become weak, and be shaken about by the strong winds.' 'I have been thinking,' said another, 'that we are now like a person with two eyes, but one is going to be taken out. Will it not be very painful to have the eye taken out, and will the man be able to see so well with one eye as with two?'"

These manifestations of love, and the evidence they supplied that his labours were appreciated, as well as useful, bound Mr. Williams more firmly than ever to the Raiateans, and constrained him to pray, with renewed opportunity, that God would prevent the dreaded separation. And together with his own supplications, those of the church came up continually before the throne. In private, as well as in public, "prayer was made for him without ceasing." "And the Lord hearkened and heard." His promise was once more fulfilled, that "the prayer of faith shall save the sick, and the Lord shall raise him up." Most unexpectedly and rapidly, the threatening malady began to decline, and that without medicine, or other human means, all of which had been previously tried in vain. Thus recruited, Mr. Williams at once abandoned all thought of departure. His hope and energy revived with returning health; and nothing on the subject was now heard throughout the settlement, but the congratulations and thanksgivings of the natives.

But this season of rejoicing to Mr. Williams was short; and just as one cloud which had darkened his horizon was dispersed, another suddenly cast its shadow upon his path, and again involved him in grief and gloom. Indeed, he had scarcely regained his own health, when he received the intelligence of his mother's death.

This event took place rather suddenly on the 23rd of December, 1819, and the heavy tidings weighed him down with sorrow. Those whose estimate of Mr. Williams has been formed solely from the published records of his missionary labours, must have received an imperfect, if not an erroneous impression of his character. The calculation, energy, enterprise, and endurance, which his own narrative discovers, present only the more bold and manly features of his mind. But with these, there were blended a gentleness and tenderness, a susceptibility, quickness, and warmth of affection, which, to those who intimately knew him, rendered this courageous and lion-hearted man as much an object of love as of admiration. But while kind to all, and more than ordinarily attached to his

personal friends, his fraternal and filial feelings were peculiarly ardent. And to his mother he was especially devoted. Her memory, her name, her letters, her picture, seldom failed to fill his heart with emotion, and his eyes with tears. Upon her his fondest feelings had been fixed from childhood; and when summoned by his principles and his Saviour, to forsake his native land, nothing caused him so much sorrow as separating from his beloved mother. Of this attachment, the following passionate burst of feeling, written on the receipt of the intelligence of her death, will furnish sufficient evidence:—

“ *Raiatea, June 29, 1821.*

“ My dear Father, Brothers, and Sisters,

“ I now sit down, in much sorrow and distress, to acknowledge the receipt of that most afflicting and very unexpected intelligence, the death of my valuable, beloved, and most excellent mother. Oh that I could have been at her bed-side to receive her parting blessing! My heart is filled with grief, and my eyes with tears. Our poor dear, dear and precious mother is now no more! You seem to me now like a ship tossed about in a tempest without a pilot. She is gone! No more will her devoted lips be employed in telling her affectionate, dutiful, and weeping children of a Saviour's dying love; but although she is dead, she yet speaketh to us in the brightest of bright examples which she has left behind—she speaks to us in a language which nothing can erase, and which time will never impair. Never, no never while we live, shall we remember our dearest, most excellent of mothers, without emotions of soul which words cannot describe. O thou brightest of examples, thou lover of Christ, thou most affectionate and beloved of mothers! May thy Saviour, with whom thou art now spending a blissful eternity, enable us, thy affectionate and weeping children, to walk in thy steps! Then we shall meet again, and sorrow will never again fill our hearts, and tears will never again bedew our cheeks in lamenting thy loss. O mother! mother! where art thou? Methinks I hear thee say, ‘I am happy, I am happy, I am with Jesus! Cease, my children, cease to weep. Dry those tears which flow so copiously from your eyes. Love Christ; obey his precepts; then we shall meet again in a more congenial clime, to enjoy each other's company where sorrow and sighing shall cease, and everlasting joy shall be upon our heads.’ Yes! O yes! my dearest mother, we cannot, no! we will not, we dare not sorrow as those who have no hope; but Rachel *must* weep. Even our Jesus himself did not refuse the tear of affection, whilst his beloved friend lay in the silent grave; and can we withhold this tribute from one we so much loved? No! it is impossible. Oh! that my head were waters, and my eyes a fountain of tears, that I might weep day and night for my precious mother. O my mother! my mother! I picture to myself the heart-rending scene of my mother in her last moments. I see you all collected, waiting and watching, with the most trembling anxiety, till at length she faints, and sinks, and falls asleep in Jesus. I see her celestial, heaven-born spirit conducted by ministering angels to join the holy, happy company of those who have washed their robes, and made them

white in the blood of the Lamb. I see my poor afflicted father return, with a soul laden with most anxious concern, and no one has voice, strength, or courage to make known the melancholy event, but he learns it from the silence, and the tears of his afflicted family. Oh! that I had been with you on that awful night to have joined with my poor dear father, and my beloved brothers and sisters, in giving vent to our acute emotions, and testifying the sincerity and ardour of our affection for our beloved, excellent, and lamented mother.

“ But I cannot proceed. My dear mother is no more. Oh! she's gone, she's gone, never, never to return to us again. Pardon me, my dearest father and beloved brothers and sisters, for I am opening again the deep and smarting wound in your bosoms, which I hope the lenient hand of time has partially healed. My dear sisters say they wish I had been there, I should have taught them resignation and submission. I hope, my dearest friends, that I feel the force of that expression, ‘It is the Lord's doing,’ and know that all events are under his most special direction, and are designed to accomplish some important ends. But the possession of grace does not eradicate or weaken our natural affections, though it affords them great support, by enabling its possessor to look forward, with joyful anticipation, to the blissful period, when their kindred spirits will be reunited. Enjoying this sweet assurance, his tears are dried, his sorrows soothed, and his grief, in some measure, assuaged. Had our dear and valuable mother been destitute of that piety for which we so much love her, then, my dearest brothers and sisters, how bitter would have been our reflections, what pain and anguish of soul we should experience; but *now* (O Jesus, it is to thy love and mercy we are indebted) we possess the firmest assurance that ‘all her sorrows are left below, and earth exchanged for heaven.’ We know that she is now in the realization of all the happiness which a created nature can enjoy. Shall we then wish her return? No! we dare not. But not to feel bitterly for one we so much loved, not to give vent to the ardour of our affection for so kind and excellent a mother, would require the hardest and most unfeeling heart,—which none of us possess.

“ My dearest mother's portrait is an inestimable treasure. The large one hangs in our bed-room; but, since I have heard of her decease, I can hardly bear to look at it. I am endeavouring to overcome my feelings, and let it continue to hang there, as a faithful monitor to remind me frequently of her bright example, but I fear I must put it away. Our precious mother! our dearest mother!

“ I think my dear mother's love to the house of her God cannot fail to make an impression upon each of our minds, which time will not efface, and should tend to kindle in each of our breasts a similar regard for that sacred place. Nothing, we know, deterred her. Rain, cold, wind, could not keep her from the place where prayer was wont to be made, not even on that fatal foggy night. But now, my dear brothers and sisters, no more will her inviting voice request you to accompany her to that source of her comfort. Permit me, then, to supply her place, in beseeching you to let her example

have even a greater influence than her words. Count every opportunity valuable, and embrace it with eagerness—peradventure the Lord has blessings in store for us as a family.

"Another thought that has occupied my mind is, that we shall see our dear mother again; and I have no doubt of our mutual recognition. Now, if we are found in Jesus, with what extatic joy will our beloved parent join with the redeemed of the Lord, in welcoming her children into the regions of the blessed, to go no more out, to part no more for ever. Oh that this may be our happy portion! Should either you or I (for think not too highly of me, more than you ought to think) be found at last enemies of Jesus, with what anguish (if it could be felt by the blessed) would our dear mother behold her children torn from her embrace, and banished—

'Where the deep gulf is fix'd between,
And everlasting shuts the scene.'

"My dear brothers and sisters, I have now two earnest requests to make, the freedom of which I know your good sense and kind feeling will excuse. The first is, that you will continue to live in the affections of each other. Mutual love we have enjoyed from our infancy; and, in our little disputes, a word from our dearest mother settled all; but now that her voice is no longer heard, should circumstances of the kind arise, suppress your feelings, and be at peace among yourselves.

"The other request I would make refers to our dear and only surviving parent, our beloved father. His feelings must be very acute. I most sincerely sympathize with him, and feel confident that he will receive from you the utmost kindness. I intend to write to him separately; but I have written this first, thinking that, when I had thus given vent to the acuteness of my feelings, I should be able to write with more ease and less interruption.

"In all my former letters, my dear mother's name was found, but now there must be a gaping space. O my mother, my mother, my much-loved mother!

"With a heart full of sorrow, and eyes melting in tears, I conclude, my dear father, brothers and sisters,

"Your's very sincerely and affectionately,

"J. WILLIAMS."

It is possible that, in the judgment of some readers, passages of the preceding letter ought to have been suppressed. And it is still more probable, that the compiler may be censured for inserting that which follows. Doubts on these points have not been absent from his own mind; and he is fully aware that his decision to publish such private expressions of sentiment and feeling, may be deemed a conclusive indication of the want of discretion. In self-vindication, however, the biographer may state, that whilst his friend's communications are filled with proofs of devotedness to God, and, as a laborious and successful missionary, must place his image at full length, and in bold relief, before the reader, they are not rich in that kind of domestic incident and personal reference, which is essential to a perfect portrait. This deficiency, at least to some extent, the preceding letter will supply. It completely unveils the writer's heart, and contains the undisguised effusion of that filial

affection which formed so marked a feature of his mind. So far, therefore, it exhibits the man, and belongs to his biography. But whatever may be thought of its passionate apostrophes and iterations, all will be ready to exclaim, "Would that every child had such a mother, and every mother such a child!" The letter which follows, while it also exhibits the mental features of Mr. Williams, is inserted for another reason. It was blessed to the conversion of his own father: and the belief that he to whom it was addressed, were he still on earth, would not have objected to its publication, has determined the biographer not to withhold what is so characteristic of the writer. Lest, however, any false impression should be received from the counsels which this epistle contains, it may be proper to premise, that, up to the period of his pious partner's death, Mr. Williams had discovered no evidences of personal religion. Whilst regularly frequenting the house of God with his family, manifesting great interest in their temporal welfare, and never discountenancing the efforts of their mother to lead them in the way wherein they should go, "one thing he yet lacked." As a man and as a parent, he possessed many excellencies, which won the regard of his family and his friends; but his social feelings proved a snare to his soul, and opposed a serious obstacle to his salvation. Under this conviction, and learning from the letters of his sisters that their father was deeply affected by his bereavement, Mr. Williams resolved, with respect, affection, and fidelity, to make one earnest effort to break the deadly spell by which his beloved parent was bound. And the attempt was not in vain. The appeal found its way into his father's heart. From the time of its reception, "the snare was broken;" the associates of other days were forsaken, and a change was indicated by signs so marked, as to satisfy the pious members of his family, that "he had passed from death unto life." In this altered and happy state, he subsequently lived and died; blessing God for the child to whose letter he owed his spiritual renovation. When on his death-bed, in 1827, Mr. Nott called to bid the family farewell, prior to his return to the South Seas. Mr. Williams was then too ill to say much; but, on being asked by the venerable missionary, "What message shall I take to your son?" his reply was, "Tell him, oh tell him, that the father is saved through the son's instrumentality!"

"Raiatea, June 29, 1821.

"My dear afflicted Father,

"I have just finished a letter to you all, which has fully engaged my powers, and which I was obliged to summon up all my courage and strength in order to write. And now that I sit down to address you, all the painful and distressing scenes rush again, with irresistible force, into my mind, and I am obliged to resume the courage and strength I have just laid aside; for the most tender feelings of my heart are aroused more in writing, than in thinking about the loss of one whom we all so tenderly loved. In vain do I attempt to offer consolation to you, my dear father, while my own heart is bleeding with pain; and you know that the wound is deep and complicated, and requires a powerful remedy. But shall we not mingle our

tears of mutual regret: you for your invaluable wife, and I for the most excellent of mothers? It was your sad letter that first conveyed to us the afflicting intelligence. We had read one or two of dear mother's before we opened yours, not apprehending any evil tidings; and this I took into my hand with the most pleasurable anticipations. But the first few lines disclosed the heart-rending truth. I read, 'Your mother is no more,' and I ceased to read. How shall I describe our feelings? We were looking over our box of presents with such joy. Our dear little John was by our side, and we were giving him his playthings, and telling him who sent this, and who sent that; but we wondered that we could not find one from his poor dear grandmother,—till the sad truth came out. Oh what a shock, so unexpected, so severe! But, blessed be God, we sorrow not as those who have no hope. We know, that 'blessed are the dead that die in the Lord;' and I feel assured, that my dear mother is now 'bathing her weary soul in seas of heavenly rest, where not a wave of trouble rolls across her peaceful breast.'

"Most sincerely do I sympathize with you, my dear father, and would direct you to look up to Him, who is able to do exceeding abundantly above all that you can ask, for strength and support. You know, my dear father, that all events are under his special direction, and are designed to answer some gracious and important end; for the Lord employs various means for the salvation of sinners. 'He is rich in mercy;' and, doubtless, you feel the greatness of his mercy in sparing you so long. 'Surely if the Lord were pleased to kill you, he would not have showed you all these things.' He has employed various means for bringing you to himself. He has visited you with great trials, and favoured you with great blessings. He has encouraged you by the most gracious invitations, and, at times, impressed you with the most solemn convictions. He has granted you length of days beyond thousands; blessed you with a most pious and excellent wife; spared her to you long,—yea, very long, that you, by her pious, holy conversation, or by her more strikingly pious example, should be constrained to turn unto the Lord. And now he tries, as it were, his last resource, and snatches the best and most excellent of companions from your embrace. O my father, despise not the riches of his goodness, and forbearance, and long-suffering, knowing that the goodness of the Lord ought, and is designed by God himself, to lead you to repentance. I would encourage you, by all his promises, by the examples furnished in his word, by the compassion of Christ, and by all the cleansing, meritorious effects of his precious blood, to seek most earnestly that forgiveness which, to the praise and glory of his grace, he delights to extend even to the chief of sinners. * * *

"And now allow me, my dear father, to offer a few remarks, which I feel confident you will receive as tokens of the sincere affection of your beloved son, whom God has removed to this distant land; and I pray and beseech you to give them that due attention which your own good sense will see they demand. First then—'Bring forth fruits meet for repentance;' for, whatever your feelings and professions may be, no one will think much of

your sincerity, unless your conduct is 'such as becometh the Gospel of Christ.' In the second place, do let me beseech you, as your dutiful and affectionate son, never again to enter a tavern. It is a place where the sacred spark of love will never be fanned into a flame. It is a place which has ever been your enemy. It is a fountain of misery. It has brought you and kept you upon the brink of perdition even to old age; and, if you do not forsake it, all your good impressions will be like the morning cloud. If you really desire to obtain salvation, I would advise you, as your very first step, to determine, in the strength of the Lord, never to enter again into that hurtful place. A thousand plausible objections will be raised in your mind, by the enemy of your soul, to induce you to continue a practice of which he knows so well the advantage. Your old companions will revilingly ask, 'Where's Williams?' 'Oh,' will another reply, 'he's become religious!' Glorious truth! Let them sneer, so that they do not sneer you out of your soul and your Saviour. Thirdly, let me recommend you to seek new companions. Of course I would not advise you to treat any one with disrespect, yet carefully avoid them as intimates and friends, and seek frequent converse with pious men. In the fourth place, embrace every opportunity of hearing the word of God, and of attending the various meetings of religious societies, &c. This will fill up your time in an interesting and profitable manner; and not only so, but it will tend to estrange your mind and affections from former companions and pursuits, and to rivet them upon subjects which will afford you that solid pleasure which you never enjoyed before. I need not tell you to make the Bible your constant companion, and to read other good books. Doddridge's Rise and Progress, and good old Mr. Mason's little works, &c., will afford their *mite* in strengthening and encouraging you. Above all, I must direct you to the Christian's spiritual treasury,—a throne of grace, and oh! that the Holy Spirit may help your infirmities, and teach you how to pray as you ought, by making intercession within you.

"My dear father, I assure you that this letter is the result of pure affection, and a most sincere desire to promote in you a work of grace, which I hope God in his mercy has begun. Whatever it contains that commends itself to your judgment, do attend to it. As you value your soul, and dread an eternal separation from my dearest mother, and her Saviour, attend to it, and may God of his mercy exercise the riches of his grace in giving to each of us a place at his right hand,

"With sincere affection, I remain,

"Your dutiful son,

"JOHN WILLIAMS."

But "weeping did not hinder sowing;" and whilst mourning for his mother, Mr. Williams was occupied with labours and surrounded by circumstances which ministered abundantly to his consolation. "Our congregation," he writes, "is large, and, generally speaking, very attentive. We have now baptized 268 adults, and 202 children. Every time we administer this ordinance, it creates much interest, and produces, amongst the people, a kind

of spiritual revival. The administration has been attended with very beneficial effects to many."

But his history at this period was a chequered condition. Lights and shadows chased each other over the scene of his labours, and his mind became, in quick succession, the seat of joys and sorrows, hopes and fears. No sooner had he emerged from one dark dispensation, than his sky was suddenly overcast by another. Thus, at the present time, while rejoicing in the ripening fruits of his labours, the return of his previous malady seemed to say to him, "One soweth, but another reapeth;" and, full of hope for Raiatea, he was again compelled to entertain the unwelcome thought of returning to England. But, most providentially, while his mind was thus anxiously exercised, a vessel bound for Sydney touched at the settlement; and, as the captain consented to take them, Mr. and Mrs. Williams resolved to visit the colony, hoping there to obtain such medical advice as would supersede the necessity of a wider separation from the scene of their labour. But this was not their only motive for undertaking the voyage. Besides health, Mr. Williams had two other objects in view, which he hoped thus to accomplish. In the first place, he resolved on his way to convey teachers to Aitutake: of which island he had learned something from Aauru. And, in the second place, he designed, while at Sydney, to advance and consolidate the civilization of the Society Isles, by establishing a regular communication between them and the colony, and opening a market there for native produce. These objects he expected to secure by the appointment of an agent, and the purchase of a ship: means which had appeared to him for some time essential to the permanence of those industrious habits, and to the progress of that social renovation, for which he and his brethren had so successfully laboured. "We are fully convinced," they write to the Directors, "that had this people the means of bartering their produce, none would outstrip them in industry. Of this we have now ocular demonstration. From the arii to the children, all are employed. We rejoice in their activity, and are resolved to encourage it, and to point out the best means of rendering their labours so useful to themselves, as to give a permanence to their newly acquired habits."

Full of these beneficent projects, Mr. Williams, accompanied by two native teachers, whom the church had chosen for this service, sailed for Aitutake, where they arrived on the 26th of October, 1821. Their reception was most encouraging; and, after explaining the object of his visit to the wild and wondering crowd of savages, who clamorously surrounded the vessel, Mr. W. committed the teachers to the care of the chiefs, who gave him a pledge that they would protect and supply them.

On reaching Sydney, the first object which engaged his attention, after obtaining medical advice, was a ship; for, venture what he might, a ship he was resolved to have. In this unusual proposal, however, the Society's agent, the late Rev. S. Marsden, refused to participate; but, although discouraged, Mr. Williams was not diverted from his purpose. He was even prepared, if necessary, to incur the entire responsibility of the purchase. This, it must be allowed, was a bold decision. It re-

quired the knowledge of a class of transactions remote from the ordinary range of a missionary's observation, and usually deemed incompatible with his sacred calling. It, moreover, exposed him to suspicion, odium, and loss. But he was too energetic, independent, and enterprising, to heed the contingent evils of an act which his judgment and conscience commended. All his calculations were based upon other principles, and directed to higher objects, than those of timid, shrinking, and, not unfrequently, selfish prudence. And if, in thus deviating from the beaten track, he did in this, or any similar movement, adventure too far, his conduct may nevertheless be commended with safety. In this line of things, few will be tempted to follow him. Such speculators in ships and commerce are rare. But while prepared, on this occasion, to act alone, he was not permitted to do so; for as soon as Mr. Marsden discovered that the purpose of his ardent brother was formed; and convinced, as that estimable man was, of the excellence of his aim, and the generosity of his heart, he relented, and proposed, on the part of the Society, to share with him the responsibility of the purchase. Instantly, Mr. Williams, who on his mother's death inherited some property, closed with the offer, and thus speaks of it at the time, in a letter to the Directors. "Whatever the sum may be, whether 500*L.* or 1000*L.*, I have, rather than not accomplish the object, agreed to advance." A vessel was soon purchased. She was a new schooner of from eighty to ninety tons, called "The Endeavour," which name, however suitable, was changed by the natives for another deemed by themselves still more appropriate, *Te Matama*, "The Beginning."

But this was not the only transaction in Sydney, which involved Mr. Williams in serious pecuniary liabilities. Experiments which he had made in the islands, had satisfied him that sugar and tobacco, if extensively cultivated, and properly prepared for the market, would prove articles of lucrative commerce; and, although he had acquired considerable knowledge of the best methods of cultivation, he possessed neither the time nor the inclination to pursue these objects beyond that point which would leave him ample opportunity for the performance of his other numerous and more important duties. He, therefore, engaged a Mr. Scott to undertake this department for three years, at a salary of 150*L.*, a sum which he readily guaranteed.

Nor were minor means of civilization and comfort overlooked. Writing to the Directors from Sydney, Jan. 30, 1822, he says, "You will perhaps be surprised to hear of our progress in civil, as well as in religious matters. I do pray that you will afford us every necessary encouragement and assistance. I am taking with me to the islands, clothes for the women, shoes, stockings, tea-kettles, tea-cups and saucers, and tea, of which the natives are very fond, and which, I hope, may prove an additional stimulus to the cultivation of sugar. And, moreover, when they have tea, they will want tea-cups, and a table to place them on, and seats to sit upon. Thus we hope, in a short time that European customs will be wholly established in the leeward islands."

Sir Thomas Brisbane, then governor of New South Wales, perceived the beneficial tendency of

the measures devised by Mr. Williams for promoting the civilization of the South Sea Islands, and, in a manner honourable both to his wisdom and his kindness, he invited the missionary to his house, gave him the promise of assistance and encouragement, and on his departure, presented him with several cows, calves, and sheep, for the chiefs and missionaries of the leeward group. Two ensigns and two chapel-bells were added to the donation.

Some possibly may imagine that, amidst these various secular occupations, the tone of Mr. Williams's piety must have suffered. But those who understand the principles which governed, and the motives which prompted his proceedings, will not fall into this error. These have already appeared, and will be presented more fully in his correspondence, from which it is most evident, that his secular avocations were not conducted in a secular spirit, but were the result of the same benevolence and devotedness, by which, at the first, he was constrained to present himself as a living sacrifice in the service of God and man. His religion, like his general character, was simple, transparent, uniform, manly, and practical. It presented none of the varied hues and misty light of sentimentalism. Revealed, like the sun, by its own bright emanations, it had "the witness in itself." He loved God, and he knew this "by the spirit which God had given him." He did not doubt his acceptance, simply because he could not. Conscious, indeed, of manifold sins and infirmities, he was equally conscious of the presence and prevalence of new principles and spiritual affections. His tastes, motives, and desires satisfied him that his soul had been sanctified. His piety possessed a self-evidencing power. Nor was it less obvious to others than to himself. Its spring, indeed, was "hidden and divine." But to discover its existence, or to ascertain its character, it was not necessary to dig deep into the recesses of his soul. By its own energy and fulness, the "living water" forced its way into the light, and then, flowing forth in a gentle and translucent stream, demonstrated, by the life and loveliness which marked its progress, the pure and sacred source from whence it came. Hence, however diversified the effects of his religion, and however secular an aspect some of these might wear, they could all be traced to the same cause; just as the river, which not only sustains vegetation, but at the same time attracts the inhabitants of a province to its shores, and gives rise to the busy marts and crowded cities in which they dwell.

These remarks will show that the personal religion of Mr. Williams, while including the essential excellencies which have adorned the character of other devoted men, was happily free from adjuncts which, in some instances, have disfigured or disguised the work of God. It was the result of knowledge, principle, and emotion, which maintained in his mind a beautiful harmony, and by their combined influence, preserved him from the opposite extremes of an irrational enthusiasm, and a cold formality. His piety was warm, but not wavering. It did not consist in, nor was it evidenced by, a succession of fluctuating feelings. His hope and joy never rose and fell with the ba-

rometer. His faith was settled and grounded upon that word of the Lord which endureth for ever; and he reposed with too much simplicity upon his immutable Redeemer, to be soon troubled or shaken in his mind. He knew that passing clouds do not obliterate, but merely obscure the sun: that behind those dark exhalations from a lower sphere, the orb of day was still "shining on" with undiminished glory. He was too well instructed, to ascribe to the Divine displeasure those mental states which are merely the sad consequences of misapprehension or disease; and he was far too much occupied and interested in the work of the Lord, to indulge in melancholy musings, or to watch and record, with minute particularity, the evanescent imaginings of a morbid mind. Had he kept a diurnal register of his spiritual variations, it would have been found that his chief element was happiness, and that he was far too active to be hypochondriacal. In truth, his thoughts were directed with such concentration towards the ends for which Christ died, and he was so entirely devoted to their promotion, that brooding fear and dark despondency could not find even a lodging in his heart. Instead of dwelling in darkness, his religious affections were continually exercised and expanded in the light and heat of cheerful obedience. This explains the unquestionable fact, that his soul enjoyed spiritual health, even when pressed with secular cares; and that, in circumstances and occupations which would have proved hurtful to many, he was preserved; just as the possessor of a robust constitution may dwell amidst the poisoned atmosphere of a fever hospital, proof against the malaria with which he is constantly coming in contact through every organ, and at every pore, and which would speedily prostrate a feebler man.

The predominating feeling of Mr. Williams, at this busy period, was the same as he had previously manifested—an irrepressible desire to glorify God by the propagation of the Gospel. This was the central object around which his thoughts and movements perpetually revolved, in ever widening circles. The following paragraph of a letter, written from Sydney to the Directors, will show what was in his heart. "I am about to take my voyage home with Capt. Henry, who has kindly promised, at my request, to call at the following islands: Chatham Island, which I believe is large, and is about 42° South; the natives are a mild people, speaking the Tahitian, and very numerous, but little known: Rurutu, Tubuai, Raivavae, and Opara. Perhaps we may also visit Pitcairn's Island, and the Marquesas. I shall endeavour to get a chief or two from as many of these islands as I can; and when I reach Tahiti, consult with my brethren about supplying them with native missionaries. I am getting spelling-books and catechisms printed for the purpose of leaving at these islands." This benevolent design, however, was prevented, and Mr. Williams was unwillingly detained at Sydney so long, that Capt. Henry was unable to fulfil his promise. The preceding extracts, however, will show "what was in his heart."

But the following passage, while exhibiting the same state of mind, derives a peculiar interest from the circumstance, that it contains the first sketch which Mr. Williams traced of that scheme of

Christian benevolence, which subsequently engaged so large a portion of his thoughts and labours, and in the accomplishment of which he so nobly fell. "When," he writes, "I began to fear that I might fail to obtain a vessel for the chiefs, I had nearly resolved to come to England for the purpose of proposing, that the Church, the London, and the Methodist Societies should jointly fit out a vessel to visit the various islands of the South Seas.

"My recommendation would have been, that one missionary from each Society should thus go to New Caledonia, New Guinea, the New Hebrides, the Navigators' Islands, Tongatabu, the Marquesas, &c., &c., (all large places and numerously inhabited,) to ascertain the practicability of forming missionary stations on these islands. At the close of this voyage, a report might be made by each missionary, and a mutual agreement entered into by the Societies for the occupation of the different groups. Thus:—those contiguous to New Zealand, and speaking the New Zealand tongue, the Church Missionary Society might consider their charge. Tongatabu and the adjacent islands, in which that language is used, might be undertaken by the Wesleyans; whilst the Marquesas, Chatham Island, and others, where Tahitian is the common tongue, might fall to our share. The expense of such a voyage to each Society would be comparatively trifling, and great good might result from it; and a person speaking the Tahitian would be able, more or less, to converse with all the South Sea Islanders. I thought, therefore, that missionaries might return with me, to whom I could teach the language, and thus prepare them to enter upon the work as soon as they arrived. At the Marquesas, from what I hear, I think a great and effectual door for the Gospel is now open, and that the people are desirous of obtaining missionaries. But I beg leave to submit to you these observations, though at present, as we have obtained a vessel, and have to arrange its concerns with the natives, and establish the sugar and tobacco works, our efforts will be required at Raiatea. But we must branch out to the right and to the left; for how can we, in justice to the heathen world, especially to the surrounding islands, confine the labours of so many missionaries to so few people?"

At length, on the 23rd of April, rejoicing in the renovation of his beloved partner's health, in the mitigation of his own malady, and in the additional means he had obtained for promoting the welfare of the people, Mr. Williams sailed from Sydney, and proceeded first to New Zealand, from whence he wrote to his family the following letter.

"*Bay of Islands, April 23, 1822.*

"My dear Friends,

"The intention of this hasty letter is to prevent your anxiety on our account. The Westmoreland, in which we visited the colony, has returned to the islands for oil, &c., with which she will proceed to England. When she left Sydney, we fully expected to follow her in a week, or ten days; and wrote to that effect to the deputation* and the brethren; but, contrary to our anticipations, we were detained there nearly two months, and have

* Messrs. Tyerman and Bennet, who reached Tahiti shortly before Mr. Williams's departure.

been wind-bound here three weeks longer. As we intended to call at several islands on our return voyage, the brethren will conclude that we are either taken or lost; and, should the Westmoreland leave the islands before our arrival, I fear they may write to you by her, expressing their doubts of our safety. I therefore seize this opportunity of informing you that we are lying at anchor here, riding out a gale of wind.

"Since we came to New Zealand, many very distressing circumstances have occurred. I went on shore the other day, and saw the head of a once powerful chief, named Henakee, with whose party Shungee had gone to war. He was a very fine and noble-looking man, and his head is in a perfect state of preservation. The hair, whiskers, eyebrows, beard, &c., are just as they were when he was alive. It is said that he received four balls before he fell, and that he had no sooner fallen than Shungee (the same who was in England) and another chief, called King George, ran up to him, severed his head from the body, and with revengeful glee caught and drank his blood. Oh! how horrible. Lord! what is man that thou art mindful of him? But not satiated with his death and his blood, these dreadful monsters cut him in pieces, roasted his flesh, and devoured it as a most delicious meal. The large canoes are now returning from the war, some of them with human heads fixed at the head and stern. One of our seamen when on shore saw ten of these heads preserved either as spoils of victory, or to sell to *Christians* for muskets and powder to enable them the more effectually to execute their deeds of blood. O! that the Lord would send more missionaries to New Zealand. I never was in a place so well adapted for the itinerating labours of devoted men. The land is full of inhabitants, settled in small villages, a mile or two apart. Mr. Leigh, of the Wesleyan Society, is here with his good wife. They are excellent people. How was it you did not find him out when he was in England?

"We have now been at New Zealand three times; and, as their language is in some respects similar to the Tahitian, I can converse with them very well. I have had many conversations with them on religion. All that is wanted in New Zealand, I think, is active exertion. Good enterprising missionaries might, with the blessing of God, turn the lion-like New Zealander into the humble and peaceful Christian. They appear very kind to us, and very fond of me. They wish me to stay with them. John is a great favourite. But I must not omit to tell you the merciful interposition of Providence on our behalf. When we made the North Cape of New Zealand, Mr. Henry, fearing he would not be able to obtain sufficient supplies at the Bay of Islands, as so many whalers had recently been there, stood in for the shore. The natives in great numbers soon crowded our deck; but, although they were very troublesome, we did not apprehend any danger, until Mr. Henry and Mrs. Williams wanted to go below, but were opposed by a chief, who had seated himself in the hatchway. I was going over to them, when one of the Tahitians pushed him out of the way. Immediately he sprang up, turned white with rage, drew a knife, and threatened to stab the Tahitian, who

ran behind the companion of the vessel, and, having found a sword, made a stand. There they stood, keeping each other at bay, the New Zealander saying, 'Kill me, kill me.' They were, however, separated without bloodshed. Soon after this, it fell a calm; we were but a few miles from the shore, and a great number of natives were on board. These, under the pretence of bringing hogs and potatoes, had sent their canoes away, and in a few hours we saw eight or nine of them, all well-manned with twenty or thirty natives, making for our ship. We all thought that this had a suspicious appearance, as there were no women or children among them. Mr. Henry therefore had all the muskets brought upon deck, loaded the two guns, with great difficulty turned all the natives out of the vessel, and then hailed the canoes, which were coming with great celerity, threatening to fire on them if they came any nearer. At this they lay to, and held a consultation, the result of which was, if we may judge from their subsequent actions, to capture the vessel if they could, for they all kept, for a considerable time, within about a hundred yards of the vessel. As we were well-armed, it is probable that the attempt, had it been made, would have proved unsuccessful; yet it was a distressing situation to be placed in, and we dreaded the danger of being becalmed there all night. While in this state of anxiety, expecting every moment to be attacked, I retired to my berth, and looked up to our 'present help in time of trouble.' When I returned from my berth to the cabin, to my great joy, Mr. Henry came down, and said a breeze was springing up. And so it proved; for in less than half an hour, our anxious fears were turned into songs of deliverance. Oh! for more holy confidence in God!

"But now I must tell you something more about ourselves. My dear Mary is well when in harbour, but very ill and helpless at sea. We are very happy indeed in the anticipation of the joyful day when we shall re-enter our peaceful habitation on the shores of Raiatea. How glad our poor people will be to see us; and we as glad to see them! Mr. and Mrs. Henry are very kind to us. We have family worship morning and evening, and service on the Sabbath. One thing we lament, that, in consequence of our detention, we shall be unable to call at all the places we intended. We shall, however, touch at Rurutu, and at other islands, if possible.

"I am, my dearest friends, &c.

"J. W."

They sailed from New Zealand on the 28th of April; and, after calling at Rurutu, arrived at Raiatea on the 6th of June. On reaching their home, Mr. and Mrs. Williams were greeted by the chiefs and people with the strongest manifestations of affection and delight, and resumed their much-loved labours with renewed ardour and hope. But Mr. Williams was distressed to learn, that, during his absence, a dangerous conspiracy had been formed by a few persons disaffected towards the existing government, headed by a chief whose object was to supplant Tamatoa. Providentially, however, the design was discovered and frustrated before it was matured. Ten of the conspirators, who were taken in arms, after having been tried by a jury, were condemned to die; but, at the intercession of Mr.

Threlkeld, the capital punishment was commuted for hard labour in chains for life. This mitigation of the penalty through the exertion of the missionary, had a happy influence upon the whole of the disaffected party, and did much to conciliate their favour towards the servants and religion of Jesus.

But another circumstance which confirmed the confidence of all classes in their teachers, was the arrival of "The Endeavour," and of Mr. Scott. Tamatoa was especially grateful; and, without the knowledge of the missionaries, spontaneously addressed the following epistle to the Directors of the Society.

"Dear Friends, "Raiatea, July 9, 1822.

"May you have health and peace, brethren, through Jesus Christ our true Lord.

"This is my speech to you, brethren. Don't think of your money, that it is lost. We are collecting property to purchase the money that has been consumed; and when sufficient property is collected, we will return the money to you to whom the money belongs. Don't think that the debt won't be liquidated. It will truly. We will seek the means of payment. Don't you say, 'But we did not collect property to purchase ships.' A ship is good; for, by its means, useful property will come to our lands, and our bodies be covered with decent cloth. But this is another use of the ship, when we compassionate the little lands near to us, and desire to send two from among us to those lands to teach them the Gospel of Jesus Christ, the good word of the kingdom. Behold! two of our number here are gone to Rurutu; and at Aitutaki are two others belonging to us. They are teaching the word of God to those two lands that did not know the name of Jesus Christ, and they are showing to them the path of salvation. We have received all the deceitful lying gods from Rurutu. They are now in our possession, and the Rurutuans are worshipping Jesus Christ, the true God.

"My heart is rejoicing greatly that you sent missionaries to our dark land, and we now know the true God. We are subscribing our little property to the Missionary Society, for the causing to grow of the word of God. This is another good thing of our ship. When we desire to see their faces again (*i. e.* the native missionaries gone forth from them) or to send little properties to them, we have the means. Letters will also reach them, by which they will hear and know the good word we are hearing; and, by means of this ship, they will learn from us all the good customs, and how to act. My heart is much pleased that you lent your money, by which means our ship is obtained and our bodies will be benefited.

"May you have health and peace in your dwelling at Birittane, through Jesus Christ.

"TAMATOA, King of Raiatea."

The subjoined letter was the first which Mr. Williams addressed to the Directors after his return:—

"Raiatea, July 14, 1822.

"Rev. and Dear Sirs,

"I take this opportunity of dropping a hasty line, for the purpose of informing you of our safe arrival at Raiatea. I trust the object of my voyage will

meat with your approbation, as the advantages accruing from it to the leeward islands must be great.

"We intended to have touched at several islands on our way, but failed. We could not reach Chatham Island, owing to our long detention in the colony, and the unfavourable state of the wind after we left New Zealand. But we visited Rurutu, where we found the two native teachers with their families well, and were much delighted with the progress they had made. They have erected an excellent place of worship, plastered, floored, and comfortably pewed, with a pulpit, and singing desk, after the model of our large chapel at Raiatea. As soon as we entered the chapel, Mr. Henry said to me, 'Now Mr. Williams you must give them a sermon;' when I ascended the pulpit, gave out a hymn, read, prayed, and addressed them from 'Blessed are your eyes, for they see,' &c. They were very attentive, and looked extremely neat, clean, and respectable. All the women had bonnets, and the men hats. They have made great progress. Many of them can read fluently in the Gospels. They were much delighted at seeing me, for they had postponed their May meeting in the expectation of my arrival. The two native teachers had taught them to prepare cocoa-nut oil and arrow-root; and, in return, the people had erected for them two plastered dwellings, and treated them with great kindness. I left with them 500 catechisms, and 500 spelling-books, of which they were much in want. Besides these, I gave them a history of Joseph, and a Scripture catechism which I had written for them during the voyage, together with eight chapters of Daniel which I had translated at the same time. I left the island much gratified with what I had witnessed, and very thankful at beholding with my own eyes what God had wrought.

"Our vessel has arrived in safety. She is now at Borabora and Maupiti preparing her cargo. We expect her daily, when, if circumstances permit, brother Threlkeld intends to visit Rurutu; if not, I shall avail myself of the opportunity. We have not yet heard from Aitutaki; but every time the vessel goes to the colony, as it is in her course, she will touch there. Mr. Nott has gone to Raivavae, Tubuai, &c."

In the following October, Mr. Williams and his fellow-labourer were refreshed by the visit of Messrs. Tyerman and Bennet, the deputation from the Society. He had seen them for a short time at Tahiti, just before his voyage to the colony, and, during his absence, they had called at his station; but they had now come to remain there for a longer period. This period was spent by the deputation in the careful examination of the state of the mission, and in assisting the missionaries, whose correspondence contains no reference to their visit which is not conceived in the spirit of sincere esteem for their persons and gratitude for their co-operation. Nor were the visitors less gratified with their residence at Raiatea and its results. The following extracts, from their report on the state of the mission, will show what impressions it produced upon their minds:—

"It has afforded us," they write, "great pleasure, to witness the affection and confidence in which the missionaries and their pious wives are held. Their opinions are regarded as oracles. They are con-

sulted on all occasions, and on all subjects; and a very long acquaintance with the accuracy of their judgments, and their disinterested motives, has secured to them the entire confidence of the king, the chiefs, and the people; and they are worthy of the confidence and good opinion which they enjoy.

"Our satisfaction in attending the schools for the children and adults, and the various meetings for religious conversation, has been very great. At these meetings the king and queen attend with remarkable constancy, read in their turn, and answer such questions as are proposed to them, with a docility and simplicity which are surprising; and we are happy to add, with an intelligence and seriousness which are edifying.

"Our meetings for public worship in the large and handsome chapel on Lord's-days and on other days have been extremely gratifying, both from the great numbers who have attended, the very quiet, orderly, and attentive manner in which the people have joined in public worship, and the edifying truths which have been faithfully and affectionately set before them by our brethren. It was with much satisfaction we were present at the baptism of 150 persons in one day; with the church, which consists of fifty members, we had the pleasure of sitting down at the Lord's table.

"To conclude—the condition of the whole settlement is such as to afford the most convincing proof that the exertions of the missionaries have been remarkably owned of God, and that the preaching of the Gospel is the most direct, certain, and efficient means of promoting both religion and civilization. Had nothing more been done by your exertions than what our eyes have beheld in this island only, they would have been abundantly compensated."

The following extracts from Mr. Williams's letters, written during the visit of the deputation, will fill up the outline drawn by their report:—

"The people," he remarks, "appear to increase in knowledge, and improve in moral excellence; while we have reason to be thankful for the disposition which they discover towards ourselves. They look up to us as their guides and friends, not only in their spiritual, but also in their temporal concerns; and they will not perform a single act of the least consequence, without previously acquainting us with it, and asking our advice. When we first arrived we were regarded with suspicion; but now, speaking generally, every man in the island considers us his friends. We desire to be grateful and faithful, and pray God to be with us, and to hasten the coming of his glorious kingdom.

"With respect to civilization, we feel a pleasure in saying that the natives are doing all we can reasonably expect, and every person is now daily and busily employed from morning till night. At present, there is a range of three miles along the sea-beach studded with little plastered and white-washed cottages, with their own schooner lying at anchor near them. All this forms such a contrast to the view we had here but three years ago, when, excepting three hovels, all was wilderness, that we cannot but be thankful, and when we consider all things, exceedingly thankful for what God has wrought.

"In a temporal point of view, we have everything we can possibly desire to make us happy. We have

a good house, plenty of ground, an abundant supply of the productions of the island, cows, ducks, geese, turkeys, pigeons, fowls, &c., and a regular communication with the colony. But above all these things, we have the hearts and affections of the people, and the prospect of great usefulness in our Saviour's cause."

Under the date of November 13th, 1822, Mr. Williams informs the Directors that "The Endeavour" was then nearly ready for sea with a cargo, the proceeds of which and of another cargo which the people were preparing would, he believed, complete the purchase-money of the ship. "Everything," he adds, "is succeeding beyond our most sanguine expectations. The natives have prepared from 120 to 150 large plantations, and I am perfecting myself in the art of curing tobacco and boiling sugar. The people have also learned to boil salt, three or four tons of which they have recently prepared. You would be delighted to survey the scene of industry which our island presents. Even the women are employed in cultivating little patches of tobacco, in order to purchase European clothing, and we are most anxious to introduce these articles without expense to the Society."

But while rejoicing in the results of their labours, Mr. and Mrs. Williams were again visited by affliction. "We are grieved to say," write the deputation, "that such is their indisposition, that we fear they will be obliged to remove immediately to a colder climate. In case of such an event, the loss which this mission will sustain will be very great." It was not, however, so much on his own account, although he was still a sufferer, as on account of his afflicted partner, that Mr. Williams now meditated this important step. In the autumn of 1822, she had given birth to her second still-born child, which was followed by a severe illness, to which he thus feelingly refers—

"My dear Mary was tolerably well after her confinement, until the third or fourth day, when she was taken very ill, but was, through Divine mercy, restored. But she had not long recovered when a second and severer attack of fever again laid her low, and brought her to the verge of death. Every minute we feared would be the last. Oh! my dear friends, you know not the agonies I endured on her account for five weeks; but the Lord has been better to me than my fears, and has kindly heard our unworthy supplications. Dear Mr. and Mrs. Threlkeld's kindness to us, in all our trials, will ever be remembered by us with gratitude.

"It is the decided opinion of our brethren and of the deputation, that we had better remove to England, or to some other station, but we shall endeavour to remain a few months longer, as the natives have very large plantations of tobacco and sugar, and I wish to see them established. Our more directly missionary work is also prospering. Our congregations are large and attentive, and everything that can afford satisfaction to a missionary's heart is enjoyed by us, except health. Had we but that blessing our cup would run over. But we are in the Lord's hands. Perhaps he has a greater work for us to do elsewhere. We desire to say, 'Thy will be done.' But the very thought of leaving a people so much attached to us, and to whom we are so much attached, with a prospect of

so great usefulness, is a sore trial. I have just now returned from our questioning meeting. A good little man said to me, 'You desired us to pray for you, that God would make the way plain before you, that you might know clearly his will. I have been praying, not that God would make your way plain, but that he would hedge it up. Is mine a right prayer?' Had I time I would give you some pleasing information respecting Owhyhee. Brother Ellis's visit to that island is full of interest. It appears that the population is immensely great. One hundred and fifty thousand is considered a low estimate. What a field for missionary labour! Oh! for health and strength—not to give to the vanities of the world—not to amass the riches of the East—but to spend and to be spent among the perishing heathen. May God give it. I think we want this only that we may devote it to his service. His cause lies near our hearts."

The strong interest which Mr. Williams now felt in Raiatea, and the hope of bearing the Gospel to the surrounding groups, induced him still to linger on these shores, and to postpone from week to week the decision to which he seemed by circumstances to be shut up. While, however, in this state of suspense, prayer was again offered and heard, and Mrs. Williams's strength so far restored as to warrant her continuance at Raiatea. This happy change, which occurred at the close of 1822, formed a suitable introduction to the bright and eventful period of Mr. Williams's history which immediately succeeded it, and which will be described in the following chapter.

CHAPTER IV.

FROM MR. WILLIAMS'S FIRST UNTIL HIS SECOND MISSIONARY VOYAGE TO THE HERVEY ISLANDS.

Influence of success upon Mr. Williams—Sails for Hervey Islands—Written counsels to native teachers—Animating scene at Aitutaki—Its contrast with his previous reception—Unsuccessful search for Rarotonga—Proceeds to Mangaia, Atiu, and other islands—Rarotonga discovered—Feelings of its discoverer—Mr. Williams's claims to this title established—Inauspicious commencement of the mission—Debasement of the natives—State of Raiatea after Mr. Williams's return—His appeal to the Directors for the means of farther evangelization—Voyage to Rurutu and Rimatara—Projected missionary enterprise—Commerce with Sydney suppressed—Departure of the native schooner—Discouragement of the people—Depression of the Missionaries—Letters to the Directors—Renewed application for a ship—Useful plans at Raiatea—Spiritual progress of the people—Resolution to form a new settlement—Its reasons and results—Death of Mrs. Threlkeld—Effect upon the natives—Her funeral and character—Prosperity of the mission—Mr. Threlkeld leaves Raiatea—Extracts from Mr. Williams's journal—Letter to the Rev. Matthew Wilks—State of mind discovered in his correspondence—Surrounding circumstances—Means of evangelization obtained—Mr. Williams's disappointment, and its effects upon Raiatea—Charges alleged against Mr. Williams—Their refutation—Erection and opening of a new sanctuary—Mr. Williams's catechetical examinations—Arrival of Mr. and Mrs. Pitman—Their first impressions—Mr. Williams's impassioned address to the Directors—His novel and benevolent devices—Knowledge attained by the natives—Doctrinal discussion—General position of affairs—Preparation for second voyage to the Hervey Islands.

No previous period in Mr. Williams's history was so important in its results as that upon which he now entered; for it was during the year 1823 that he commenced those "missionary enterprises," which conferred upon so many other islands of the South Pacific similar inestimable blessings with those which were possessed by Raiatea. Ever since his intercourse with Auru, he had cherished an ardent desire to visit the undiscovered island of which he then heard so much from that chief; and subsequent successes served to quicken this desire. He was specially encouraged by what he had seen at Rurutu, and more recently heard from Aitutaki. At this island, "The Endeavour" had touched on her way from Sydney, and had brought to him a most cheering report from the teachers; one of whom, Papeiha, sent to Mr. Williams an interesting narrative of their proceedings, accompanied by the following message from the chiefs:—"Tell Viriamu, that, if he will visit us, we will burn our idols, destroy our marae, and receive the word of the true God." This was sufficient to fire his zeal; but that zeal was increased by the intelligence that there were at Aitutaki several natives of Rarotonga, the island of which he had so often heard from Auru; that these had embraced the Gospel, and that they were most anxious to convey it to their own land. These good tidings affected him deeply; and, as Tamatoa and the chiefs generously offered the use of their vessel, and it was probable that a voyage to the more temperate climate of the South would recruit the enervated frame of his suffering partner, he resolved to enter the path of promise thus opened, and, if possible, to carry Christianity to all the Hervey Islands. The interval between the purpose and its performance was short; and on the 4th of July, 1823, accompanied by Mr. Bourne and six native teachers who had been solemnly ordained to the work on the evening preceding their departure, "The Endeavour" sailed for Aitutaki.

During the voyage, Mr. Williams drew up a series of counsels for the teachers; and, as they perspicuously exhibit the principles of his own procedure, and present, in a lucid and lovely form, some well marked features of his mind, a translation of them may be suitably inserted in these pages.

The following version is almost literal: a circumstance which will account for its Polynesianisms.

*"At sea, on board the schooner Endeavour,
July 6th, 1823.*

"Dear Brethren,

"May you have salvation, through Jesus Christ, in doing the work for which you are chosen by the church at Raiatea. This is to you a new work, and I therefore think it right to give you some advice how to act when you arrive at the land to which God shall lead you. *Twenties*, perhaps, will be the difficulties and perplexities with which you will meet at the commencement; but be not cast down. Remember what Jesus said to his disciples—he says the same to you—'Lo! I am with you always, even to the end of the world.' He will never cast you off; he will never forsake you. His word, too, will grow. This cannot be prevented. You yourselves know the power of his word, in

casting down Satan's kingdom at Raiatea, and in all the islands adjacent. Peradventure the word of God may not grow speedily in the land to which you are going; but do not be discouraged. If God is pleased to try your faith and patience it is with himself. In all his doings he cannot err. Should you be exercised remember the missionaries in your own islands. Long was their labour and patience before the word of God grew. Should it be the same with you, think well upon all the good promises relative to the growth of the word of God. Think of the death of Jesus, and reflect that the natives of the islands to which you go are purchased with his blood. Remember, too, what the power of Jesus has effected at Raiatea and Rurutu, and even in your own hearts, and do not give way to discouragement.

"Work well, and pray much, for prayer is 'power with God.' You, perhaps, will witness again all the evil and filthy customs which you yourselves have thrown away. Your hearts will be filled with praise to God that he has opened your eyes; and when you behold the heathen, remember, that as you and your islands were conquered by the good gospel of Jesus Christ, so also will they be.

"These are some instructions as to how you should act—

"I. With respect to *yourselves*.

"1. Pay good regard to your own hearts. Let not your faith become slack. Strictly regard private prayer, and such conversation among yourselves as will keep your hearts alive. Should not the heathen pay speedy attention to the Sabbath, do you regard it as a day in which to seek strength from God. Great strength is required in the good work in which you are engaged. You have no missionary near you to quicken you and to exhort you. You have none of your brethren near you to watch over you and to speak comfortably to you. Satan will take advantage of this, and with great power will he try your hearts; for he knows that you have none of these props to support you. We ourselves have felt their loss. How should you act? Thus—the streams being dried, go to the fountain of living waters, even Jesus. Keep near to him, continually recollecting what he said, 'Separate from me, nothing is possible with you.' We will not cease to pray that your hearts may be kept by the Holy Spirit, that your faith may increase, that you may be steadfast, and that prosperity may attend your labours.

"2. As it regards outward appearances. You have become like a city built upon a hill. Many are the eyes looking at you. The church at Raiatea, and every one of your brethren in all those islands, our eyes, and those of all the missionaries, the eyes of the great Society in London, and of believers in England, but, above all, the eyes of Jesus our Lord are directed towards you. The eyes both of heaven and hell are looking at you; and you should especially regard those of the heathen among whom you may dwell. They will watch you with *rats' eyes* to find little crooked places in your conduct. Therefore be particularly circumspect in your conduct. Beware of showing the least anxiety after their property. Beware of pride of heart. Do not treat them with contempt, but compassionately, remembering who hath made you to differ,

"Beware of little differences among yourselves. Should anything of the kind occur let friendly talk always settle it, and never let the heathen see such an evil. All that you desire to establish among the heathen do yourselves; and what you desire to cast down amongst them do not you retain. * *

"3. Beware of envy, and of thinking evil one of another. Dear friends, this is our special charge to you and to your wives. Envy and evil-thinking are amongst the worst things that could arise, and the end of them cannot be known. These are things greatly desired by Satan. It is armour in which he trusts, and by which he gains advantage. Never let one speak evil of another to the heathen. If teachers are one nothing will be difficult to them; but the word of God and the good of the people will rapidly increase; but if they pull contrary ways nothing can go on well. Dear friends listen especially to this. Be one in your words, be one in your actions, be one in your hearts. If at any time you are at a loss how to act, and have different thoughts upon a subject, leave it a short time, pray to God for direction, and then converse again. If you still remain of different opinions, let one give in, and when we visit you, we will settle it. You have been looking at us (Mr. Threlkeld and myself) a long time, and as far as we have followed Christ do you follow us. Let not one exalt himself and abase his brother; for God will surely abase that man who endeavours to abase his brother.

"II. As it respects *your work*.

"1. Remember that this work is the work of the Lord Jesus Christ. It is not to prosper by the strength of man. The Holy Spirit must do the work. Without him it will not grow. This is the first word we wish you especially to remember.

"2. You will teach the adults and the children. You will preach to the people. You will baptize and administer the ordinance of the Lord's supper. This is the work for which you are set apart. These are the principal doctrines you should teach:—the creation of all things by God; man's goodness before he fell; the effects of that fall; the great compassion of God in providing for us a sacrifice; the death and resurrection of the Lord Jesus Christ, as the only source of forgiveness and justification before God; the wickedness and weakness of the hearts of all men; the necessity of the Holy Spirit to change and make good the heart. These and other doctrines of the Catechism you should preach and teach. But teach only that which you well understand. That which is difficult do not attempt to explain. Do not let the whole of your discourses be directed against the evil spirit;* but exalt our Lord Jesus Christ and his Gospel. Tell fully of his great compassion to us, and of the efficacy of his blood to cleanse and save the soul. This is the subject for your discourses: Jesus. Let them be like those of the apostles and prophets: do not shun to proclaim Christ. He is our friend, our way, our refuge, our food, our Mediator, our Saviour. Do not confine your preaching to the Sabbath. At every great meeting of the heathen, at all their feasts, go into the midst of them and preach the Gospel. When the prophets begin their declamations, when the priests deliver their harangues, do

* A common designation among the natives of the whole system of idolatry.

you speak the good word. Propose questions in the presence of them all and they will soon be confounded. Remember well your work. Give to it your hands, your mouths, your bodies, your souls; and God will bless your labours.

"3. With respect to baptism. If God grant our desire you will have to baptize; but do not be hasty. Let a little time elapse, and be diligent in observing. When any persons cast away their idols establish a meeting similar to ours on Friday, and then explain the origin, the object, and the requirements of baptism.

"4. With respect to the feast of Jesus. Attend yourselves to this. By no means let fall the remembrance of his death; and when the season arrives that some believers wish to join you, receive them. But be not hasty. Do not admit any because they are chiefs, or possess influence. Do not look at the outside only. The persons you admit should be those whose general conduct is without crooks, whose repentance is sincere, and who, you have reason to believe, are sincere believers in the Lord Jesus Christ. Such only should you receive into the church.

"You will, probably, be questioned upon subjects which may perplex you. This, perhaps, may be one. What is a convert to do, who, in his idolatrous state, had two wives? Let him put away one, if it is agreeable to the wife to leave him; if not, let him retain both; but to put one away is by far the best. This you should diligently promote, but only by persuasion, and never by threatening. But, in case of the death of one of the wives, he commits sin if he take a second. Perhaps this may be accomplished when laws are established. You can advise the chiefs to make a law to that effect, and those who have more than one wife, to set a good example to the people. A woman having two husbands must put away one; but upon this point we will converse with you, and write to you more fully. As soon as possible, however, introduce the marriage ceremony.

"Do not be in haste to propose laws. You can make known to the chiefs all that has taken place at our islands, and leave it to them to desire and propose the same. Everything is good in its season. Children are not fed with hard food.

"In all the minor customs you introduce beware of attaching to them any idea of sacredness; for the hearts of the natives turn easily to that. All their lesser evil customs, such as going naked, cutting and scratching themselves in seasons of grief, tattooing their bodies, eating raw fish, &c., you will endeavour to cast down; but the greater evils will require your first efforts, and then the smaller.

"In your temporal concerns be diligent. A lazy missionary is both an ugly and a useless being. Have good houses yourselves, and all the little concerns within them, let them be good also. In this respect set an example to the people. Teach them all you know—to build houses, to do carpentering work, to plaster, and to make bedsteads and seats, to make oil and arrow-root. One of you knows well how to boil sugar, and others of you can turn wood and cure tobacco. Teach them these things also, that they may become diligent, and may be benefited by you both in body and in soul. Your wives also, let them teach the women to sew, to make bonnets, mats, cloth, &c., that they may appear decent.

"Perhaps in the land to which you go there may be two parties; and, perhaps, if two of you reside with one party the other will be jealous. It will then be best to separate; and if, after a short time, you can persuade the people to unite it will be well; but if they are obstinate give way to them, and after you have obtained more influence propose it again: should you altogether fail, never mind. Erect two settlements; but in all large meetings, as in May, and at the opening of chapels, unite. You must regard well everything that will promote union. Form a Missionary Society; but do not be in haste, lest they should say a desire of property has brought you among them. When you form it do not form it in connexion with the government of the land, but like that at Raiatea. Perhaps one of us may visit you before either that or the feast of Jesus takes place; but if not, and you think the people prepared, do not delay. If you obtain idols, burn some (but not the best) before their face, lest in case of sickness or other evil they should think that the gods still in existence inflicted it. The remainder send to Raiatea as a rejoicing to us, and we will send them to England as a rejoicing to them.

"Be not in haste to introduce evening meetings. If you should introduce them, let it be one evening in the week only, lest evil should ensue.

"Speak yourselves and teach the people the language of Raiatea, that they may be able to understand the books we send to them.

"This is all I have to say. Take good heed to your own hearts. We will not cease to pray for you, that it may be well with you, that prosperity may attend your labours. Write to us for any little property you may want, and we will seek it; we will not cast you off. We do not intend to have more than six or eight teachers, that we may be able to supply their wants. You will have frequent communication by means of the little vessel: and if at any time any one of you wishes to come home and see your friends, and tell us how it is with you, come; do not hesitate; we shall be glad to see you. The ship will visit you shortly with a number of books. Have singleness of heart to Jesus and his Gospel. Search his word and pray to him that he will not leave nor forsake you.

"May you have health and peace through our Lord Jesus Christ.

"JOHN WILLIAMS."

On the 9th of July they arrived at Aitutaki, and were soon surrounded by canoes; not now, however, as on their former visit, filled with those whom Mr. Williams then designated "the wildest people he ever saw;" but with a comparatively civilized and nominally Christian race, exulting in the fact, and exhibiting the evidences of their improved condition. From previous intelligence, Mr. Williams had expected to find them prepared to abandon their paganism; "but to our astonishment," he writes, "the work was done before we arrived." And the reader must sympathize in this astonishment if he will turn to the page of his narrative,* which describes the strange and stirring scene which then surrounded him. But the influence of this visit was not confined to the moment,

* Missionary Enterprises, p. 58.

or to the locality. No one knew better than Mr. Williams how to reason and generalize on missionary subjects; and, from what he now saw and heard at Aitutaki, he drew conclusions, the far reaching consequences of which will appear in the sequel. In the first place, it confirmed all the hopes which he had previously founded upon native agency. Here was a demonstration of its adaptation and efficiency. "I commended the teachers," he writes in his journal, "for the good example they had set to the people. Their own habitation was well built, and nicely divided into five rooms. Posts for houses on a similar plan were collected in every direction. Many houses are finished, and many more in progress. Bedsteads have been made, and encircled with white cloth in imitation of their teachers. My heart rejoiced much at witnessing this scene. Little did I expect, when I first landed, to behold such things in so short a time. The two teachers, eighteen months ago, were surrounded by savages. But Christ must be exalted: the heathen must be saved: Satan's empire must fall, and be rooted up from its foundations." But another important result of this early missionary voyage was the strength it gave to Mr. Williams's purpose, and the stimulus it supplied to his zeal, in the noble work upon which he had now embarked. And it is interesting to observe how each movement propelled him forward with augmented force and in a constantly accelerating progress. Raiatea was the starting point of that noble and apostolic career to which his future days were devoted, while Rurutu may be deemed its first, and Aitutaki its second stage. From thence, the reach and rapidity of his efforts increased, and his benevolent desires bore him onward through the Hervey group to Samoa, and finally to the savage shore upon which he fell. As, therefore, we follow him in his later and larger enterprises, we should not overlook the influence exerted upon these by the evangelization of the two islands which awakened his earliest solicitude. From this time he was satisfied that, under God, he could command success; and, on the spot, he placed the following record of his feelings upon the pages of his journal. "I hope for great things, pray for great things, and confidently expect great things to result from these labours."

"At Aitutaki," writes Mr. Williams, in closing the account of a visit, the particulars of which need not be repeated, "we spent two most gratifying days, and witnessed the most joyful scenes that could present themselves to the eye of a Christian missionary. When I first saw this people they were stealing everything they could—ends of rope, iron, and even some fish which we had purchased from them just before; and nothing could have been more wild and savage than their appearance. Some of their faces were painted white, red, yellow, or black. Both men and women were dancing and shouting like mad people. But now nothing of this kind is to be seen, and nothing was stolen except one small piece of iron.*

* "The island," he writes, "is plentifully supplied with fruits of various kinds; but there are no quadrupeds except rats, and they are as plentiful as flies on a summer's day. While we were there conversing with a company who were seated on the ground, taking their meals, a rat came up to obtain his share of the food, when a man took him by the tail, flung him away, and continued his feast. Presently

“After taking an affectionate leave of the teachers, and commending them to God, we departed. What solid satisfaction it affords, what peace of mind is enjoyed, in leaving the work of God in the hands of those who are well qualified to conduct it, and whose only aim is the temporal and eternal welfare of the people among whom they labour! But while well pleased with the prospect of usefulness before them, as we went towards the beach we were much disgusted at seeing some females, who had cut themselves shockingly. The blood was streaming from their heads, faces, breasts, arms, and legs, while their cries and shrieks and howling were dreadful. On asking them why they did this, they replied, that they were grieving at the departure of their friends. We endeavoured to make them understand that such conduct was exceedingly disgusting, and quite inconsistent with a profession of Christianity; but it has been so common, that there probably is not a woman in the island whose breasts and arms are not scarred from this barbarous custom. The old chief who accompanied us behaved very well. Every friend he met he embraced; and, after giving his friend's nose a hearty rub with his own, he walked on quite unconcerned at the hideous cries they set up. The people loaded us with all the kinds of food which their island produces.”

At Aitutaki, Mr. Williams saw the natives of Rarotonga, of whom he had previously heard; and, as he was anxious to discover their island, and place teachers there, he set sail in the direction in which it was said to lie, taking with him the Rarotongans and Papeiha, who had nobly offered himself as a pioneer to his brethren.

But their first search for Rarotonga proved unsuccessful; and they, therefore, directed their course to Mangaia. Here they found the natives in the same rude state as when Captain Cook discovered their island. Having attempted, but in vain, to open a friendly communication with them, the devoted Papeiha swam on shore, and induced a chief to receive teachers; but these had no sooner landed than they were seized, pillaged, stripped, and placed in extreme peril. Happily they were rescued from the savages; but all further attempt to introduce the Gospel to Mangaia was, for the present, abandoned. They then proceeded to Atiu. Here a different reception awaited them; and both at this island, and at Mauke and Mitiaro, remarkable success rewarded their efforts*.

But however gratifying these results, there yet remained one object unaccomplished, upon which Mr. Williams had set his heart—the discovery of Rarotonga. And he was not the man to be satisfied with partial success, or to be discouraged by an occasional disappointment. Hitherto he had failed in nothing which he had determined to effect. Every plan pursued at Raiatea, and every enterprise to other islands, had prospered greatly. Nor had he one moment's doubt as to the ultimate discovery of Rarotonga, although for the present he had been baffled: and in this confidence he renewed the attempt.

more came up on the same errand. Immediately, he took one of them between his fingers and gave it a pinch, and tossed it away, saying to us, ‘See! it is dead.’ Of the others, he took no more notice than we should of flies.”

* Missionary Enterprises, p. 83.

The method by which he ascertained the bearings of the island, and the reward of his perseverance, are well known. After five days' unavailing search, and when within half an hour of the time at which, by the captain's earnest entreaty, he had consented to abandon it, the clouds which had veiled the island were dispersed, and the majestic mountains of Rarotonga stood revealed before him. Never did weather-beaten sailor hear the life-inspiring cry “Land a-head” with a thrill of deeper delight than did Mr. Williams at this interesting moment, and never was the joy of discovery more rational or pure than his. “The transition of feeling,” he observed, “was so instantaneous and so great that, although a number of years have intervened, I have not forgotten the sensations which that announcement occasioned.”

The importance of this discovery is now so well known as to render any description of it here unnecessary. It will suffice to say that Rarotonga is the finest and most populous island of the Hervey group; and, had no higher considerations affected him, Mr. Williams might naturally have felt some satisfaction at being its discoverer: but his was not the pleasure of a merely successful navigator. Although anxious to enlarge the boundary of geographical knowledge, and to open profitable intercourse between civilized and savage men, it was not as the promoter of science nor as the pioneer of commerce, but as the messenger of mercy and as the minister of Christ that he sought and saw Rarotonga. Had it not been for the furtherance of the Gospel, and of those sublime objects which that Gospel contemplates, the honour of this discovery would not have been his.

And who will not sympathize with the sacred and sublime satisfaction with which the devoted missionary stood gazing from the prow of his little bark upon this new-discovered land! Often, since the visit of Auru, had the object which then met his eye, fired his imagination and filled his heart; and often, while listening, as he was wont to do, and not in vain, to the tales and traditions of the loquacious natives, when rowing on the sea or reclining in the shade, had the name of Rarotonga (for in many a legend that name was found) fed his ardent desire to visit its secluded inhabitants, and strengthened his purpose, should God ever grant him the opportunity, to go in quest of this interesting isle. And now his prayers were heard, his hopes realized. Rarotonga, the long-desired Rarotonga, was before him! His purpose and perseverance had received their righteous reward; and he regarded the island, not only as found, but as won for Christ, in whose name he made the discovery and claimed the possession. Other navigators, indeed, had made far more important discoveries. Anson, Byron, Wallis, Cook, and many beside, had triumphantly traversed the same bright ocean, rejoicing in their successes; but how different the emotions felt by them as they surveyed its lovely isles, and those experienced by the humble missionary! Nor was his rejoicing vain. This was no barren discovery: it brought incalculable wealth to Rarotonga, and great glory to God. Had its coral strand been strewed with sapphires, and its mountains masses of solid gold, had fleets conveyed thither the diamonds of Golconda and

the precious things of the East, the people would still have been poor compared with what they became, after the messenger of mercy had conveyed to their shores treasures of heavenly wisdom, "the unsearchable riches of Christ." It is well known that the lovely land, for the discovery of which this servant of God had long planned and prayed, and which he had resolved not to leave unknown and unblessed, soon became, and still continues, one of the moral wonders of the world. Shortly afterwards, the Rarotongans received Christianity; and from henceforth its devoted discoverer watched over and provided for it with almost paternal solicitude; and at every visit, and no visits were paid more readily, he was gladdened by sights and sounds which demonstrated the favour of God and the progress of the Gospel. And still, amidst the rewards of "the faithful servant," he remembers the name and is reaping the fruits of Rarotonga.

Before resuming the narrative, it may be proper to mention that, by some, Mr. Williams's claim to this discovery has been disputed. Now, if it is merely meant to affirm that other vessels had touched at Rarotonga prior to "The Endeavour," the fact will be readily allowed. Indeed, this is stated by Mr. Williams himself in his own publication, where he has described the impressions produced upon the natives by the appearance of one of them, supposed to have been "The Bounty." He had also, but subsequently, obtained some particulars of another and most disastrous visit, during which the natives, almost maddened by the licentious and oppressive conduct of the crew, had risen upon some of them who were on shore, and satiated their savage vengeance; while those on board, happy to escape from the infuriated savages, slipped the cable, and stood out to sea, leaving in their haste a piece of chain, which proved invaluable to Mr. Williams in building "The Messenger of Peace." A detailed account of this occurrence was prepared for the Missionary Enterprises, but was omitted, with many other paragraphs, solely from the want of space. But, although other visitors had preceded him at Rarotonga, this does not invalidate Mr. Williams's title to be its discoverer, because, at the time of its discovery, he was ignorant not only of the fact, but of the bearings of the island, and of everything in relation to it, except what he had gathered from the descriptions or traditions of natives. Had superior means of information been accessible, he would have gladly availed himself of them, and forgone the merit of a new discovery.

It was not without apprehension that the missionary adventurer opened intercourse with the Rarotongans, whom the Aitutakians described as most treacherous and ferocious cannibals. But, although there was reason to fear that these representations were correct, he still hoped, through the natives who had accompanied him, and one of whom was the king's cousin, to obtain for the teachers a favourable introduction. This hope having been confirmed by the manners and promises of the king himself, a landing was effected; but their first night on shore was one of danger and distress; and, in the morning, they hastened back to the ship with a sad tale of woe, but grateful for their preservation and escape, which, under God, they owed to *Tepuiza*, Makea's cousin, whose

devoted zeal for their safety was only equalled by her dauntless heroism. During the perilous night, this courageous woman never quitted her female friends; but, at the imminent risk of her own life, resisted, with entreaties and tears, and even force, the vile attempts of her degraded and savage countrymen. "It is cruel," she cried, "it is cruel to treat them thus. They have taught me, and treated me with the greatest kindness, and brought me back to Rarotonga. Had it not been for the word of God, I should have died at Aitutaki. You would never have seen my face again, nor I yours." But it is unnecessary to furnish further details of this most unpropitious commencement of the Rarotongan mission. Indeed, these, as preserved from the lips of the sufferers in the journal of Mr. Williams, could not be published. They describe scenes of demoralization insufferably disgusting and abominable, and ought only to be referred to or remembered for the evidence they supply of the remarkable transition through which this people subsequently passed. That transition may be truly termed "marvellous." Natural laws, and merely human influence will not supply its explanation. Here the political economist, the metaphysician, the philanthropist will find their causes and systems insufficient. For changes so radical, so extensive, and so speedy, the influence of higher agencies can alone account. In the presence of the once debased, false, and cannibal, but now gentle, merciful, and sanctified men of Rarotonga, human wisdom stands silent and abased. The only true philosophy of missions is found in the gospel. Here is given an adequate cause for effects such as this people exhibited. While wondering at these changes, the voice of the sacred oracle is heard, saying, "This is the finger of God;" "Not by might, nor by power; but by my Spirit, saith the Lord of Hosts."

The indomitable Papeiha having offered to remain at Rarotonga provided a colleague were sent to him, "The Endeavour" bore away for Raiatea; and, after five weeks' absence, re-entered the harbour decorated with the idol-trophies of their moral victory at Aitutaki.

"Rejoicing as one that findeth great spoil," Mr. Williams now resumed his ordinary engagements; and the spirit in which this was done is breathed forth in the following extract from a letter written, just after his return, to his father—"I bless God that my heart is as much alive to missionary work as it was the first day I set my foot on these shores; and in this work of my Lord and Saviour I desire to live and to die. My highest ambition, dear father, is to be faithful to my work, faithful to souls, and faithful to Christ; in a word, to be abundantly and extensively useful. Our own station flourishes, and the people improve. I am fully occupied. I have lately made several lathes and a loom; and am intending to try to weave cloth. I am hoping we shall succeed, as the people have many grasses and barks of which they make cord, &c. My dear Mary is a good spinstress, and knows how to dress flax. But of course our principal attention is devoted to their spiritual improvement; although I have no great opinion of the missionary's labours who would neglect those minor matters. Our congregation is as large as ever, and all our

meetings equally well attended. The members of our church are now between fifty and sixty; our baptized about 600, and our congregation generally 1000. The communicants are walking worthy of their profession. We have not been called to exclude one since we administered the ordination."

But while cheerfully pursuing the "even," though elevated "tenor" of his accustomed course at Raiatea, who can wonder that the discoveries and successes of his recent voyage should have so fed his already burning zeal, and awakened the hope of still wider and nobler conquests, as to constrain him thus to address the Directors? "It is our duty to visit surrounding islands. You have fourteen or fifteen missionaries in these islands, missionaries enough to convert all the islands of the South Seas, and every one of these within a thousand miles of us ought now to be under instruction. Six good active missionaries, united in heart, mind, and plan, could effect more, if you would afford them the means, than you either think or expect. A missionary was never designed by Jesus Christ to gather a congregation of a hundred or two natives, and sit down at his ease, as contented as if every sinner was converted, while thousands around him, and but a few miles off, are eating each other's flesh, and drinking each other's blood, living and dying without the gospel. Upon this subject it is my full determination to have some decided conversation with the deputation. For my own part, I cannot content myself within the narrow limits of a single reef; and, if means are not afforded, a continent would to me be infinitely preferable; for there, if you cannot ride, you can walk; but to these isolated islands a ship must carry you." In another letter he adds, "Did you know the state of the surrounding islands, how ripe they are for the reception of the Gospel, you would sell the very gods out of your museum, if it were necessary, to carry the glad tidings of salvation to those now sitting in darkness."

Influenced by these enlightened principles and truly Christian feelings, Mr. Williams, soon after his return from Rarotonga, projected and performed another voyage, the particulars of which have not been published, and will be found in the following letter—

To the Directors of the London Missionary Society.

Raiatea, Nov. 20, 1823.

"Dear Brethren in Christ,

"The following account of a visit to the islands of Rurutu and Rimatara, though short, will interest you, as it shows that the Gospel of Christ in these islands is like the leaven in the parable of our Lord, diffusing, with amazing rapidity, its sacred influence through the whole of the numerous islands in the South Seas; and the only,—I say again, the *only* human means that seems necessary to complete the overthrow of Satan's kingdom in the South Pacific Ocean, is that of going from island to island. Teachers are ready, waiting and wishing to go; the various islands that have heard a report of the Gospel and its effects are desirous of instruction, and God himself is waiting to be gracious in blessing our labours, as the late accounts we sent home will testify. In addition to this, we now hasten to

increase the joy of those who rejoice with us in the prosperity of Christ's kingdom.

"On the 10th of October, I left Raiatea for the purpose of visiting our station at Rurutu, and that in connexion with the church at Popopora. After a tedious voyage of six days, I arrived at Rurutu, and was happy to find the teachers and their wives well, and to receive a very hearty welcome from the inhabitants of that beautiful island. We reached it on a Friday the day on which the teachers meet the baptized. When all were assembled in their neat and excellent chapel, I desired Mahamene to conduct the service as usual, without any regard to my being present. He did so; and I was much delighted. He commenced by reading a hymn, which the congregation sang with much spirit. After reading the Scriptures, and prayer, he took out his text book, and read the following passage: '*Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.*' The address, though not methodical, was much to the purpose, and delivered with energy and feeling. He then said, 'If any one has a word of exhortation, let him speak.' Three natives successively addressed the meeting. Each of them quoted several passages of Scripture in the course of their addresses. The first speaker founded his remarks upon '*We are all children of the light, and not of the darkness;*' and exhorted all to walk as children of the light. Another spoke on prayer, and invited all to praise God that he had heard their prayers, and brought his servant among them. The third compared the happiness of their present with the misery of their former state, and warned them against being contented with nominal Christianity. Their remarks were pertinent, and were delivered with a warmth and animation which I did not think the Rurutuans possessed. After this, I gave them a short address, expressed my joy at meeting them again, and exhorted them to go forward in every good word and work, and then concluded with prayer.

"The day following I went through the settlement. They had several houses plastered, and many more in hand. I was grieved to hear that there had been another fatal disease among the few remaining inhabitants of this fruitful island, forty-eight persons having fallen victims to it, including the king. He has left a young son, and his death has occasioned another division. One party of chiefs wished Auuru to have the regency; but the majority chose the late king's uncle. Auuru and his party determined, therefore, to form a new settlement on the opposite side of the island, which they had done about seven or eight months before my arrival. Puna, one of our teachers, had joined Auuru, and Mahamene remained at the original settlement. I did not think it advisable to attempt a reunion of these parties, as I was not there a sufficient time to know the different influences which exist in the island, and the probable effect of such a proceeding. They expressed a desire to remain as they were, and I therefore explained to the teachers the advantages that might result from the separation, provided they were cautious in the management of their stations. Thus they might prove a stimulus to each other, and should there be a holy emulation, life and activity might result

from it; but if, on the contrary, an evil, envious, party spirit was manifested by them, it would very soon be imbibed by the people.

"They had formed a missionary society, and had collected 400 bamboos of oil for their first year's subscription.

"On the following Sabbath, I administered the Lord's Supper for the first time at Rurutu. There were sixteen communicants; and both the narration of their religious experience, and their replies to my questions, were simple, pleasing, and satisfactory. All of them avowed their implicit belief in the Lord Jesus Christ, and their dependence upon him alone for salvation. I addressed them in the morning from our Saviour's words, 'Do this in remembrance of me.' Puna and Mahamene conducting the devotional parts of the service. In the afternoon I preached from Hebrews ix. 11.

"After taking an affectionate leave, we returned to our vessel late in the evening, and set sail for Rimatara. As soon as we were near the land, which was about 12 o'clock the next day, two canoes came off to inquire who we were, &c. From them we were rejoiced to hear that the people had embraced the gospel, had built a large chapel, and were waiting the arrival of Mr. Orsmond to open it, he having been there before to settle the native teachers. We got on shore as speedily as possible; but it was rather a dangerous attempt, as we had to go through a very heavy sea. The teachers and people expressed much pleasure at being visited. We walked up to the settlement, where all the inhabitants have been collected. Their houses are very miserable ones, far inferior to any we have seen in other islands. I speak of the original native houses. Quite unexpectedly, however, a fine large chapel presented itself to view, which does the teachers much credit. It is a building upwards of sixty feet by thirty, well floored and plastered, and with a very neat pulpit. The workmanship is as good as in any chapel in our own islands. We had service in it for the first time. *Furava* read and prayed, and I preached from, 'Go into all the world,' &c. The women and female children were decently dressed in white cloth, and I believe every one wore a bonnet. All were very attentive; the old men with their beards, which, for want of razors or scissors, were very long, as well as the young people. They were between 200 and 300 in number. The natives appeared to be living together in the greatest unity, and expressed much attachment to their teachers, whilst those good men seemed quite at home in their work. They have 130 children in the school, but are much at a loss for spelling-books. All the adults are under instruction, but for the want of books they learn by rote. The children are taught by means of sand-boards. I left with them forty or fifty copies of the Acts of the Apostles. They had formed a missionary society. I was much pleased with all I heard and saw at Rimatara. The station is in as prosperous a state as can reasonably be expected, and I trust the blessing of God will continue to rest upon it; but the want of means for visiting our out-stations frequently is a serious drawback from their prosperity."

The two voyages, of which a brief account has now been given, were made in the native schooner;

and, although she was too small for the purpose, Mr. Williams, regardless of the inconvenience and peril to which he might expose himself, had resolved to employ her in a more distant expedition, to the Navigators and other islands, which, with an arduous allied to impatience, he desired to evangelize. But just as this purpose had been formed, it was frustrated by the painful intelligence that their commerce to the colony, and, with it, the hope of retaining their vessel, was destroyed. Through the intervention of some interested merchants at Sydney, the governor had been persuaded to impose a prohibitory duty upon South Sea tobacco, and to make other fiscal regulations, which materially reduced the value of all Polynesian produce. This severe and unexpected check to the newly-created industry and enterprise of the leeward islands burst like a tornado upon their inhabitants, and proved a source of extreme embarrassment and distress to Mr. Williams. Not only did it contravene his benevolent plans for the social improvement of the natives, and deprive him of the means of more extended usefulness, but it involved him in serious pecuniary responsibility, from which he could not now expect to extricate himself without loss. To complete the calamity, and consummate his own disappointment, Mr. Williams at the same time received a letter from the Directors, in which the speculation was condemned, and his conduct censured: but his spirit, though bowed down, was not broken. Thus beset with difficulties, he summoned a meeting of the chiefs to whom "The Endeavour" belonged; and, after ingeniously explaining to them the exact position of affairs, it was resolved to send her immediately to Sydney, laden with the most marketable produce they could collect, with an order to sell both ship and cargo. Great as was the trial of parting with a vessel in which he had already done much missionary work, and by which he expected to accomplish still more; and keenly as he felt the censure of the Directors, he was comforted and cheered by the conduct of the chiefs and people, who clearly understood the whole case, and neither attributed the failure to their missionary, nor evinced towards him the least diminution of confidence and esteem. Their resolution was promptly carried into effect; and, with sadness, Mr. Williams saw the ship, which had been associated in his mind with his brightest visions of the future, and whose image, as she lay "sleeping on her own shadow" within the placid lagoon, heightened inconceivably in his esteem the loveliness of the surrounding landscape, unfurl her sails, and for the last time pass the reef of Raiatea. "Satan knows well," he exclaimed in a letter to the Directors, "that this ship was the most fatal weapon ever formed against his interests in the great South Sea; and, therefore, as soon as he felt the effects of its first blow, he has wrested it out of our hands."

Mr. Williams's correspondence at this period is principally filled with this, to him, painfully interesting topic. In reference to the censure of the Directors he thus writes:—

"I am sorry that my conduct meets your disapprobation, and acknowledge the justice of all you say respecting a missionary entangling himself with the affairs of this life; but the benefit of others,

not my own, was the sole object I had in view. Yet, should I get free from this perplexity, I shall in future avoid any similar entanglement. But although I have thus expressed myself, do not conclude that there is no need of a vessel in the islands. Even as a means of preventing other vessels from trading with the people, it is invaluable; for, with few exceptions, they are the very arks of Satan. For my own part, provided the Raiateans could keep "The Endeavour," I should deeply regret to see another ship enter the harbour. The perplexity, the sin, the desolation they occasion is not a matter of small moment to those who desire the spiritual welfare of the people. We have great reason to fear such consequences, as soon as we are dependent upon other vessels for supplies. To this must be added the importance of visiting our out-stations, and introducing the Gospel into other islands."

In another letter, both the missionaries thus feelingly refer to the same subject:—

"The poor natives have had enough to try them, both as it regards their confidence in us and their own disposition. We should not, however, have obtruded this topic again upon your attention but for the effect which the loss of the vessel has had in checking the spread of the Gospel: our missionary labours in other islands being now prevented by our not having the means of visiting them. Both the natives and ourselves fondly hoped to have made the vessel subservient to such a laudable purpose. What our various out-posts are to do we know not; for, unless a vessel is obtained, we cannot visit them; and unless our Society or some other procure a vessel for this purpose, the work of God will not be half done in these seas. The harvest is truly ripe, and every island waits to submit to the sceptre of Christ, and unless Christians in England devise plans, provide the means, and continue those exertions which God has begun so abundantly to bless in these islands, it is not unreasonable to suppose that the King will take the talent from them, and give it to other servants who have proved more faithful to their trust.

"By recent communications we hear that several of the islands, lately visited in the chiefs' schooner, have partially embraced Christianity, and are only waiting for a visit from missionaries in order to embrace it fully. But, alas! alas! the vessel must be sold, and there is no missionary ship to visit them, nor merchandize to tempt others to approach their shores. Nothing but the love of Christ and of souls can secure this, by tempting the spiritual merchants to purchase a vessel, load her with messengers of peace, and keep her afloat in the Redeemer's cause. How beautiful would a British flag appear on such a vessel as this! Men, brethren, and fathers think of the jeopardy to which native teachers must be exposed,—think of the impossibility of increasing their number,—think of the errors into which the people may run who are instructed by the living voice alone, and have not in their hands the written word of God! One of us, long ere this, would have resided amongst those islands; but we could not, dare not sacrifice our lives, and those of our dear partners and little ones, without the prospect of permanent good, as we should have done in removing beyond the reach of intercourse with civilized man, and the means of

temporal support. Think not of the expense of such a vessel. Remember the gods are to be her cargo, and your reward. Twice has the Lord God sent you these from hence and from other islands, and your eyes shall see yet greater things. Summon up all your eloquence to plead with British Christians for a vessel to take possession of the numerous islands in these seas for the sovereignty of the only Potentate. Separately considered, and compared with other spheres, no one of these islands is worthy of the sacrifice of life and property devoted to it; but *the whole of them*, considered collectively, are worthy of your utmost efforts, and demand, as the first-born of your Society, a proportionate inheritance."

This, however, like former appeals on the same subject, drew back no response. In the existing circumstances of the Society, the sum required could not be spared for such an object, and a special appeal to the public was then deemed inexpedient. It required Mr. Williams's own voice to make this with success.

Prevented from accomplishing his more enlarged schemes of Christian mercy, he now devoted himself with renewed energy to the welfare of Raiatea. Amongst other useful devices, the missionaries resolved to set apart the first day of the year 1824 for religious services and public meetings. It was more especially intended to make this a day for the profitable review of the past, and a new starting point in the race of social and spiritual improvement. Accordingly, all ordinary engagements were suspended; and, after the more directly sacred exercises of the closet and the sanctuary, the remaining hours were passed in temperate festivity and social intercourse. This part of the arrangements was made upon a scale and in a manner peculiar to Raiatea. Upon a wide and elevated pier, which had been erected for the more safe and convenient landing or lading of goods, there were ranged four hundred tables loaded with food, on either side of which the people had seated themselves upon sofas of their own manufacture, "and did eat their meat with gladness and singleness of heart." At the close of their repast, which consisted of every provision and delicacy which their island produced, the more important business of the day was commenced by prayer. This was followed by a great number of short and serious speeches full of pointed exhortations to steadfastness and improvement in the ways of God. Tamatoa concluded this part of the engagements by expressing his approbation of the diligence of the people, and then added, "But let not our professions be like the bamboo, which, when lighted, blazes most furiously, but leaves no firebrand nor charcoal behind for future use! Let not our zeal be like this, kindled in a moment, giving a great light for a season, and, expiring, leaving nothing behind."

Mr. Williams was never more at home than on such occasions. Living himself in the element of spiritual health and cheerful piety, it was his delight to cherish and diffuse these blessings amongst all around him. And he knew well how to connect the serious with the social; and, without diverging one step from the course of ministerial consistency, or ever casting aside his sacred vestments, to call forth the smile of gladness, and to convince the

observer that between religion and gloom there was no natural alliance. On the present occasion, it will be easily believed that he contributed not a little to the interest and profit of the large assembly. Referring to it, he thus writes:—"The day was spent much to the satisfaction of all. The number of tables covered with food of various descriptions was large, but there was no wine, no spirits. The juice of the cocoa-nut was their only beverage. Pine-apples and bananas formed the dessert. No one was drunken, no one disorderly, but all appeared to be earnest in stirring up each other in the service of the Lord. There was sociality without voluptuousness—religion without gloom."

This meeting and other means of improvement were productive of good fruits. "Since the commencement of this year," writes the missionary, "we have had to be thankful; for not a week has passed but many who were most abandoned have offered themselves for baptism; and from two to three hundred have thus made a profession of their belief in Christianity.

"The Lord's Supper is well attended. Every celebration of that soul-reviving feast brings fresh applicants. We feel a pleasure in being able conscientiously to report favourably of their Christian progress as a body. If it be said that our station has not had the temptation to drunkenness which others unfortunately have had, we can reply that Satan made an effort in the "General Gates," Captain Biggs, of America, which vessel came laden with spirits; but, after a vain attempt to sell and give away his distilled destruction at this island, he succeeded only so far as to decoy on board two or three women, with whom he cut his cable, and made all sail out to sea."

But although the people had been happy and advancing since their residence at Vacaara, a series of unforeseen disasters had gradually prepared them for a change; and at length, at the opening of the year 1824, the resolution was taken to abandon that settlement. This purpose, however, was not lightly formed. It was the result of long and anxious deliberation, and ultimately was almost forced upon them by their peculiar circumstances. When this locality was first selected, the missionaries were not aware of its disadvantages. But these they subsequently learned by painful experience. To the eye, indeed, the lovely settlement, as it stretched along a rich selva of land at the base of a lofty mountain, and commanded some of the best anchorage within the reef, appeared peculiarly eligible. But the people had not resided there long, before the heavy blasts of wind, and the desolating torrents which burst upon them from the mountains, and which had repeatedly destroyed or damaged their work, convinced them of the contrary. Still hoping to be able to defend their houses and plantations from these rude assailants, they patiently prosecuted their labours; but every year brought with it new calamities. Torrents and tornadoes laid waste their dwellings; and, in addition to these visitations from the land, the sea also, on several occasions, rose to an unusual height, and made alarming encroachments upon the shore. Thus the property of the people was wasted, the beauty of the settlement marred, and their bridges, including some

that were strongly built of hewn coral, and of which they were very proud, were swept away. For a time these evils were deemed less than those attending a removal: they were, therefore, endured. But at length, finding all defensive measures unavailing, the desire to abandon Vacaara became universal. A general meeting was accordingly convened, the subject fully canvassed, and the resolution unanimously formed to remove to the windward side of the island.

Although this resolution did not originate with the missionaries, it received their cordial concurrence. In common with their flock, they had suffered severely from the mountains and the sea. But they felt far less for themselves than for the people; and, most of all, they dreaded the depressing effect of repeated and serious losses and discouragements upon their habits and improvement. But there was another motive by which the brethren were secretly influenced in recommending a removal. From the commencement of the mission they had proceeded upon the conviction that the labours of the hand and the culture of the mind were so closely connected as to preclude the hope of maturing the fruits of righteousness amongst an indolent community. This was their chief inducement for instructing the natives in so many useful arts: and experience confirmed their calculations. By counteracting the natural inertness of the natives, and by quickening into vigorous exercise their sluggish intellect, these secular labours had prepared the way for spiritual improvement. And their value was every day more obvious; for, in proportion as the missionaries became acquainted with the native character, the conviction had gained strength, that, without a constant stimulus to labour, their minds would stagnate, and their condition retrograde. Of this they had marked with concern some premonitory symptoms, shortly after the failure of their commerce and the departure of the ship, which clearly indicated the necessity of devising new methods for preventing a relapse into their former supineness. When, therefore, the proposal was made to commence another settlement, they perceived its importance; and, in the full assurance that the salutary influence of such a change upon all classes would more than compensate for its attendant toil and temporary privations, they consented to it without a moment's hesitation.

Soon after this resolution had been formed, the chiefs and missionaries made a careful survey of the coast, and finally selected, as the most eligible spot, a district on the windward side, and at the northern extremity of the island, called Utumaoro. This district was both extensive and fertile; it lay immediately opposite to an opening in the reef called Avapiti, or double entrance, and then appeared, what it ultimately proved to be, an admirable locality for a missionary settlement. As soon as this site had been selected, a numerous band of natives removed thither; and, having erected temporary huts on the beach, they began to clear the ground and collect building materials. And this they did in good earnest. Nothing now was heard in that previous solitude, but the hum of busy industry, and nothing seen but the signs of life and energy. From various points in the adjacent mountains there resounded, from dawn till night, the heavy

strokes of the woodman's axe, and here and there, through the thick foliage, trains of natives could be descried dragging along the rugged channels of the mountain torrent, with infinite labour and no less noise, the trunks of the giants of the forest, which had fallen by their hands. A different scene presented itself along the coral strand. Here were to be seen the swarthy natives perched upon the masses of hoary rock which projected from the cliffs, and which they were either preparing to blast, or endeavouring to disengage; and, at no distant intervals, the neighbouring hills which never, since the undated period when they were forced up from the depths of the ocean, had reflected any sounds save those of the wild sea fowl, or the bursting wave, now reverberated with unwonted echoes: nature's loud applauses of man's meritorious toil. In truth, the very scenery seemed instinct with the same animation which inspired the people. From such a spot it was not to be supposed that Mr. Williams could be long absent. He was, indeed, its presiding genius; and, although nothing was neglected at Vaōāra, where the mass of the population still resided, he was frequently rowed round in his boat to the opposite shore.

The happy consequences of this movement soon appeared, the fruit rapidly ripened, and the ennui and depression which were previously creeping over the community, speedily gave way to energy and hope. All entered zealously upon these new labours; and the missionaries beheld with delight, in the resolute spirit and cheerful countenances of the people, all of whom seemed directed by a common impulse towards a common object, the happy effects of their busy occupations. Public spirit and private emulation contributed to general and individual advantage. Their teachers had planned, and they were resolved to prepare a settlement which should far surpass, not only in its situation, but in its arrangements and erections, that which they were about to vacate; and, at the same time, there was much friendly strife amongst them, who should build the best house, finish it in the best style, and fill it with the best furniture; a useful rivalry which Mr. Williams had endeavoured to awaken, and which he did his utmost to encourage. And it will be readily believed that, amidst this excitement and exertion, no one moved in an element more congenial with his nature than he. In meeting the demands of the people, and carrying out his own plans of improvement, he found ample scope for those endowments, by which he was so peculiarly prepared for that part of the missionary field which Providence had called him to cultivate.

But while all classes were rejoicing in the prospects of the mission, and the brethren were reaping the reward of their toil, the bright scene around them became overcast, and the mission families were unexpectedly plunged into distress, by the sudden death of Mrs. Threlkeld. This was a dreadful stroke to her bereaved partner, but his sorrows were shared by others. Throughout their interesting connexion at Raiatea, she had maintained with Mr. and Mrs. Williams the closest friendship; and no plan was proposed for promoting the social or spiritual welfare of the native females in which she was not ready to co-operate. And by her fellow-labourers she was greatly esteemed, both for her

work's sake, and for her own. This, with the effect produced upon themselves and upon the natives by this mournful event, will best appear from the following communication to the Directors:—

“ Raiatea, June 2, 1824.

“ Very dear Brethren,

“ It is with unfeigned sorrow we inform you of the decease of dear Mrs. Threlkeld. On the 7th of March, 1824, she fell asleep in Jesus. It was to us an unexpected event, and has filled our hearts with grief; but we sorrow not as those who have no hope; our loss is her gain; she is with her Lord and our Lord, rejoicing with joy unspeakable and full of glory.

“ Mrs. Threlkeld had been afflicted at seasons with *tic doloureux* for a considerable time. With this exception, she generally enjoyed an excellent state of health, till a month or two previous to her departure; but it was not until a week of her decease that she was confined to her bed. * *

On the Friday before her death, she felt herself fainting, and sent hastily for Mr. Threlkeld. When she came to herself, she said, ‘ My dear, I thought I was dying. It is very hard to think of parting with you, and the dear children; but when the trial comes, the Lord Jesus will give me strength to say “ Thy will be done.” On the Sabbath she appeared to revive, and hopes were entertained of her recovery, and we left her about ten o'clock at night, expecting to find her better in the morning; but as we were closing an earthly Sabbath, she commenced a heavenly. About an hour and a half after our departure we were sent for, and found her in an apoplectic fit; and, had it not been for the crying of one of the dear children, she would have closed her eyes in death without any one being present. Mr. T. had been to her bed-side a few minutes before, and thought she was in a comfortable sleep. Judge then of his feelings when, on opening the curtains, he beheld the chief object of his earthly affections in the agonies, shall I say, of death? No! she had no agonies, no pangs. She fell asleep in Jesus. Every means of recovery proved in vain. Her spirit had quitted the clay tabernacle for ‘ a house not made with hands, eternal in the heavens.’ Brother T.'s anxiety in his professional capacity having ceased, the affection of a husband for a most excellent wife resumed its seat in full force. He felt his situation, bereft of a help meet for him indeed, left a widower with four babes, one of them an infant at the breast, in a foreign land, thousands of miles from home, friends, and country. But the Lord graciously supported him, and enabled him to say even in the paroxysms of his grief, ‘ The Lord gave and the Lord hath taken away; blessed be the name of the Lord.’

“ I can testify, from what my eyes have seen as well as from my own experience, that the Lord is a very present and powerful help in time of trouble; that his promises are, if possible, more peculiarly precious here than in England, where you are surrounded by numerous friends. It is because we have comparatively no other source of consolation, that the Lord affords his more immediate support to his faithful servants in a distant land?

“ As soon as the painful news spread abroad, the king, chiefs, deacons, and most of the principal per-

sons, came to sympathize with brother T. They sat up with us the whole of the night, and endeavoured to administer all the consolation in their power. The conversation of many, while it afforded great comfort to the wounded spirit, evinced that they were no strangers to the source of a Christian's joy, and the objects of his hope, and that they 'had not received the grace of God in vain.' Surely it was a sight of no mean interest to behold the people mingling their tears with ours, and returning into our bosoms the consolations we had ministered to them. All the females were desirous of seeing the body, and dropping the tear of affection over one from whom they had derived so many advantages. Several of them were thus gratified.

"In the morning preparations were made for the interment. Even Abraham's dead must be buried out of his sight. The people exerted themselves to the utmost to testify their esteem, and made a very decent vault by the side of the late Mrs. Orsmond, and our two babes. Everything was ready by three o'clock on Monday afternoon. The children looked for the last time upon their dear mother, cold in the arms of death. The coffin was screwed down, and we were preparing for the funeral, when a heavy rain obliged us to postpone it to the following morning. The body was then carried by the deacons of the church, preceded by the chiefs, and followed by Mr. Threlkeld and his children, Mr. and Mrs. Bourne, Mrs. Williams and myself, and the congregation. Mr. Bourne gave out a hymn and prayed. I then addressed the congregation from Acts ix. 39; 'Then Peter arose and went with them. When he was come they brought him into the upper chamber; and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them.' After this brother T. himself addressed a few words to the people, and I concluded with prayer. All appeared deeply affected, and gave free vent to their sorrows. We endeavoured to improve the event in several discourses.

"Mrs. Threlkeld was thirty-four or thirty-five years of age. She was much at home in her work. She was, what every missionary's wife ought to be who goes to an uncivilized part, not only a Mary but a Martha, having her household affairs in good order, her table comfortably spread, her husband and children well provided for: thus adorning the doctrine of Christ her Saviour, and effectually preaching by her example to her own sex what they ought to be and what they ought to do. In all the severe afflictions of my dear Mrs. Williams, Mrs. Threlkeld has shown her attachment by the kindest assiduity, and the most affectionate attentions. She is gone to receive her reward from him who will not suffer a cup of cold water given in the name of a disciple to pass unnoticed."

During this chequered period of "labour and sorrow," and while many of the people were necessarily drawn off from the old to the new settlement, it would not have been surprising had there been a remission of some of their educational and religious exercises. But there was none. The streams of knowledge continued to flow on smoothly and steadily in their ordinary channels. All the classes, schools, and public services were maintained with perfect regularity, and the utmost care was taken

to prevent the busy occupations of the hand from encroaching upon the time set apart for the improvement of the mind. In accomplishing this object, however, the brethren had great difficulties to surmount; but they were determined to surmount them, and they did so. The best effects followed this steady adherence to established plans; and one of these, which especially gratified Mr. Williams, was the spirit evinced at the missionary anniversary in May, and the liberal contributions, amounting to ten tons of oil, with other produce, which were then reported. Nor was he less cheered by the appearance and examination of the children on the following day, when six hundred of them partook of their annual feast. "Would one quarter of these," he asks, "have been in existence, if the Gospel had not been brought to their islands? No! the hands of their mothers would have been imbrued in their blood."

Shortly after this, Mr. Threlkeld sailed for England. Both the brethren, who were much attached to each other, and had, from the commencement of the mission, laboured together with unabated confidence and undisturbed harmony, felt the separation to be painful. But as the decision of Mr. Threlkeld was deemed wise, Mr. Williams assented to it, and readily engaged to sustain the undivided labours of the station. And it soon appeared that he was fully equal to the task. Some idea of the course of his daily duties at this time, and of the quiet energy with which he discharged them, may be formed from the following short notes from his own pen:—

"On the 7th of June, the week after our dear brother left us, we removed to our new settlement. My principal employment for the first two months was marking out the different portions of land, pathways, &c.; during which time the people were employed in erecting fences, clearing their grounds, and building their temporary residences. Every person in the settlement has a portion of garden ground attached to his house. We have not counted their fences, but suppose them to exceed three hundred. I thought it absolutely necessary to commence with the plantations, to prevent their being obliged to visit their lands. For the first three months they were much engaged in erecting the temporary chapel.

"August 20.—This day we interred one of our church members, of whom we entertained a good opinion, and hope to meet him at the right hand of Jesus, as the fruit of our labours. A few days before his death he exerted all his strength, and came to the ordinance of the Lord's Supper, where he fainted away, but recovered sufficiently to eat and drink with us for the last time in this world of sin and sorrow. This is the second member we have buried, and we hope that both of them are now rejoicing in heaven.

"September 7.—We had a meeting of the chiefs and people to consider the general affairs of the settlement, and the best plan for our future proceedings. I wished that, as the fences were finished, our chapel should be commenced; but it was the unanimous desire that our house and the king's should first be erected, and this was decided upon.

"September 27.—This day the people commenced our new house.

"October 26.—Received a letter from brother Ellis, saying that he and Mrs. Ellis were at Huahine, on their way to America and England, and urging us to come up and see them, which we shall do if we have time and opportunity.

"We have had one large meeting since we came to our new settlement, at which many excellent speeches were delivered.

"November 1.—We have commenced our schools again, but I am sorry to say they are not well attended, in consequence of the great scarcity that has recently been experienced in, I believe, all the islands.

"November 21.—I have to-day baptized thirty-four persons, some of whom have lately come to reside amongst us. Our number of baptized is now about nine hundred.

"December 4.—Received letters from the deputation and Mr. Threlkeld containing the intelligence that my boat, which was sent to Tahiti in March last, and never returned, having drifted a distance of six hundred miles, reached Atiu, where the Lord, who is never at a loss for means to accomplish his gracious designs, had a work for them to do.

"I will now give you a short account of the state of the church. We are in number about one hundred and fifty, seventy of whom have been admitted since our arrival here. Applications for admission are so numerous that we might easily increase the number three-fold, but find it very necessary to act with the greatest caution. The services have been tolerably well attended, and our out-stations are prospering. Auuru, the chief of Rurutu, has returned to Raiatea in 'The Haws,' bringing with him a native to be instructed in the following things:—sugar boiling, the construction of a sugar-mill, salt boiling, the manufacture of tobacco, turning, and the manufacture of lathes. I have taken the young man in hand and set him to work, and hope to have taught him these things in six or eight months. The chief delivered a very interesting address last Friday, which was listened to by all with fixed attention."

In a letter, dated November 8th, written to his sister Mrs. Kuck, from Huahine, during a visit to his beloved friends Mr. and Mrs. Ellis, Mr. Williams thus concisely describes his own feelings and circumstances:—

"We are much delighted with our new settlement. The people have been busily employed, and our new house is nearly finished. The spiritual concerns of the station are prospering. We are happy in ourselves, happy in our work—that work prospers in our hands. I have completed the translation of Daniel, Ruth, and Esther, which are nearly through the press, and have Genesis and Samuel now in hand. We shall shortly commence our new place of worship."

But the following epistle to his revered friend, the Rev. Matthew Wilks, still more fully exhibits the position and proceedings of Mr. Williams at this period:—

"*Raiatea, January 29th, 1825.*

"Dear Mr. Wilks,

"I determined when in England, and sitting by your own fire-side, never to write to you until I had something good to communicate, as you lashed some good lady for writing to you from abroad a

long letter about nothing. I bless God that he has enabled me to communicate to you once and again that which you say is as cold water to a thirsty soul. As I have yet other good tidings, I once more take up my pen to address you. You must pardon all inaccuracies and excuse all digressions, though I know you will not allow excuses for want of time, &c., but if I had you by my side for one day, I should not need to offer the half of an apology. But to the point. I received from you a very kind and affectionate letter, for which I am much obliged. It arrived on a Thursday, and on Friday I read it to our large congregation, with extracts from publications, which afforded them much interest. I am happy that my letters gave you pleasure. You say, they smell a little of the cask: be it so, if the cask retain a sweet and sacred flavour. You once called me a *load*,—now you make me a *cask*; but I am content if the gem be found in my head. I have nothing whereof to boast. As a sinner, a worthless sinner, I prostrate myself at the foot of the cross; and as a servant of Jesus Christ, I have not wherein to glory, save in that he has been graciously pleased to acknowledge and bless my labours.

"For the sake of avoiding repetition, as I must seize intervals for writing, I will divide my letter into sections. The first shall relate to ourselves; the second to the church, congregation, &c.; the third to the settlement; and the fourth to our out-stations. You have, no doubt, heard, with concern, of the precarious state of our health. Mine, I am happy to inform you, is of late much improved; but my dear wife is still very poorly. This is a great trial to us; but in every other respect we enjoy a greater share of happiness than usually falls to the lot of man. We are happy in each other, happy in our work, and, with trifling exceptions, happy in the people among whom we labour. Our daily employment is as follows:—Every morning, Saturday excepted, at school from six o'clock to eight. Monday evening, we have conversation meetings; Wednesday evening, preaching; Friday evening, we have a full meeting of the members and the baptized, when, after singing, prayer, and a short exhortation, the natives speak. At this meeting every inconsistency of conduct is boldly attacked, the unruly are exhorted, &c. This is an invaluable meeting. On Saturday, the judicial proceedings of the week are settled, which generally occupy two or three hours. In all cases of importance I like to attend to give advice, prevent injustice, &c. On Sabbath days, you know, perhaps, that we are fully employed. The natives, at six o'clock, hold a prayer-meeting. At nine o'clock we have regular service. After this, Mrs. Williams reads aloud some interesting work for our own spiritual edification, except any vessels are here, when I always preach in English. At one o'clock the bell rings again, when we have a kind of catechetical service on the sermon preached in the forenoon. In the afternoon there is another regular service, when I preach on subjects proposed by the natives. To explain this, I may just state that the baptized are divided into thirty classes, each of which, in rotation, names a subject for the following Sabbath. The last was the parable of the vine and its branches. (15th John.)

"You will say, perhaps, that this is nothing more than common employment, and not half what could be done. True; but you must recollect that a missionary in the South Seas is obliged to be a doctor of laws, physic, and divinity; for, since brother Threlkeld has left, attending the sick has become an additional duty. One comes in, and says, 'Come and mark the division of this district;' another, 'Come and settle this difference;' another, 'Come and show me where to build my house;' another 'Come and mark out my windows;' another, 'Come and point out the direction of this pathway;' another, 'Come and bleed this man;' another, 'Come and sharpen this saw;' whilst another comes in the perplexity of her heart, and another in the intensity of her desire. These occupations, together with church-meetings, meetings for business, my own work, and public work which I generally have in hand, pretty well fill up the day. Sometimes we steal an hour for a walk in the afternoon, or a sail in the boat; and at other times, we spend an hour with a class at one of the little feasts, which they have among themselves. You would be delighted with some of these. A great chief has just come in; indeed, I am now talking with him while I write. He has been troublesome lately, and using his endeavours to unbinge the minds of the people. Last Saturday they invited me to one of their feasts (which they always do), and he was present. There was an abundance of everything which the islands afford, and we were seated upon sofas, eating off tables. After our repast, conversation commenced, which is, I may say, invariably of a spiritual character, and tending to strengthen the bonds of their mutual attachment, and promote their edification. Just before I left, I spoke pointedly to the chief on the advantages of union and co-operation, which I illustrated by stating, that twenty men might easily draw a heavy log from the mountain to the sea, if all pulled at one rope and at one end; but that, if a rope were fastened to either end, and ten men pulled one way and ten the other, they would never get the log to the sea. He said, 'No;' when I immediately applied it to himself, and to his recent conduct. After I left, it appears that they had much conversation on the subject, and he has now come to confess his error and his sin, and promises in future to unite heart and hand as formerly.

"There are two visits I have not mentioned. The one is on Saturday afternoon, when, with one or more of the deacons, I walk through the settlement, to see whether the pathways are swept, the houses clean, &c. The other visit is paid about once a-month, when a deacon and myself enter every house to make observations and inquiries respecting its condition, the industry of its inmates, and the state of their plantations. My object is to incite them to habits of cleanliness and activity; but I am not very hard upon them now, as at present we have so much work in hand.

"My dear Mrs. Williams has obtained a tolerable proficiency in the language, and holds a meeting with about twenty or more of the most pious natives, which she conducts much to my satisfaction. They read a chapter verse by verse, and converse upon it. They then deliver their sentiments upon

a topic proposed the previous week. Another work of my good wife is amongst the poor old women, the lame, the blind, and the deaf. These she has formed into a class, which she meets twice a-week. She has induced them all to procure bonnets, which she has trimmed for them, and those who had no decent clothes she has clad. A seat in the chapel is set apart for them. They are about forty in number.

"When this class was first formed, Mrs. Williams made a large feast for them. On this occasion, the speeches of the poor old women were simple and affecting. I will give you a few of them: 'We were as dead, now we are come to life;' 'We were old and decrepid, now we are young again;' 'We were despised and neglected, now we are sought out by our elder sister, and eating what our ancestors never saw or heard of,—English food' (the allusion was to some rice and treacle) 'in the house of the Oromedua;' 'We were dirty and ragged, now we have good cloth, and even coverings for our heads;' 'We thought our days were past, and that we should never come back again into the world; we were laid aside as castaways, but now we are beginning to live again. It is good we lived to see these days. To the word and compassion of God are we indebted.' They now have frequent feasts, at which I generally call, and spend half an hour with the old people. The plan originated with Mrs. Williams, and the management is entirely her own.

"We have lately had our new house built. Mrs. Williams's class of old people wanted to know what part they could do to it. At length they divided themselves into two classes, and made two fine large mats, one for the sitting, the other for the best room. Besides attending to these, she is continually employed cutting out gowns, teaching the females to sew, &c., and she is an excellent house-wife. Mr. Wilks would be delighted to see even the very floors of our habitation. Come in who will, we have always a comfortable table to spread before them; and, as I have no reason to inquire, 'What shall I eat, what shall I drink, or wherewithal shall I be clothed?' everything being admirably provided, I can, with undivided attention, apply myself to the various duties I am called to discharge.

"Our house, which is just finished, is a very excellent one indeed. It is sixty feet long and thirty wide, and divided into three rooms in front, and five behind. As all is frame-work, it will last for years. Our doors are panelled, and the plastering and flooring is well done. In front we have folding doors down to the ground, and a fine deep veranda. It is situated at the foot of a hill, and commands a fine view of the settlement at Tahaa. Around the house we have fenced in about an acre of ground, which grows every production of the island. At the back of the house is our plantation for yams, and in the front a neat bathing-house. A fine spring feeds a stream of water that runs through the centre of our garden, and enables us to irrigate our taro beds at pleasure. But enough of this:—though I write these particulars to you because from you I received an especial charge to be an example to the natives in all these things.

"I must now refer to our church and congrega-

tion. The former is increasing greatly; and, although our discipline is decidedly of the strictest order, we have not had reason to separate one from our communion since we came here. I will state our terms of admission as briefly as possible. Moral conduct is indispensable. The slightest immorality separates even from the recognized body of the baptized, and, of course, from the still stricter fellowship of the church. A busy-body or a mischief-maker would be included in those who walk disorderly, and be rejected. We also expect diligence in attending the means of grace, combined with a knowledge of the way of salvation, including the death of Jesus Christ as the only atonement; the condemned state of sinners without an interest in that atonement; and the necessity of faith in the merits and mediation of Christ, evidenced by hatred to sin and love to holiness in its genuine fruits. It has been exceedingly difficult to drive them from dependence on works as a ground of acceptance with God. Some few have employed artifice to obtain admittance; but we are generally able to detect such. From this circumstance and for other reasons, I am decided in my opinion, that the present state of the islands is such as to require the strictest discipline; but, after all that we can do, I cannot write to you in glowing terms of the piety of the people. There is a lamentable want of some features, which we should desire to see; and, notwithstanding the general profession of religion, and the great attention paid to externals, we have often anxious doubts and fears respecting them. We too much resemble the beautiful form of Adam, as it came from the hand of God before he breathed into it the breath of life. We want more of the life-giving Spirit's influence breathed upon us, to infuse the vital principle into our souls. Blessed be God that so strong a conviction prevails in England of the necessity of the Spirit's influence, and so many thousands pour out incessantly their ardent prayers for that inestimable bestowment. This is a favourable omen. Surely such prayers will not be unanswered. 'Awake, O north wind, and come thou south; blow upon my garden, that the spices thereof may flow forth.' But, blessed be God, though I thus write, there are some lovely exceptions. Yet 'much would be more,' you know, all the world over.

"Our congregation is both large and generally very attentive. There are some that discover an indifference, which inflicts a wound in my heart. The schools are also pretty well attended, but we are obliged to keep our shoulder to the wheel."

The writer then gives a succinct history of the new settlement, which has already been supplied from other sources, and adds:—

"Our present station is from three to four miles in length, and every individual has from one half to three quarters of an acre of ground attached to his house. The settlement, of course, has its inconveniences; but its advantages greatly preponderate. It is by far more healthy than our former station; we have always a fine cooling sea breeze; every one has his portion of land; and it stands in a position about equidistant from the principal districts into which the island is divided. The greatest inconvenience is felt in one or two localities, where there are no runs of water in dry seasons;

but as we can get excellent water anywhere by digging from four to ten feet, we supply this deficiency by erecting pumps. Our new station will far surpass our old, in all respects, except in the two beautiful streams of water which ran through it; but even this will have its advantages: for now, instead of common bathing-places, there will be a private bathing-house within each inclosure, many of which are already built. There will be one broad common pathway throughout the settlement, as nearly straight as we can make it. On either side of this stand the houses, each of which has a small garden before it, with a walk down the centre, communicating with the general pathway.

"But you will tell me I am building castles in the air; a second tower which will cause confusion of tongues. To this I can safely say *no*. If life and health are spared, with the blessing of God, we shall soon effect all that we intend. The people are of one mind and one heart, and are bent on doing what I desire, and are pleased with the plans I propose. Had you been present at the meeting convened to settle the dimensions, &c., of our chapel, the animation glowing in their countenances, the unanimity prevailing in their speeches, would have caused you to say, 'This people will effect great things.' Not, indeed, but what they frequently promise more than they perform, yet I do not think I ever saw them better pleased or satisfied, or more bent upon anything, than they now are upon having a comfortable and respectable settlement.

"I told you before that the baptized were divided into classes, each consisting of from twenty to thirty persons, (*i. e.*, about ten households) and that they frequently meet for social and religious improvement at what we call feasts. To facilitate these meetings, which have proved very useful, and to prevent the inconvenience of carrying tables, sofas, &c., from one dwelling to another, they are now erecting, at regular intervals throughout the settlement, houses for this purpose. To show you the readiness with which they will adopt my plans, and abandon their own, I will mention a little circumstance which has recently occurred. The natives had fixed the frame of one of these houses, and then came to request me to go and look at it. As soon as I saw it, I told them that it was a low, insignificant, bad house, and advised them to pull it down, throw aside the posts, obtain new ones, and build a larger and more substantial edifice. About a week afterwards I was requested to visit the spot again, when I was delighted to find that they had obtained new posts, and were building just such a house as I had recommended; and though, after this, when I came to mark out the doors and windows, they were obliged to alter almost every part, they did it without a murmur, and as cheerfully as an affectionate child would run to execute the wishes of its father. As this is the first house of the kind that will be finished, I have promised them hinges and nails for the doors, which my good friends at Birmingham, through Mr. East, have supplied in great abundance. Besides this, I shall give them paint. My object in so doing is—that if this house is well made, every man in the settlement will aim at the same excellence, and not be content without it. We have only to make anything popular, and we can then effect it.

"The next point on which I promised you some information is the present condition of our out-stations. From Rurutu we have lately received glad tidings, and the chief has come again, with a native whom we are instructing in many useful arts. As soon as he came, I set him to work, and though he has been here but six or eight weeks, he can make a good paneled door. He is now learning to turn. From Aitutaki and Rarotonga we have obtained the most pleasing information by the return of my boat's crew, who we supposed were lost. Poor fellows! they were for seven weeks reduced to dreadful extremities, but yet maintained family worship night and morning, and while it lasted, cooked their food on Saturday for the Sabbath, which day they spent in the sacred exercises of singing, reading, and praying. They were compelled at length to eat the husk of the cocoa-nut soaked in oil, and upon this they subsisted for some time, until, almost in a state of starvation, they reached Atiu, and God sent them there just at the period when their presence was required to aid the teachers, and turn the people from their idolatries. By them we have heard also from Aitutaki, where now 'lions and beasts of savage name put on the nature of the lamb,' and the lovely little island exhibits a fine settlement stretching along the beach, which is lined with pretty little white cottages, having a fine large chapel in the centre. This interesting station I shall nourish as a father does his own offspring. We have there a fine spirited native teacher, named Paumoana. These things afford great encouragement, and constrain me to ask, 'What am I, or what is my father's house, that I should have been brought hitherto?'"

"From Rarotonga our men have brought us the most pleasing news, with ocular demonstration of the triumphs of the 'mighty Gospel.' All idolatry is abolished in this populous island. They have erected a chapel 106 fathoms in length! Perhaps you may say I have made a mistake, but I have not. It is upwards of 600 feet long, and all the people cannot get into it. It is crowded within and without. The messengers brought with them a few idols; but they say a house nearly full is waiting my arrival. Here is a fine field, *ripe* in the fullest sense of the word—'white to the harvest.' How short a time for accomplishing such great things! What encouragement for all to work while it is called to-day; for what greater encouragement can be given to the spiritual merchant than continued gain? Dear Sir, spend your latest breath in advocating the cause of Christ among the heathen.

"We propose to make our annual visit in a few months, when I intend to seek for two islands to the westward of Rimatara, called Rutai and Tuauai. I am now much employed in translating Samuel, and writing sermons and skeletons for the chief of Rurutu to take back with him.

"I remain, &c.,

"JOHN WILLIAMS."

During no period of his life were Mr. Williams's missionary qualifications developed more fully than at the opening of the year 1825. At that time, it devolved upon him singly to direct the proceedings of the people, and to discharge the

duties of the station. But in doing this, he reaped an abundant reward, both in his work and from it. Indeed, he had never before found so much to repay, and so little to impede his exertions. The current of prosperity flowed on with constantly accelerating force through ever-widening and deepening channels, and abundantly refreshed the eye and the heart of the devoted missionary. Never so buoyant as when pressed with weighty labours, he was now surrounded by precisely those circumstances in which his energetic spirit found a suitable sphere, the freest scope, and its richest enjoyment. And it was now that the best and fairest features of his character were most conspicuous. These may be discovered in his communications; all of which, at this period, like those just inserted, present images of surrounding scenes, as true as they were beautiful; while the sacred principles and spiritual excellencies which sustained his efforts, although rarely seen above the surface, or protruded upon his correspondents by any direct references to personal experience, were yet distinctly revealed through the same lucid medium; just like the tranquil and transparent waters of the lagoon, which not only reflected the bright hues of heaven, and the rich vegetation which fringed its shores, but at the same time enabled the eye to penetrate its crystal depths, and distinctly discern the coral forests which flourished there.

Writing to the Directors, February 2, 1825, he thus expresses his feelings:—"Our difficulties, as it respects food, are now overcome. Many plantations already yield their fruit, and are richly repaying the labourer for his toil. I plucked the first ripe pumpkin in our garden last week. It weighed 110 pounds. I have not heard a murmur from one end of the settlement to the other for some time. A general satisfaction prevails, which I hope will continue. With one mind and one heart, we commenced our new chapel last Monday, which all wished to finish by May. Many new houses are in hand since I wrote, which are carried on with spirit. If the union, attachment, and industry, now manifest, continue, we shall soon have our new settlement in every respect superior to our old one."

But the brightest feature of this busy scene, and that which yielded Mr. Williams the most solid satisfaction, was the progress of the people in knowledge and piety. Never before had the means of instruction yielded a larger increase, or the worship of God been observed with deeper seriousness; another evidence, were it demanded, that his secular avocations were not conducted in a secular spirit, and that his plans for promoting the temporal welfare of the people, as they had been formed in subordination to higher objects, were sanctioned by the God whom he served. "I beheld," he writes, "with admiring gratitude, the work of the Lord amongst us; and desire, with the deepest humility, to ascribe all to the praise and glory of his grace. I am thankful that I can write with truth in the most exalted terms of the diligence, union, and attachment of our people. At present, certainly, a most excellent spirit prevails, very generally, yea, universally, which I pray God to continue amongst us. Dear Mary, I

am sorry to say, has but a poor state of health; but, with this exception, we are really happy in ourselves, our work, and our people, who manifest the most cordial attachment; and everything is prospering at home and abroad. Oh! what cause for gratitude and devotedness to the gracious Master we serve."

All Mr. Williams's letters, about this time, were replete with details substantially the same as those furnished in the preceding pages; and they indicate most delightfully the sacred satisfaction with which he surveyed the fair scene then rising up around him. But much as he rejoiced in the social and spiritual progress of Raiatea, he was still more elated by the intelligence received at this auspicious season from Rurutu, Atiu, Aitutaki, and Rarotonga; and which not only supplied new demonstrations of the power of the Gospel, but, by showing the efficiency of the humble agents who had been selected for this service, gave an additional impulse to his benevolent desires, and confirmed the conviction previously entertained, that, could he command the means of reaching their shores, the tree of life might be planted by similar hands upon all the islands of the South Pacific. The signal success, however, which crowned these evangelical efforts, must, to a great degree, be ascribed to the circumstance, that the agents employed possessed, in addition to decided piety, an amount of useful knowledge and mechanical skill, which secured for them, from the very first, an ascendancy over their untutored brethren, and which stamped upon their earliest labours a value apprehended and appreciable by all. And this was an object which Mr. Williams always kept in view when selecting natives for such a service.

This intelligence from the south revived with augmented strength Mr. Williams's long-cherished desire to possess a missionary ship; and, as his esteemed coadjutors in the leeward islands warmly seconded the movement, a formal communication on the subject was made to the deputation shortly before their departure. The result was that Messrs. Tyerman and Bennet recommended the Directors to authorize the missionaries to charter a vessel for a limited period annually, a recommendation in which the board concurred; and, although a hired ship and a short annual voyage came far below his desires, Mr. Williams greatly rejoiced in the decision of the Directors, and at once resolved to make the utmost of it. As might have been expected, the first visit determined upon was to the Hervey Islands; and, in the autumn of 1825, "The *Haweis*" was chartered for this purpose. As Messrs. Williams and Bourne had visited the group in 1823, it was deemed proper by their brethren that one of them should now undertake the service. Both were willing. Mr. Williams was even anxious to go, and most naturally, for the Rarotongans had sent to him a special invitation to their island, accompanied by the promise, that on his arrival, they would cast all their rejected idols at his feet. But, besides this, he wished to avail himself of the opportunity of searching for other islands, with the names of which he had been long familiar. But the lot fell upon his more favoured brother; and, subsequently, he had satisfactory reasons for concluding that "the whole disposing thereof was of the Lord."

Raiatea required his presence; for, although much had been done at the new settlement, much remained unfinished, in the completion of which his superintendence was essential.

Although few missionaries have deserved censure less, it is not surprising, considering the influence which Mr. Williams had now acquired at Raiatea, and the extent to which his presence and labours there counteracted the vicious propensities of disaffected natives and immoral visitors, that by some his conduct should have been misrepresented and his character maligned. This, in general, would not have caused him a moment's uneasiness. Aware of the principles and animus of his calumniators, of the utter falsehood of their accusations, and of the limited currency which these could obtain in the islands, he would probably have never written a line on the subject, had he not been informed that some communication affecting his character had, unknown to himself, and evidently from unworthy motives, been made by the Tahitian consul to the British government. This drew from him the following letter to the Directors, which is valuable, not only as a vindication of himself from the particular charges to which it refers, but still more so for the light it throws upon the principles which regulated his own proceedings, and for the evidence it supplies of the value of missionary supervision over the judicial proceedings of a people just emerging from barbarism. The insertion of this document here is rendered the more necessary by the circumstance that the calumnies for which it accounts have been since reproduced, in a new garb, just as if the transactions so dishonestly perverted were of recent origin, and the charges so long disposed of were previously unknown.

"The first charge" writes Mr. Williams, "which is brought against me relates to the —;* and I assure you I feel a peculiar delicacy in mentioning this subject, lest I should injure Captain —; but I am under the necessity of laying before you a plain and faithful statement of the case, because it has been reported to the British consul at Tahiti, that the natives fastened ropes to the stern of the ship, and either did, or attempted to drag her on shore. Now the circumstances of the case were these:—While the — was here, it was discovered that three women were on board; but by what means they came there was unknown. The king, Tamatoa, wrote several letters, and sent messengers to the Captain, who took little notice of them. At last, however, two natives were permitted to search for the women in the hold; but it was a mere farce to send them for such a purpose into the hold of a large vessel. The search therefore was vain, and all pacific measures taken by the king had proved useless. Things continued in this unsatisfactory state up to the time when the — was about to sail. She weighed anchor; but, as it blew a gale of wind, she failed in her attempt to clear the harbour. As soon, however, as the people saw that their women were to be carried off, they were exceedingly exasperated. The whole settlement was in a ferment, and the king and chiefs convened a meeting, at which I was requested to be present. At this meeting two pro-

* For obvious reasons the names are omitted by the compiler.

positions were discussed:—the first was, to seize the boats, when they came on shore in the evening, and detain the crews until the women were given up; and the second, to board the vessel, secure the sailors, and search out the women. After considerable altercation on the subject, they appealed to me for my opinion. I advised them, on no account, to carry either of the propositions into effect, as very serious consequences would follow—lives be lost, and their reputation stained. On the contrary, I suggested that the king should write again to the Captain, protesting against the capture of the women, and informing him that if he took them away, he and his chiefs would write to the British government on the subject. I also engaged to write to the same effect to the owner of the vessel. Very general approbation was expressed at this proposal, and it was adopted. On the following morning, however, numbers of the natives flocked on board the vessel, entirely unknown to me; and, as I had occasion to see the Captain, I went off shortly after, and to my utter astonishment found the decks crowded. I said to Captain —, ‘Why did you admit so many natives on board?’ He said, ‘I suppose there is no danger;’ and having answered that there was none, I requested him to go with me below. When we had got into the state cabin, I related minutely what had taken place on shore, and the advice I had given to the people. He assured me that he was extremely sorry, that he knew not that the females were on board, and that, if they were, he would send them back that night, and requested me to use my influence in clearing the ship of the people. I then called down the king, who was waiting on deck, and acquainted him with what had passed, and requested that he would order every one on shore immediately, which was done. The women were given up, and a polite note sent with them from the Captain. I certainly think that my going on board at the time was a very providential occurrence.

“Another report has been circulated from the same quarter, that we have the Inquisition here—that noses and ears are cut off, eyes plucked out, and other cruelties practised. These reports it is, I suppose, quite unnecessary for me to contradict. A greater degree of religious liberty is not possessed by any persons on earth than is now enjoyed by the Raiateans, and a person more attached to the cause of religious liberty than myself is not to be found. There has not been a public meeting held, a person judged, or a punishment inflicted, since the mission was established, with which I am not acquainted; and I positively affirm that never has anything of the kind taken place. It is true, indeed, that a proposal was made to cut off the ears of the women who went on board the —; and my consent was asked. This of course I refused: but I did consent to the shaving of their heads. A short time since, some of the people endeavoured to extort a confession from an old offender, by using what the sailors call ‘a Scotch winch,’ which is made by passing a rope round two posts, placing the culprit in the middle of the rope, and then twisting it with sticks. As soon as I heard of this, I remonstrated with them on the impropriety of such methods. They said that it was a very quick and effectual way, and seemed

much pleased at having discovered it. But I was firm, and insisted that it should not be repeated; and it has not been. This was the only mode of torture ever used at Raiatea; no one was hurt by it, and when I condemned it, it was laid aside.”

The spirit of the people, and the state of the settlement continued to present, down to the close of the year 1825, the same animating features which had cheered its commencement. Acting upon the wise principles which guided him in forming the first station, Mr. Williams endeavoured, no less by his own example than by suitable exhortations, to induce the people to build their habitations and arrange their gardens in a superior style. But his chief anxiety now centred in the rising sanctuary, which he had resolved to erect upon a plan, and to execute in a manner, far surpassing any edifice yet seen in those islands. And to the accomplishment of this object nearly twelve months were devoted. This far exceeded the period proposed; but the delay was occasioned by the extent of the work, and the numerous additions made to the original design. The dimensions of the building were 145 feet by 40. Every part of it was substantial; the floors and plastering were superior to anything of the kind yet attempted, and the front presented the novel, and, to the natives, imposing spectacle of two handsome folding-doors, and nine windows arched and glazed. The interior was exceedingly neat and commodious. It was furnished throughout with pews and benches, all of which were free. But the pulpit was Mr. Williams’s *chef d’œuvre*. This was an octagon with concave corners, and it was placed in the centre of a spacious pew of corresponding form. Both within and without, paint, which Mr. Williams had purchased from ships at a high price, was plentifully used to preserve and beautify the building. Of course, in the new departments of painter and glazier, his talents were again called into requisition.

The position occupied by the chapel was conspicuous and commanding. It stood pre-eminent among the various other structures around it; at once the sign and centre of that great moral transformation which had been effected by the Gospel. As it was the first edifice which could be described in the distance, and the most imposing in the settlement, it proclaimed with silent, but impressive significance to every vessel that approached the island, and to every stranger who trod those shores, that what was there beheld of industry, order, civilization, and enjoyment, were the precious fruits and glorious achievements of Christianity.

On the 8th of February, 1826, this noble building was opened for Divine service; and a large influx of visitors from the surrounding islands united with the Raiateans, in the solemnities and festivity of the day. The sermons, which were preached by Messrs. Bourne and Williams to an immense multitude, appeared to produce upon the minds of many a deep and salutary impression. One very gratifying circumstance referred to on this occasion was, that, during the erection of the material temple, many “living stones” had been added to the “spiritual house.” For some time past the church had received accessions to its

number at every church-meeting; and at no former period of Mr. Williams's labours did God give more powerful testimony to his own word. In November, 1825, he writes, "Our church is considerably on the increase;" and five months after that, he makes a similar statement, and adds, "The outward conduct of our members is, generally speaking, very consistent. Since the formation of the church, we have had reason to separate only two or three individuals from our communion; yet we are as vigilant as possible, and do not spare an individual whose inconsistency has been established, though doubtless there is a great deal of secret sin with which we are unacquainted. The people continue to show us much attachment, and are very diligent in attending the means of instruction. Every sermon they hear furnishes a subject for public conversation. This evening I have catechized three classes on sermons which they heard seven or eight months since, and every one was enabled to repeat some part, either a general division, or a subdivision, or a practical observation, or a sentiment. In the same public way I examine their progress in reading. This is absolutely necessary, as in all the islands they commit so much Scripture to memory, from merely hearing it, that unless frequently and carefully examined, they will repeat chapter after chapter so correctly, and appear to read with such fluency, as completely to deceive any one. Some whom I have lately detected in this have been severely chided, and are now put upon a new plan which compels them to learn to read. This has caused a great stir, and now they have book in hand night and day. My dear Mrs. Williams continues her meetings with the females, and they are of great advantage. It is also with pleasure I inform you that I have completed the translation of the Hebrews and Revelations. The First Epistle to the Corinthians will, I hope, be finished by the latter end of May."

From the day of its discovery, Rarotonga had shared largely in Mr. Williams's thoughts and anxieties; and, although he felt considerable confidence in the native teachers whom he had left there, especially Papeiha, he was well aware that, without European missionaries, the advances of the people in knowledge, civilization, and piety would be comparatively slow and superficial. Under these impressions he had applied to the Directors, soon after its discovery, for an efficient labourer; and as the deputation seconded this application, Mr. and Mrs. Pitman were immediately appointed to this new station, and reached Tahiti at the close of 1825. Great was the joy with which Mr. Williams received the intelligence of their arrival, and he lost no time in giving these fellow-labourers a cordial welcome to the South Seas. With this view he went immediately to Tahiti; and shortly afterwards Mr. and Mrs. P. became inmates of his own family. The first impressions which these strangers received of Raiatea and its missionary will be best conveyed to the reader in Mr. Pitman's own words:—

"My acquaintance with our beloved brother," he writes to the author, from Rarotonga, May 19, 1841, "commenced in December, 1825, when, hearing of our arrival at Tahiti, he came to fetch us to remain with him at Raiatea until an opportunity offered of

proceeding to our destination. During our residence under his roof we were treated as part of his family, and most cheerfully did he assist us in everything connected with the great work to which we had devoted our lives. Raiatea was then in its glory, and our souls rejoiced to see the triumphs of the Gospel in that island. Here we were witnesses of the indefatigable labours of our beloved brother, whose whole soul was engaged in the missionary enterprise. Often, as you may suppose, our conversation turned on the all-important topic of the world's salvation. It was only to start the subject, and a fire was kindled in his heart not easily extinguished. I think I may safely say nothing occupied more of his thoughts than how he, in conjunction with his brethren, could extend the knowledge of Christ and him crucified to the numerous islands which stud the bosom of the Southern Pacific. Various were his attempts, plans, and contrivances to get a vessel suited to the purpose of visiting the islands where he lost his life. 'It appears to me,' said he, 'Pitmani,* so dwell among this handful of people, and to confine one's time, talents, and energies to this contracted spot, to be throwing one's life away. I cannot endure the thought. Tens of thousands perishing in islands not very remote, and to be confined to a solitary island with a few hundred inhabitants! It grieves me to my very soul! Something *must* be done; and if the London Missionary Society cannot do it, it must be sought elsewhere. Had I a ship at my command, not an island in the Pacific but should (God permitting) be visited, and teachers sent to direct the wandering feet of the heathen to happiness—to heaven.' His ardent soul winged its way from island to island, and only wished for means to carry the bread of life to their perishing inhabitants. It was in vain to raise objections. The thing was so clear to his own mind, that he could not for a moment doubt its practicability. He was the very man for the work. His desire was ultimately obtained by the building of 'The Messenger of Peace' at Rarotonga."

The ardent zeal of Mr. Williams, which so early impressed the mind of Mr. Pitman, found no repose, but much excitement, in his previous successes. Greatly as he rejoiced in what had been done, he was far more deeply affected by what remained undone. This state of mind frequently amounted to uneasiness and anxiety. The dissatisfaction which led him at an earlier stage of his labours to request a removal from Raiatea frequently returned upon him; and rarely did his thoughts traverse the ocean, and light on distant but still degraded lands, without reviving his former feelings. He well knew the cause of the restriction which he deplored; and, in calmer moments, could not withhold his approbation from the prudent course of the Directors; but, at other times, and while contemplating the subject through the medium of his own glowing zeal, he could scarcely restrain his indignation against the economy which, in order to save a few hundreds of pounds annually, would allow the myriads of the heathen, to whom he was anxious to convey the gospel, to sit and die in darkness. This urged him to write frequently and freely on the great theme of Christian evan-

* "He always spoke to me by Tahitianising my name."

gelization; and few of his letters are without a reference to the prevailing desire of his heart. Thus, in August, 1826, he addressed the Directors:—

“ We have received your communication approving the arrangement made with the deputation for visiting the out-stations; but it must be recollected that the sum placed at our disposal was intended for a voyage to the Hervey Islands, Rurutu, &c. But new stations will entail new expenses; and I would enforce on the minds of the Directors the necessity of extending. Here are missionaries labouring within narrow spheres, with thousands on every side waiting ready to receive the gospel. Fifty native teachers might be obtained from our churches. With a trifling additional expense of 500*l.* to 700*l.* a-year, our labours might be extended tenfold. The Marquesas, Navigators, New Hebrides, New Caledonia, New Guinea, &c., could all be obtained by us. Why cramp us, with all the means but money at our command? Of the islands we have visited, Rurutu, Aitutaki, Rarotonga, &c.; it may almost be said, ‘ We came, we saw, we conquered.’ And if such success has attended us at those islands, is it not reasonable to expect similar successes at other places? The general method is, for masters to urge their servants to duty: it is the reverse here. We have to urge you.”

Referring to the same topic, he thus expressed himself in a letter to Mr. Ellis, of the same date:— “ I have written to Mr. Hankey, showing how desirable it is to extend our means of usefulness. We could supply fifty native teachers from our various churches, and extend our labours tenfold if we had the opportunity. How are we cramped!”

But anxious as Mr. Williams was to widen the range of his exertions, he was unable to do so until the following year. In the mean time, however, Raiatea reaped the fruit of his continued labours, and was additionally benefited by the valuable aid of Mr. and Mrs. Pitman, who relieved him of the superintendence of the children's school, and thus enabled him to employ other methods of usefulness. And this was necessary; for, as the settlement advanced, and the demand for labour was proportionably diminished, its vigilant superintendent perceived the importance of devising new expedients to stimulate the industry and improve the circumstances of the people. With this view he resolved to learn, that he might be able to teach, the manufacture of rope. Preparatory to this, however, it was requisite to find a substitute for flax, which, though indigenous in New Zealand and some other islands, did not grow at Raiatea. But this was soon discovered in the fibrous husk of the cocoa-nut and the stalks of the banana, which proved, after proper preparation, excellent materials for the purpose. Having, therefore, made a winch, and other necessary machinery, he soon succeeded; and as the rope and cordage thus prepared were readily purchased by masters of vessels, and brought an ample remuneration for labour, he was not a little gratified by the result of his experiment. How Mr. Williams acquired this knowledge, and constructed the apparatus, we are not informed. The only explanation of this and similar transactions must be sought in the inventive power and endless expedients of his active and devoted mind.

The subjoined letter, written in November, 1826, to his family, presents, with other information, another phase of this remarkable man's labours at Raiatea, and, at the same time, will make the reader more familiar with the habits of thought and the amount of Scripture truth prevalent amongst the people of his charge. Whether discussions, like those of which he has here furnished a specimen, were the best-adapted method of instruction for the people in their immature state of knowledge; the reader must judge for himself. If, however, in adopting such a plan Mr. Williams erred, that error will not be harshly condemned:—

“ I have much to say to you, but I scarcely know what to write, for several reasons, especially because there is danger of saying too much, or saying too little. In the first place, I may tell you that we purpose going for a few months to Rarotonga, to assist Mr. and Mrs. Pitman in forming a settlement, and arranging the affairs of the station, &c. They are two right-minded missionaries, but weak and delicate. You will be pleased to hear that we have sent home from our Missionary Society at Raiatea nearly 300*l.* The children's subscriptions, for this year only, amounted to 30*l.* The total sent in is for two years. In addition to this, we support our six native teachers at the out-stations. I am inclined to think that few of your English churches excel us in this respect.

“ I will now give you an account of a meeting which we held last night. It is a specimen of numerous other meetings of the same kind which I have held with the people. The subject of conversation last night was the divinity of Jesus Christ. The meetings are always opened by prayer. I preside, as a matter of course; state the subject for consideration; occasionally propose a question, start an objection, or throw out a remark, as circumstances may dictate. The following is an accurate report of what passed last evening:—

“ ‘ I firmly believe,’ said the first speaker, ‘ that Jesus Christ is God as well as man.’ ‘ Are you not mistaken?’ was the reply; ‘ was not Jesus man, and man only?’ ‘ I believe,’ rejoined the first, ‘ that Jesus was really man, for he had both the body and soul of man: but he was God as well as man, for he took on himself the form of man. If he had been only man, he could not have died for sinners.’ ‘ Is not that a proof,’ asked another, ‘ that he is not God? If God, why die?’ First speaker: ‘ His dying only proves him to be a man; his rising again proves him to be God.’ ‘ And if,’ added another, ‘ he was only man, why so much ado about his death? Many have died cruel deaths; Paul was beheaded, and Peter was crucified, but there is not so much said about their deaths.’ ‘ Ah, but,’ rejoined another, ‘ lately Tuiehe died among us, and there was a great ado about his death: what he said, and how happily he died.’ ‘ But stop,’ cried one, ‘ did the sun hide himself in darkness at Tuiehe's death? did the rocks rend at Tuiehe's death? did any exclaim at Tuiehe's death, *Truly this was the Son of God!*’ ‘ But did not Jesus eat food when on earth, and will God eat food?’ ‘ I say,’ was the answer, ‘ he was man as well as God; therefore did he eat food.’ ‘ Give us some other proof that he was God,’ said another. ‘ The various miracles that he wrought,’ was the

reply. 'But did not Peter and all the apostles work miracles?' 'Yes, but they did their miracles with borrowed power; and, when they returned, did they not tell Jesus that they did all in his name, and not in their own; and even that they had cast out devils in his name?' Another said, 'Is not the star that led the wise men from the east a proof of the divinity of Jesus?' 'But, if really God, would he have been laid in a manger?' 'Yes,' said another, 'for did he not humble himself, and lay aside his glory as God? If he had come in his glory, would not man have exceedingly feared? We know what Moses said.' Another added, 'When Jesus was baptized by John, did not God say from heaven, *This is my beloved Son*,—did not the Spirit descend upon him,—did not the heavens open? and what is all this but proof that he was really God?' 'But have not others been spoken to from heaven?' 'Who, who?' 'Paul was addressed from heaven; Peter was addressed from heaven.' 'True; but did God say to Paul, *Thou art my beloved Son*?' Another, 'Could any man feed five thousand with a few loaves and fishes?' Another, 'Angels attended at the birth of Christ—a great company.' 'Angels attended also about John.' 'An angel brought the message to Zacharias; but angels did not attend at his birth, and sing, *Glory to God*,' &c. Another, 'If he had been only man, he would have been in the cave to the present day.' 'Don't you know that his disciples stole him away?' 'Was he stolen? that's a lame tale. If the soldiers were asleep, how could they know he was stolen?' 'Well, how can you prove that he is gone to heaven? was he not seen on earth after he rose? did he not ask meat of his disciples, and converse with them?' 'Stop, friend,' one replied; 'is it general with dying men to rise again, and go about and ask meat, and converse with their friends?' 'You talked about miracles; does not our missionary cure the lame, the halt, and the blind?' Answer, 'How many people did Jesus bleed? to whom did he give medicine? Our missionary cures by giving medicine; Jesus did so by his voice only.' 'Stay, did not Jesus mix clay with spittle, and anoint the eyes of the blind?' 'But is that medicine? You take clay, or sand, or coral, and anoint the eyes of Taeva (a blind man), and see what a miracle you will make of it.' 'Is it a Godlike action to pray? is there not something *ungodlike* in praying?' 'For you, the prayerless, did he pray?' 'How is it that he took other people's corn on the sabbath-day?' 'Don't you know that he is Lord of all; made the sea, and all that is in it; the earth, and all that is in it? besides, they were hungry, and God loves mercy better than sacrifice.' 'If he is Lord of all, why beg water of the woman of Samaria?' (Here the thread of the debate was lost for a short time.)

'Another said, 'He believed he was God, because he said, *I and my Father are one*; and, *I am the Alpha and the Omega*; and because the Father addressed him, saying, *Thy throne, O God, is for ever and ever; a sceptre of righteousness*, &c.'

'Another believed it, because he fully satisfied the justice of God; and, when cast off by his Father on the cross, yet bore the weight of man's guilt by himself. 'He is also,' added this native,

'to judge the world, and must therefore be God.'

'Another said, 'He himself, has promised, *Where two or three are met in my name, there am I in the midst of them*; and, *I will be with you always, even unto the end of the world*. Now how can he fulfil these promises? While we are gathered here to worship and pray, others are gathered in distant lands, some in Britain, and how can he be with them all if he is not God?'

'In this account,' Mr. Williams adds, 'I have given you a fair specimen of these meetings. It is not a selection of the best; but one which came in course last night, and I thought it would be interesting to you.'

'All the other concerns of the station go on as usual. I have just returned from a very fine feast of the children, full four hundred of whom were present. It was occasioned by opening the new school-house. The children walked in procession, with banners, &c. All the girls wore bonnets, and the greater number of them were in mourning for the king's brother, who died lately very happy. Many of them had little gowns, shawls, &c. I never saw the children look so well before. I preached to them, after which they were publicly examined.'

'I have received good news from Rurutu. Mr. Stutchbury will give you an account of what he saw there. I am sorry to say that Mr. and Mrs. Bourne are about to leave us in consequence of Mrs. B.'s state of health. Mr. and Mrs. Platt are at Borabora. We are going to spend a few days with them soon. We are also going to the opening of the chapel at Huahine, which is nearly finished. After this we propose taking a trip to Rurutu and Rarotonga; so you see we shall be wanderers for a while, but it is all on sacred ground; all in the midst of the harvest, where there is plenty of work.'

'I'll give your husbands, my dear sisters, a Raiatean cure for a scolding wife. I have a young man at work for me, who is a very good-tempered and a very droll fellow. His wife is very fond of him; but is, at times, troubled with a terrible itching under the tongue; and while this lasts, scold she must. The young man listens to the effusions of her anger very patiently, and, while she is scolding, he quietly opens the New Testament, and begins to read it aloud. At this the wife storms out, 'Why does this fellow read the word of God?' and the husband calmly replies, 'To calm your troubled spirit, my dear, and to support me against the volleys of your wrath, lest my anger should be kindled too.' The loving wife soon perceives that it is of no use for her to scold, so she embraces her husband, smiles at her own folly, and promises in future to regulate her tongue.'

'You must tell my dear father that our hands are full of the best of work. I hope, and trust, and pray that he is walking worthy of his profession, and honouring his gracious Lord. It is my sincere desire and constant prayer that he and my dear brothers may be brought into Christ's fold. This was also the earnest supplication of our dearest, excellent, and best of mothers; and, as 'the effectual fervent prayer of the righteous availeth much,' who can tell how far it may avail for them? Let

us, dear sisters, use our utmost efforts that the summit of her desires while she was on earth may be accomplished. Oh what a privilege, if a father, mother, and a whole family of sons and daughters were all washed in the same precious blood!"

To the details furnished in the preceding letter it will be necessary only to add the following extracts, in order to complete the history of this part of Mr. Williams's life:—

"It is now ten years since we parted with friends whom we remember with peculiar affection: but no regret is felt that so long a time has been passed in the service of such a Master. On the contrary, some pleasure is experienced when we reflect that we have not laboured in vain. The concerns of our station are going on as usual. From four to ten persons are added monthly to our church, and the conduct of the members generally is all that we can expect.

"We have recently been visited with a dreadful epidemic. Nine or ten people have died. Seven or eight of them, we have reason to believe, died in the Lord. Three were triumphing in Christ Jesus. This has, I trust, been productive of good effects amongst us. One of them, whom I visited several times, was strong in faith, and died rejoicing in the hope of the glory of God. He requested that no means might be used to detain him on earth, as he desired to depart and be with Jesus. He died commending his wife and children to God and to the word of his grace."

To this Mrs. Williams adds:—

"My dear John is fully employed. All his spare time is devoted to translating the Scriptures. Several of our people have died. My dear John attended the sick night and day, and was the means of recovering a great many.

"Since I last wrote we have been favoured with another sweet little boy. We have called him Samuel, and pray that he may be a Samuel indeed. He is now* eight months old. Our dear John is at school at Eimeo. This is his second year. It is a great sacrifice to part with him; but, as it is for his future benefit, we have committed him to the care of the great Preserver.

"Mr. and Mrs. Pitman are still with us; but they are preparing to leave for Rarotonga, and my dear John proposes that we shall accompany them, and assist in the formation of their station. Neither of them enjoys good health, and to enter upon so large a field without assistance would be very trying. They have been with us twelve months, and we feel quite attached to them."

Some time elapsed, however, after Mr. Williams had formed the purpose of accompanying Mr. and Mrs. Pitman, ere they could procure a passage. But the interval was fully occupied, not only with his own charge, but with that of the station at Tahaa, which had been placed under his care by Mr. Bourne, who, compelled by the serious illness of Mrs. B., had left on a visit to the colony. At length, however, in April, 1827, a vessel was engaged, and preparations were made for their departure. But this was attended with serious difficulties. When Mr. Williams formed the purpose, it was with the confident expectation that his esteemed brother at Tahaa would, to some extent,

* November 28, 1825.

supply his place; but as Mr. Bourne had now sailed, and no other missionary could be induced to leave his own station, Mr. Williams was compelled to entrust the people to the care of *Tuahine*, a deacon of the church, and a tried and trustworthy man. It was, however, a difficult and responsible position for a native; and although this selection was the best he could make, the experiment was confessedly hazardous; and Mr. Williams knew this. He was well aware that, however efficient such agents may be while under the superintendence of European missionaries, they were generally incompetent to a post which required much wisdom, firmness, and self-reliance. But as there appeared no alternative between leaving Raiatea with a native pastor, and neglecting a long-desired opportunity for conveying to other islands the treasure of the gospel; and as, moreover, he expected to re-occupy his place in three or four months, he deemed the path of duty plain.

Some, indeed, might have thought otherwise, and have concluded that Mr. Williams's success at Raiatea should have bound him to the spot. But upon his mind this success produced the very opposite effect. The beneficial changes which had been already wrought by his agency were, in his view, merely the first-fruits of a rich harvest yet to be gathered out of the ample, but uncultivated fields around them. What God had wrought by him at Raiatea, only confirmed his confidence in the power of the Gospel, and fed his zeal for its wider dissemination. So long, indeed, as causes which he could not control restricted his labours, he deemed his position providential; and, although he often looked with hope and desire across the blue waves which determined the bounds of his habitation, he nevertheless continued to cultivate the enclosure around him with diligence and delight. At the same time, his ruling passion was constantly prompting him to make an effort to open other doors of faith to the heathen; and no means were neglected, which were calculated to contribute to the fulfilment of his desire. This was a state of mind which he never sought to conceal, or deemed it necessary to defend; and its beneficial effects are to be traced throughout the subsequent stages of his history.

CHAPTER V.

FROM MR. WILLIAMS'S SECOND VOYAGE TO THE HERVEY ISLANDS UNTIL HIS DEPARTURE FOR SAMOA.

Messrs. Williams and Pitman arrive off Rarotonga.—Mr. Williams's imminent danger in landing.—Reception by the people.—Removal of settlement.—Ludicrous scene.—Early engagements.—Acquisition of the dialect.—Its peculiarities.—Laudable conduct of the Avaruans.—Mr. Williams accompanies them to their former residence.—His object and plans.—The nature and importance of his influence.—Unwilling detention at Rarotonga.—Its beneficial results.—"Messenger of Peace" built.—Evidences of genius, and illustrations of character thus supplied.—Feelings with which Mr. Williams regarded his vessel.—Trials.—Kindness of the natives.—Arrival of Mr. and Mrs. Buzacott.—Mr. Williams leaves Rarotonga.—Hopes cherished, and scene exhibited at his departure.—Arrives at Tahiti.—Letters—

Privations and endurance while at Rarotonga—Returns to Raiatea—Death of his father—Domestic trial—Missionary anniversaries—Their importance—Interest imparted to them by Mr. Williams—Narrative of a missionary voyage by a deacon to the out stations—Mr. Williams sails for Rurutu—Letter to the Directors describing the events and results of this visit—Remarks—Arrival of ships of war at Raiatea—Reflections upon such occurrences—The "Satellite"—" Vincennes"—"Serlingapatam"—Letter to Rev. Mr. Ellis—To Mrs. Kuck—Hurricane—Return of "The Messenger of Peace"—Prospect of the Samoan voyage.

HAVING hastily completed their preparations for the voyage, Mr. and Mrs. Williams and Mr. and Mrs. Pitman sailed from Raiatea on the 26th of April; and on the 5th of May, reached Rarotonga. But the sea was so tempestuous, that they did not attempt to land until the following day, when Mr. Williams experienced one of those perils and preservations, so many of which marked his subsequent history. "It is now," writes Mr. Pitman, "fourteen years, on the 5th of the present month, (May, 1841,) that he and I, with our families, first stepped on Rarotonga: a day never to be forgotten, but which almost proved fatal to him. The sea was running tremendously high; and, in the act of handing over his infant son, Samuel, he put his foot upon the gunwale of our boat, waiting the rising of the wave to catch hold of his son, when he was impelled forward with violence towards the side of the ship, with the child in his arms. My dear wife, perceiving his danger, caught hold of the skirt of his coat, and, with all her might, pulled him and his son into the boat, or they must have both been crushed to death. Mrs. Williams, sitting in the bottom of the boat with her face covered, did not perceive the danger, which may be regarded as a providential circumstance, for had she seen it, and made an effort to rescue him, I see no possibility of saving the boat from being upset."

The report of Mr. Williams's arrival off the island had been widely spread on the day previous to his landing, and had attracted to the beach an immense assemblage anxious to see and welcome the man who first brought to them the Gospel. As soon, therefore, as they leaped on shore, they were surrounded by the multitude, who would not permit them to pass, without having severally exchanged the English mode of salutation; and as with this new custom, they had, unfortunately for their visitors, received the opinion, that the strength of the squeeze, and the violence of the shake, were the orthodox standards of sincerity, Mr. Williams's hand at least was in no danger, for some time afterwards, of losing the impression.

"On the Wednesday after our arrival," Mr. Pitman writes, "we attended service at the chapel, which was completely crowded. Tiberio, the native teacher, preached. To me it was a pleasing sight. To witness so large a building, crowded with people who but recently were pagans, now listening to the word of God from the lips of a native teacher of another island, produced feelings not easily described. Who could fail to exclaim, 'What hath God wrought!' Who could restrain the prayer, 'O thou great Head of the church, begin and carry on thy regenerating, sanctifying work in the hearts of this long neglected people!'"

In the following week, in conformity with a resolution passed prior to the arrival of the missionaries, all the people removed from Avarua to Gnatangeia, another district a few miles distant. The ludicrous scene then witnessed greatly delighted Mr. Williams, than whom few men were more keenly alive to the humorous; and, surely, if ever there was "a time to laugh," it was when, from the elevation of "Herculean shoulders delighted with their occupation," he saw hundreds of natives, full of glee and gladness, wading through roads, almost impassable, "one carrying the teakettle, another the frying-pan, some a box, others a bed-post;" many of them holding their precious burdens high in the air, to challenge universal admiration; and the king himself specially enamoured with an article of earthenware not to be described, and bearing it with an air of supreme satisfaction, and without the smallest damage to his royal dignity, by the side of the missionary. Thus did this motley, and matchless multitude pursue their journey; until, exhausted with talking and laughter, Mr. W. found himself well disposed to seek repose, as soon as they had reached their destination. But, on the next morning, serious occupation became the order of the day. No time was lost. No sooner had he found a fulcrum for his lever, than he began to exert it in elevating the people. He knew not how soon he might leave them, and, therefore, resolved to do his utmost without delay.

In accordance with this determination, a public meeting was forthwith convened, when it was resolved that their first and best endeavours should be devoted to the erection of a house for God. No tedious forms or useless discussions intervened between the purpose and the performance; for, on the next day, the whole settlement was in motion; and, within a week, sufficient timber for the building had been hewn, and brought to the spot. "It produced," says Mr. Pitman, "pleasing sensations in my mind to see such numbers of people, labouring for so good a purpose, with their chiefs at their head. While we were fixing the rafters, the chiefs expressed a wish that two of their *varua kinos*, (evil spirits) might be stripped of their cloth to wrap around, or ornament them. To this we agreed; and, as the natives were bringing the 'evil spirits' from their deserted settlement, I said to one of the chiefs, 'Behold the gods you formerly worshipped!' 'Yes,' he replied, 'we were in darkness then.' Surely the prince of darkness must have gnashed his teeth at such a sight!"

In seven weeks from its commencement, the chapel was completed. It was substantially built, and very commodious. "And the work," writes Mr. Pitman, "was finished in a manner far superior to anything I could have expected, considering that five years ago the people of this island knew not the use of axe or plane, but were rude, uncivilized beings."

While the chapel was being erected, Mr. Williams not only wrought with his own hands, but, by conversing with the people, speedily acquired their dialect. This, indeed, was radically the same as the Tahitian, with which he was nearly as familiar as a native; but its peculiarities were numerous, and its pronunciation difficult. These

causes at first rendered intercourse unsatisfactory, and preaching, to some extent, unintelligible. They also prevented the Rarotongans from learning to read with ease, as all the books they then possessed were in Tahitian. One or two examples of the difference between the dialects, may serve to show the preliminary difficulty which Mr. Williams was compelled to master at this period.

The Tahitian words abounded with breaks, which are supplied in the Rarotongan with *h* and *gn*. Thus, *ma'a*, the Tahitian for "food," becomes *ma-gna* in the Rarotongan; and *mai'tai*, "good," is converted into *mai'tahi*. As, moreover, the natives of the Hervey Islands cannot articulate the *h* and the *f*, these letters never occur in their own tongue; and the difference thus caused between many Tahitian words, and their synonyms in Rarotongan, will appear in the two following examples:—The Tahitian for "humble" is *ha'aha'a*. Here there are two *h*'s to be dropped, and two hiatuses to be supplied; and when this is done, the word is transformed into *ahaaha*. By observing the same rules, and substituting *a* for *f*, *fa'i* becomes in the Rarotongan, *aaki*. And these peculiarities were rendered the more difficult to a foreigner, from their remarkable pronunciation. But such impediments did not long hinder Mr. Williams's attainment of his object. By the force and unremitting application of a mind more than usually ardent, "in a short time," writes his fellow-labourer, "he was able to preach to the people;" and, as it was found extremely difficult to teach them to read the Tahitian books, he prepared others, and translated the Gospel by John, and the Epistle to the Galatians in their own tongue.

As soon as the chapel was completed, Messrs. Williams and Pitman distributed the baptized, and those who were candidates for baptism, into twenty-three classes; each containing from twenty-five to twenty-eight households. Two of the most serious and intelligent natives were appointed over each of the classes, to secure their regular attendance upon the catechetical instructions of the missionaries. In these and numerous other labours of love, Mr. Williams was occupied nearly three months at Gnatangeia; and, during this brief but busy period, a large chapel had been erected, and several plans for the social and spiritual improvement of the people brought into operation. And these useful efforts were gratefully regarded and properly appreciated by the natives. This was strikingly seen in one circumstance. It will be remembered, that shortly after Mr. Williams's arrival at Avarua, he removed, with the inhabitants of that district, to Gnatangeia. Here the Avaruans had remained for nearly three months; but as no food could be obtained, except from their own farms, they were compelled frequently to revisit them; and thus, so serious an amount of time and labour was consumed, that nothing but extreme anxiety to be near the missionaries would have detained these visitors a week at Gnatangeia. But greatly as they felt the disadvantages of their position, they endured them without a murmur, until the chapel had been completed, and the other buildings were far advanced. At length, however, they began to express their anxiety to return, and to discover

some signs of impatience; but even now, they would not decide upon a course which they so ardently desired, except on the condition, that Mr. Williams, for whose person they had already conceived a strong attachment, and the value of whose assistance was self-evident, would accompany them, and effect as much for their own settlement as he had done for Gnatangeia. A wish so natural from a people so deserving, was not to be disregarded; and, as Mr. Pitman had now mastered the language sufficiently to be able to carry on the course of instruction so auspiciously commenced, Mr. Williams acceded to their solicitation. The announcement of his determination diffused the highest delight amongst the Avaruans; and it was so obviously equitable, that their brethren, much as they desired to retain him, could not complain of his removal. Accordingly, on the 30th of July, he left Gnatangeia, and from this time, until his departure, continued to reside at Avarua.

On returning to the old settlement, everything was found in the utmost disorder. The houses were dilapidated; the fences destroyed; the fields and gardens overgrown. But, directed by the skill, and quickened by the example of their energetic superintendent, the Avaruans soon restored their dwellings; cleared, enclosed, and cultivated their land; prepared the house of God for worship; and thus commenced that rapid and remarkable course of improvement, which has conducted this people to their present most interesting, and, in both a social and religious point of view, very advanced position.

The powerful lever which raised the Rarotongans to the elevation they soon attained, was the same by which Mr. Williams had wrought so effectually at Raiatea. It was "the mighty Gospel." "This," he writes to the Directors, "has been preached to the people here almost daily ever since our arrival, and their attention is very great. Immediately after each service, our house is crowded with inquirers." Such excitement was just the state of mind which he had endeavoured to produce; and, availing himself of it, he began to clear the moral waste of the thick growth of evils which had so long infested it, and to prepare the way for improvement upon a large scale. One of his early attempts was to convince all classes of the pernicious character and consequences of many of their social customs, which he boldly recommended them to abandon. But the establishment of laws, and their attendant liberties, the beneficial results of which he had seen elsewhere, was the object which he deemed, next to the promulgation of the Gospel, of primary importance to the progress of society. With this design, he translated the Raiatean code, and, in conversation with the chiefs, explained to them its provisions, their justice, and their utility. In this way he made so strong an impression upon many, in favour of the proposed innovation, that he ventured to recommend the adoption of the entire code. And the result proved that he had not miscalculated his influence. All to whom his views were communicated, acquiesced in them, and became the voluntary agents of their own social renovation. But the advance thus made must not be ascribed to any very enlightened or elevated apprehensions on the

part of those who promoted it. Few of them fully appreciated its character, or foresaw all its consequences. There were, indeed, individuals who gave an intelligent assent to the change; but attachment to the missionary, and confidence in his wisdom, exerted a much more powerful influence upon their decision, than any other motives. And when the previous circumstances of the people are considered, and it is recollected that the supremacy of law would divest the chiefs of their most valued prerogatives, abolish polygamy, protect property, destroy despotism, and punish with heavy penalties crimes which had grown into customs, it must awaken wonder that any stranger could, in so short a time, and by moral means alone, have acquired sufficient influence to effect so extensive a revolution. And what may reasonably increase our surprise, is the circumstance that, unlike the majority of great and sudden changes, this should have proved so permanent, that the code of Williams continues to be the law of Rarotonga.

This event does more than demonstrate the efficiency and value of Christian missions. It connects itself closely with the history of the man, through whose agency this great social improvement was effected. It has been seen in previous portions of his life, but in none more clearly than during his stay at Rarotonga, that He who sent forth John Williams to Polynesia, had peculiarly qualified him to exert a beneficial influence over its untutored tribes. At first, indeed, none of them could appreciate the sublime inducements which had drawn him to their secluded shores; nor did they discern the noblest features of his character. But there were other excellencies in Mr. Williams, which, though not merely superficial, presented themselves so obviously upon the surface of his procedure, as at once to interest those with whom he came in contact. His simplicity, cheerfulness, and courtesy, his pleasant words and useful deeds, won immediately upon all classes, and sufficed, from the very commencement of his labours, to secure their compliance with his suggestions, long before his ultimate and spiritual designs could be properly understood. And this personal influence was the fulcrum upon which he placed his lever. Nor were the methods by which he maintained and increased his useful power less to be admired than his motives. Although he relied firmly upon the public proclamation of Divine truth, and "so spake that a great multitude believed," he effected as much, and, in the early stages of a mission, even more, by private, than by pulpit instruction. Both from principle and inclination, he cultivated the most unreserved and familiar intercourse with the natives, and omitted few opportunities of conveying to them important information. Often, while working with his hands, did an inquisitive and wondering crowd watch his movements, and hang upon his lips; and much as they were interested in what they saw, they were frequently even more so by what they heard. But, although through the busy hours of the day, Mr. Williams was thus occupied, with scarcely a moment's remission; his chosen time for conversation was when the shadows of evening compelled him to suspend his more active engagements. Then, sometimes on the shore, at

others in the garden, but more generally within his dwelling, he continued to teach the captivated listeners, who, without evincing a sign of weariness, would often remain until midnight, or beyond it, while he answered their inquiries, resolved their difficulties, and stored their minds with various knowledge. It was at these seasons, and by such methods, that he confirmed his own influence, and prepared both chiefs and people for the important changes which he was anxious to introduce.

But, however usefully employed, Mr. Williams had not been long at Avarua before he began to think with some anxiety of Raiatea. When he left that island, it will be recollected that he intended, within a short time, to resume his labours there. But this design was frustrated; for no opportunity to return had as yet been presented. He who has "fixed the bounds of our habitations" detained him at Rarotonga. Month succeeded to month, but not a ship approached its shores. With constantly increasing anxiety did the eye of the missionary, as each morning dawned, and often through the day, sweep the horizon in quest of a sail. But every search only brought disappointment. The secluded spot which detained him a prisoner was then scarcely known, and seldom visited: and these considerations, together with hope long deferred, at length destroyed all expectation of obtaining a passage to Raiatea. But it was well for Rarotonga, and for other lands of darkness, that it was not "according to his mind;" for, had he been permitted to return, the probability is, that "The Messenger of Peace" would never have been built, and that his design to convey the Gospel to more distant shores must have remained unaccomplished. At length, however, a ship did arrive, but, happily, she came too late, for he had now advanced far in building a vessel for himself. All, therefore, that he could do, was to forward by her, the following hastily-written letter to his friend Mr. Ellis.

"Rarotonga, Nov. 22, 1827.

"Very Dear Brother Ellis,

"A whaler, bound for America, has unexpectedly called, and is off again immediately; but thinking that this may reach you, before I can write from the Society Islands, I hastily take up my pen to thank you for your very kind and interesting epistle.

"We have now been at Rarotonga seven months; and, since we arrived here, I have been fully employed. We have erected a large and superior place of worship, and I have translated the laws, with modifications and additions. These have now been established; and peace and goodwill prevail throughout the island. I have also prepared a very long account of the island, gods, introduction of Christianity, &c., and have translated the Epistles to the Hebrews and Galatians, with the Gospel by John. These I shall send home by the first opportunity, with my grammars of the Tahitian and of the Rarotongan, which contain remarks on the New Zealand.

"In consequence of the very numerous inconveniences of visiting in other vessels, I had determined, on my return to Raiatea, to build a small

vessel for this purpose; but Makea and the other chiefs requested me to build her here. This I have done. She is built entirely of *tamanu*, and about fifty or sixty tons, quite sharp. We have been three months about her, and intend to launch her next week, and start for Raiatea. I call her 'The Messenger of Peace.' My first projected voyage is to take not less than twelve native teachers to different islands, go to the New Hebrides, New Caledonia, &c. If you can incline the Directors to give me copper for her, I shall be obliged. * * You will be pleased to hear of the gradual progress of the work at Rarotonga. The females are vastly improved, and Scriptural knowledge is spreading fast. I have not time to give you any particulars, as the captain is walking up and down waiting for the letter. I am very happy indeed to hear that you are so usefully employed at home. Mrs. W. and myself are deeply grieved at the severe and protracted sufferings of dear Mrs. Ellis. We continually remember you at a throne of grace. Oh! how sincerely do I regret your absence; how gladly would I labour with you anywhere.

"Tinomana, who is the king of all the southwest district, was one of the first to destroy his idols. His attachment to the word is very great, and his conduct altogether consistent. The attention of the people to preaching is remarkable. Our congregation on the Sabbath is seldom less than 2000. When we were all together at the new settlement, I have seen assembled between 4000 and 5000. I will write very fully by the next opportunity.

"Believe me, &c.,

"J. WILLIAMS."

The building of "The Messenger of Peace," referred to in the preceding letter, was one of the most remarkable transactions in the life of Mr. Williams, and supplies illustrations of his character too important to be overlooked. In many other points his course at Rarotonga corresponded with that which he pursued at Raiatea. But the triumph over difficulties, which was achieved while constructing this ship, had no parallel in his previous history. It has been frequently said that his own "Narrative of Missionary Enterprises," is invested with all the romantic interest which belongs to the fictitious "Adventures of Robinson Crusoe," with the additional power derived from its truth. But it must be confessed that the portion of this work which describes the building of his ship, possesses a fascination altogether peculiar. It stands alone, not only amidst the sober records of fact, but even amongst the creations of fancy. Defoe never ascribed to the hero of his romance any achievement so wonderful. The imagination of that graphic delineator was chastened and controlled by too sound a judgment, and he paid too strict a regard to the semblance of truth, to venture to disturb the credulity of his readers by any invention so improbable. It is not, therefore, surprising that some scepticism should have been manifested on the subject, and that, on rising from the perusal of this marvellous tale, individuals should have exclaimed—"How can these things be?" Mr. Williams himself met

with such doubters while in this country. When dining on one occasion with a party of naval gentlemen, some of whom were high in rank and station, a captain present turned to him, and, with all the frankness which characterizes and commends his class, said, "Well, Mr. Williams, I and several of my naval friends have read your book; and, if you will allow me to be candid, I may tell you, that we can receive it all except that story about the building of a ship; but this really exceeds our belief." "I am very glad, Sir," replied Mr. W., "that you have expressed your doubt now, because here is Captain —, who was at Raiatea shortly after 'The Messenger of Peace' arrived there, and to whom therefore I shall refer you for information respecting her." The honourable and estimable officer to whom this appeal was made, then described the vessel, and gave such details respecting her as entirely removed the incredulity of the inquirer, and deeply interested the whole company.

Clearly as the matchless contrivances which enabled Mr. Williams to accomplish his object exhibit his genius and energy, there was nothing, throughout the *progress* of the work, so remarkable as its original conception. This was entirely his own, and it indicates a consciousness of power and resources, which few other men could have cherished without exposing themselves to the charge of insufferable conceit and folly. For who, save himself, would have deemed such a work, in such a situation, possible? Had we seen him at Rarotonga, and, without knowing the man, heard him avow his design, who would not have condemned it as one of the wildest and most impracticable dreams that had ever beguiled a disordered imagination? For what was it? It was to build a ship without a knowledge of the art, without the implements essential to the undertaking, without the aid of a single artificer, and even without the requisite materials. When he formed this purpose, he did it with the full foreknowledge that, in order to its accomplishment, he would be compelled not only to invent some things, but almost to create others, (for may not his new combinations truly bear this name?) and all this, moreover, by the aid of a people whom it would be necessary to teach, before he could employ. What, then, must have been the skill and self-reliance of the man who, in these unfavourable circumstances, could form and execute the design which he has thus described?—"After some deliberation, I determined to attempt to build a vessel; and although I knew little of ship-building, had scarcely any tools to work with, and the natives were wholly unacquainted with mechanical arts, I succeeded, in about three months, in completing a vessel between seventy and eighty tons burden."

Of the various expedients by which Mr. Williams supplied the deficiencies and surmounted the difficulties of his position, that which, perhaps, has been regarded with the most lively interest was his novel substitute for a pair of bellows. This contrivance was perfectly original. It was not, however, a happy guess, but the result of reasoning. "It struck me," he observes, "that as a pump threw water, a machine constructed upon the same principle must, of necessity, throw

wind." Acting, therefore, upon this suggestion, he constructed his new "air-pump." But although to him this contrivance was new, he subsequently ascertained that he was not its sole inventor; for, during a missionary tour in our manufacturing districts, he discovered with surprise and delight a similar machine in use there, and learned that it was deemed superior to the bellows. The history of this "wind instrument" he was unable to trace; but its adoption, as an improvement upon the ordinary mode, by those who could command the best contrivances of mechanical skill, was sufficient evidence of his inventive power.

But the exemplification of Mr. Williams's genius will be found, not so much in any single invention, as in the circumstance, that it proved equal to every exigency, and enabled him to answer every demand. "None but a Williams," writes Mr. Pitman, "would have attempted such a thing as to commence building a vessel, not having wherewith to build her. I have often been amazed to astonishment to see with what coolness he met the difficulties as they successively arose in his undertaking." The cordage, the sails, the substitutes for nails, oakum, pitch, and the anchors and the pintles of the rudder, made from a pick-axe, an adze and a hoe, are all striking illustrations of this remark. Nor should the fact be overlooked that, within the same limited period, Mr. Williams constructed the lathe which turned the sheaves of the blocks, the machinery which spun the ropes and cordage, the forge and its furniture, as well as all the numerous smaller tools required by himself and his native assistants in this remarkable undertaking.

Of the extraordinary skill which he had discovered, in bringing his work to a successful termination, he could not have been unaware at the time; but yet it is worthy of remark, as characteristic of the man, that the subjoined short extract, from a letter written to Mr. Ellis a few weeks after "The Messenger of Peace" had been launched, contains the only reference to this memorable achievement which can be found in Mr. Williams's correspondence:—"I have built a little vessel between sixty and seventy tons for missionary purposes. She was not four months in hand, from the time we cut the keel until she was in the water. I had everything to make; my bellows, forge, lathe, and all the iron work, out of old axes, iron hoops, &c.; but I cannot enlarge on my numerous manœuvres to overcome difficulties, though they would be interesting to you no doubt. Suffice it to say she is finished!" Nor during his stay in this country, would "the ship story" have been so frequently repeated, had he not discovered its interest by the acclamation with which it was everywhere hailed. To him it appeared little more than a cheerful tale; and the writer of these pages can testify that, had he been allowed to pursue his own plan, the "Missionary Enterprises" would have contained nothing beyond a brief and passing notice of this transaction, instead of the full and interesting narrative by which its pages are now enriched.

These comments, however, would be incomplete, were the circumstances in which "The Messenger of Peace" originated, and the motives

of her builder passed over in silence. His desire to return to Raiatea, without doubt, had its influence upon this undertaking. But this desire was not the primary or the most powerful cause. That cause must be sought in principles and purposes far higher than those of temporary convenience, or personal gratification. Many previous pages of this volume have been illuminated by the intense glow of sacred zeal for the wider triumphs of Christian truth which fired Mr. Williams's soul, fell in "words that burn" from his lips, and radiated its light throughout his correspondence. But until now, his ardent hope had been deferred, and his various efforts for the realization of his grand object vain. The Directors were unwilling, and he was unable, to provide the means by which to reach those distant lands, in whose evangelization he felt so deep an interest. Often before he had left Raiatea, had his mind been kept upon the stretch, while considering the various devices which appeared to promise the end he desired; and more than once he had entertained the project of building a ship. Of this Mrs. Williams was aware; and knowing as she did that difficulties could rarely frustrate a design upon which his soul had been once centred, and suffering severely at the time from disease, she expressed to him her fixed aversion to a voyage so long and perilous as that which he proposed to undertake. To resist the wishes of one so greatly beloved, upon a point of so much importance to her happiness and health, would have done violence both to his convictions and his feelings. He, therefore, yielded to her request; deferred the subject until a more propitious season, and endeavoured to chastise his ardour into submission. But while at Karotonga, this difficulty was removed. By an act of Christian principle, as noble as her previous resistance was natural, Mrs. Williams most unexpectedly, and without solicitation, gave her full and generous consent to the enterprise which, although he had been long silent respecting it, she well knew largely occupied her husband's thoughts, and was like a fire shut up in his heart. At once he exclaimed—"This is the finger of God!" The strong current of his zeal, hitherto pent up, now flowed forth in an unobstructed channel; and by the sudden removal of a force which had so long repressed his efforts, his elastic powers rose with almost preternatural energy high above their ordinary level.

In this state of mind, Mr. Williams did not lose much time in deliberation. Convinced that the only means of reaching the distant islands of the west was to build a ship, he resolved to make the attempt. Hence it is evident that this work originated in his Christian devotedness. And by the same sacred impulse he was sustained and borne onward to its accomplishment. Had his zeal been less ardent, the unparalleled difficulties of his position would have either deterred him from undertaking the work, or left his mind without that high pressure which was essential to enable him in so short a time to bring it to a completion. "The Messenger of Peace," therefore, was no less the evidence of his fervid piety than of his matchless skill.

With what feelings Mr. Williams surveyed his ship when he had finished her, we may learn from

his letters. These contain copious references to the subject, but they are all in one strain. The only paragraph in which he distinctly alludes to the *marvellous means* by which he had attained his object, has been cited; in all the others, he speaks singly of the *end* which so largely engaged his heart. And these are full of the fresh and forcible utterances of sacred joy, and triumph, and hope. And how natural was this, now that the bright, but hitherto illusory vision of other lands visited and conquered for Christ, which had so often kindled and captivated his heart, was about to be realized. A missionary ship had been obtained, and she was his own. "My ship," he writes to Mr. Ellis, immediately after leaving Rarotonga, "is about to convey Messrs. Pritchard and Simpson to the Marquesas; after which, I purpose taking a thorough route, and carrying as many teachers as I can get, down through all the Navigators', Figis, New Hebrides, New Caledonia, &c. I trust that, having the means now in our own hands, we shall speedily extend our missions far and wide, and that you will soon hear of a change in the Navigators'. The Lord has blessed our labours in every direction; and I trust that what has been done is only an earnest of what will be done, and as the first drops of abundance of rain. I shall write to the Directors, and to Messrs. James and East for their assistance. My hands, my head, and my heart are more full of missionary work than ever. My grasp is great and extensive, and the prospect of success encouraging. I'll get help from my brethren, if I can; if not, nothing shall deter me; I will work single-handed. If Pritchard does not succeed at the Marquesas, which I fear will not be the case, he will accompany me. He is a warm, open-hearted, fine fellow. We have heard that Mrs. Ellis is recovering. Is it possible? How delighted should I be, were you to come out again."

In a similar strain,—a strain which indicates most pleasingly the singleness of his purpose, no less than the ardour of his zeal,—he thus writes to the Directors:—"I now propose to visit all the islands between this and New Caledonia, and to carry as many native teachers as we can; and I earnestly solicit your aid, by sending articles suitable for my voyage, and which are specified below. I hope and trust you will attend immediately to our request. The field is large—the opportunity favourable. I have employed a captain, who is well acquainted with the people of the different islands. I hope that, on no account, the opportunity will be neglected. The prospect of usefulness is great, and the expense trifling. I shall set my people to work immediately in preparing mats, cloth, bonnets, &c., for the expedition, and you will be the only cause of delay. Excuse the freedom with which I write, but the importance of the subject demands it. My head, my hands, and, I trust, my heart, are fuller than ever of missionary work. The Lord has blessed us hitherto in every direction whither we have turned. I have the pleasure of looking round upon ten thousand people to whom the Lord has been pleased to communicate his Gospel, through my instrumentality; but I am not content yet. I wish to do more, much more; and now have, by real hard labour, and a good deal of

expense, obtained the means in my own hands, to accomplish an object which has been near my heart for many years. My dear Mrs. Williams was, for some time, one obstacle in my way, and the expense was another; as no vessel would go the round I propose, under 400*l.* or 500*l.* But I have removed the latter difficulty, and God has inclined the heart of my dear wife to remove the former. Thus, every difficulty has disappeared, and we now only wait for supplies to enable us to go forth to the work."

But clouds arise on the brightest sky; and Mr. Williams was called while at Rarotonga, amidst manifest tokens for good, to suffer a series of trials which painfully oppressed his mind. The first of these was a dreadful pestilence which, not long after his arrival, swept over the island with fatal effect. This the missionaries did their utmost to counteract; but as they were ignorant of the seat of the malady, or the means of cure, their efforts were productive of but partial benefit; and in a short time, their little stock of medicines was exhausted. Still, however, the people flocked to them; but all they could do was to direct the sufferers to the Great Physician; and to survey, with unavailing sorrow and silent submission, the dead and dying around them. About the same time, the evil tidings reached Mr. Williams, that the teachers at Rurutu had disagreed, and created a prejudice there against the Gospel, which rendered their removal necessary. His afflictions were further augmented by the intelligence, that four boats, two of which belonged to himself, had been driven out of their course, in returning from Aitutaki; and it was feared, from the state of the wind at the time, that their crews, amounting to seventy-six souls, must have perished. Raiatea was also a cause of deep and increasing anxiety. He had now been severed from his flock much longer than was anticipated; and, although God had greatly prospered him at Rarotonga, he was much concerned for his own interesting charge. This concern was increased by the information received towards the termination of his exile, that Tuahine, the valuable deacon whom he left as his *locum tenens*, had died; that subsequently the people had disagreed, and that, in consequence, the affairs of the settlement had become deranged. On these accounts, he now ardently desired to return to Raiatea, and the more so, as Mrs. Williams was suffering severely from the great privations she had been compelled to endure, where flour, and other kinds of European food to which she had been accustomed, could not be procured. Under these circumstances, he writes to the Directors from this island, but the letter is without a date:—"My grief is great, and my perplexity still greater."

But the termination of these trials was at hand. When "The Messenger of Peace" was launched, she brought hope and deliverance to the exiled family. After an experimental trip to Aitutaki, the interesting narrative of which has been already published, and which satisfied Mr. Williams that his rudely-built vessel was sea-worthy, he returned to Rarotonga, where a smiling welcome awaited him. Without the most distant intimation of their purpose, the affectionate natives had resolved to convert the plot of ground in front of his dwelling

upon which he had built his ship, into a garden; so that on reaching the shore, he beheld with amazement this evidence of their considerate regard for his person and his comfort: for they had literally "not left a chip against which he could strike his foot." "And the kind people," he remarks, "appeared amply rewarded by observing the pleasure which their work afforded us." And were these the same beings who, five years before, stripped, plundered, and would have murdered the teachers? Was it possible that such a people could ever have been treacherous, fierce, cruel, and cannibal? Yes! they were the same. But oh! how changed! What an evidence of the benign influence and transforming power of the Gospel!

Shortly after Mr. Williams's return, in February, 1828, Mr. and Mrs. Buzacott arrived at Rarotonga. By this opportune event, Mr. Williams's path was cleared of the only remaining difficulty in the way of his return to Raiatea; for he could now leave the infant society at Avarua, with the full assurance that the fruits of his labours there would be fostered and matured, by the care and culture of his successor. Having, therefore, superintended the erection of a new mission-house, and strengthened his ship by the free use of iron, brought by Mr. Buzacott, he bade farewell to Rarotonga. The frame of mind in which he departed, is thus described by Mr. Pitman:—"When we accompanied him to the sea-shore, he took me and my wife by the hand, saying; 'Pitmani! The Lord be with you both. In three months expect to see me again, with thirty native missionaries, to commence the work of evangelization among the groups of islands which have not yet been visited with the blessings of the Gospel.' When I intimated that he was too sanguine, he replied, 'They are to be obtained. You will see!'" But the feelings of the Rarotongans, equally with his own, imparted peculiar interest to this farewell scene. "Williams," observes Mr. Pitman, "was possessed of a peculiar talent, which at once won upon the natives, whether chiefs or common people. Hence his visits were always hailed with delight. Men, women, and children, would run to greet his arrival." Nor less strongly did they evince their attachment on his departure. "For more than a month prior to this, little groups would collect in the cool of the evening; and when sitting around the trunk of some tree of gigantic growth, or beneath the shade of a stately banana, would sing, in plaintive tones, the stanzas they had composed to express their sorrow at our anticipated separation."*

In a letter to his family, Mr. Williams adds:—"The people have made evident improvement. Their progress in knowledge was very great; the attention of many remarkable, and their inquiries constant. From the day of our landing until we left, the kindness they manifested could scarcely be exceeded, and their expressions of attachment were manifold. Indeed, I do not know that I was ever more affected than in leaving them. We had to press our way through a crowd, every one eager to shake hands, and catch a parting glance. The moon was shining; it was beautifully calm; and, as our boat pushed off from the shore, they struck up a little song, in their monotonous way (which

* Missionary Enterprises, p. 164.

is a pleasing melancholy), in which all joined. This they continued, until our boat was out of sight; and, as the sound, interrupted only by the beat of the oars, was wafted over the waters, and died away in the distance, the effect was so overwhelming, that not one in the boat could refrain from tears." Would that all the voyagers and visitors to these lovely abodes had left them as did Williams! But few have received, because few have deserved, such a farewell tribute. Too often, indeed, and too justly, has the stranger departed amidst the execrations of the people, leaving behind him no other traces of his presence, but scenes of desolation and purposes of revenge. But Williams, as Mr. Pitman truly states, "won" upon the natives; and none, not even the most degraded, could dwell a year in his society, and fail to love him. His spirit, his speech, his character, compelled regard. And the Rarotongans felt this power. Their love to their missionary was to a great extent a personal attachment. Many of them, indeed, highly valued his labours; but it was esteem for the man, more than their appreciation of his services, which constrained them, on his departure, to pour forth their hearts in benedictions and tears.

Amongst those who had manifested the most devoted attachment, was Makea; and, having been satisfied, on his former voyage to Aitutaki, that he might safely entrust himself to Mr. Williams; and being anxious to receive further instruction in the Gospel, and to observe its effects in other lands, he requested permission to visit Raiatea. This was readily granted; and, after a voyage of fourteen days, "The Messenger of Peace" reached Tahiti. In a letter to the Directors, written from that island, and dated April 26th, 1828, Mr. Williams thus refers to his previous engagements:—"I am happy to inform you of my safe arrival from Rarotonga, in our own little vessel. I took a voyage in her to Aitutaki, before I finally left Rarotonga, and am glad to be able to communicate pleasing intelligence respecting the state of the mission there, both as it regards the people and their progress. Many of them can now read fluently. They have formed a Missionary Auxillary, and have subscribed 270 hogs, which I shall dispose of for the Society at the earliest opportunity. As hogs are very inconvenient articles, they (the subscribers) having to feed them, perhaps a year or two after they are subscribed, and the sacred animals all this time breaking down the fences, and destroying the people's food, it was determined not to subscribe hogs again; and, as the island produces neither arrow-root nor cocoa-nuts, I made a rope machine for them during my stay there, and taught them to make rope, which they are to contribute this year for the purposes of the Society, and for the purchase of books. Several hundreds of these I distributed. Their eagerness to obtain them was very great, and their diligence in learning equally so." In writing at the same date to his family, he adds:—"We have brought up Makea, the King of Rarotonga. He is a fine, noble-countenanced man. He behaved with the greatest kindness to us throughout our stay. He will be with us at our May meeting at Raiatea. I have also brought two immense idols, which we shall exhibit at the same time. My dear Mary is near her confinement.

She is very delicate, but I trust all will be well. The Raiatea people much wished her to be confined there, that their land might be honoured with the birth of one of our children. We have, notwithstanding the kindness of the natives, often been in want while at Rarotonga; having had neither tea, sugar, flour, rice, or fowls, for some months, and being obliged to make our own salt and soap."

"Mr. Pritchard," he adds, "has been to Raiatea in my absence, and has brought back most cheering intelligence of the state of my people. A little vessel went into the harbour one sabbath morning. The people hoped that she had brought us back, and sent off a canoe with a deputation to bid us welcome. Mr. and Mrs. Pritchard say they wish we had been there to see their gestures, and hear their expressions of joy at the prospect of seeing us again, and then, to have observed their fallen countenances, when they found we were not come. They had hoisted flags to welcome us; but when they found we were not there, they hauled them down again. I mention these things, because I know it will gratify you to find that we are living in the affections of our people."

The passing allusion to their privations at Rarotonga, contained in the preceding letter, will convey but a very inadequate idea of their extent. They were much more severe, and in their injurious effect upon his delicate and self-denying partner, far more serious, than such slight references would lead the reader to suppose. Accustomed as they had been at Raiatea to European food, it was not without difficulty, nor even without danger, that they conformed to the diet of the natives. But of this Mr. Williams would never have complained, had he suffered alone. Of personal privations he thought little, and said less. Although from his childhood he had been accustomed to domestic comforts, and knew how to provide and enjoy them, as was evident from the manner in which he had stocked his garden and poultry-yard at Raiatea, he could be content with the simplest provisions; and for a man so healthy and laborious, his temperance at the table was remarkable. Even when most actively engaged, he frequently manifested his indifference to food, and often would have rather prosecuted work in which he was interested, than submit to the interruption of the customary meals. Thus, when building his vessel, he could with difficulty be drawn from the scene of his delightful occupations; and, although he frequently continued from dawn until dark toiling at the bench or the forge, even through the sultry hours of noon, when the natives had slunk under the shadow of the trees, he was well satisfied with the humble fare of a single bread-fruit and a draught of water.

From the time of his arrival at Tahiti, the projected voyage to the west almost engrossed Mr. Williams's thoughts; and, had he yielded to the first impulse of his zeal, he would probably have sailed forthwith to Samoa. But, although anxious to visit other islands, Raiatea deeply interested his heart, and he therefore determined, previously to his departure, to devote several months to its welfare. At the same time he sent to the Directors and private friends in England an urgent request for various useful articles suitable for presents and barter; and agreed with his brethren to allow

"The Messenger of Peace" in the interval to undertake a voyage to the Marquesas.

Having made these arrangements at Tahiti, he returned to Raiatea, at which island he arrived on the 26th of April, 1828, exactly twelve months from the time of his departure. The subjoined paragraphs of a letter to his family, written shortly afterwards, describe the circumstances by which he was then surrounded, and the state of mind in which he resumed his labours:—

"On reaching Raiatea, we met with a most hearty welcome from the people, and happily arrived in time to prevent any mischief from their divisions and quarrels. They have not, however, got on with their houses so fast as I could have wished, and have allowed their fences to go into decay; but those are trifling circumstances, compared with the grand object. A few months will restore things to order again. There have been false prophets and deceivers bringing new doctrines, and pretending to visions and revelations, arisen amongst the people of other islands, and they have gained many proselytes in some of them; but, to my joy, although the two ringleaders were sent down to Raiatea, they did not succeed in gaining over an individual from us.

"As Mr. Bourne does not return, the station at Tahaa devolves on me, and, in all probability, we shall reside a month there, and a month at Raiatea alternately. These two stations, with the care of our out-stations, translations, schools, meetings, &c., will occupy my time fully. But I like plenty of work, and this is all of a good kind. One of my fears before I left England was, that I should not have enough to do. But this is not the case at present; and if I cannot find sufficient employment at home, there are hundreds of islands, and thousands of poor islanders perishing for lack of knowledge.

"You all press us to return home. To see you would afford us very great satisfaction, but I must wait until I can unite profit with pleasure. If by a visit to England, I could effect any great good, such as superintending the printing of the Scriptures, &c., I should feel a stronger inclination to come. We are all engaged in correcting and preparing a complete edition of the New Testament in Tahitian, and I am also getting on with the New Testament in Rarotongan. I have also before me the projected voyage round the different groups, and at present Raiatea, Tahaa, and the out-stations, are upon my hands."

On his return from Rarotonga, Mr. Williams received the painful intelligence of the decease of his beloved father; but his grief was soothed by the delightful assurance, that he had died in the Lord.

"What reason," he writes, "dear sisters, to be grateful, and how ought we to rejoice, that we have now a mother and a father in heaven, and one called at the eleventh hour, and 'snatched as a brand from the burning.' How ought we to strive that we may be there also! How extatic will be their joy in giving us a welcome! Dear brothers and sisters, let us all consider heaven as our home. Our grandfather, our father, our dear mother, our brother are there; what other home have we? Let us bend our steps that way, and

'follow them who through faith and patience are now inheriting the promises.' I was not surprised to hear of the death of our dear father. It is what I have expected; and while one sheds the tear of affection over the memory of a kind and loving parent, I would be very grateful that both our dear father and mother were preserved to us so long, and that a kind Providence has enabled us to make our dear father comfortable at the close of his days. We must soon follow our beloved parents. Our children will be growing up to take our places, as we have taken theirs. May our end be the same."

The privations sustained by Mrs. Williams at Rarotonga, were a source of great suffering to her after her return to Raiatea, when she was again called to pass through a season of domestic solicitude, and to weep over another babe, removed from her first fond embrace to the grave. This trial, and the subsequent illness of his afflicted partner, affected Mr. Williams deeply; but nothing could withdraw him from his work, and it was in this that he found his sweetest solace and strongest support. At the present period especially various duties pressed upon him, the most important of which was to prepare for the usual May meetings.

A missionary anniversary was deemed by all the devoted labourers in the South Seas a season, not merely of stirring interest, but of solemn importance; and by no member of this honourable band was it estimated more highly than by the subject of these memoirs. From the first, and now for many years, he had marked with sacred satisfaction the effect of these "high days" upon the people of his charge. He had perceived that, by the information thus communicated, and the healthful excitement then produced, the natives had made much progress in valuable knowledge, had become more sensible of their religious obligations, and had learned to cherish the sentiments and cultivate the habits of an enlarged and self-denying liberality. But others beside his own flock shared in the blessed fruits thus annually matured at Raiatea. Many islands previously involved in midnight gloom had received light from these centres of Christian influence, and rarely had a missionary meeting been convened, the effect of which was not transmitted beyond the previous circle of evangelical effort.

All this was clearly discerned by Mr. Williams, than whom no missionary more diligently employed this means of usefulness. From the first dawning of a new day upon Raiatea, he had laboured to convince the people of the correlative duties of receiving and imparting the Gospel; and no method was neglected calculated to interest them in an object so dear to his heart. When, therefore, a Christian church had been formed, its members were carefully taught that the diffusion of the blessings of which they themselves had become the partakers, was one leading object of their union, and the consequence of this course was soon obvious. The people caught the spirit of their teacher, and the Raiatean church, from its origin, was truly apostolical. Merely "to sit under their own vine and under their own fig-tree," "to eat the fat, and drink the sweet, and send nothing to those for whom no such portion

had been prepared;"—to deem their position and privileges ends rather than means;—to confine their anxieties and efforts within the narrow limits of their own interests and enjoyments, were never the sentiments or aim of these simple-hearted, and well-instructed believers. Led on by the inspiring exhortations and fine example of their beloved teacher, they were willing to labour and to contribute; and they did both with matchless munificence. Having freely received, there was in them, what Paul so strongly commended in the churches of Macedonia, a "forwardness" to give. Promptly and generously did they meet each claim, and respond to every call in this Divine enterprise. No refreshment, no joy appeared to equal that derived from the intelligence of missionary triumphs; and when there arose from amongst them any who were "willing to hazard their lives for the name of the Lord Jesus," they spontaneously came forth, and tendered to their brethren the promise of their prayers, and the pledge of their support.

It was both natural and wise in Mr. Williams to watch over, and cherish with constant care these noble aims and efforts of his flock. Hence, at the recurrence of every anniversary of their auxiliary, he was most anxious that nothing should be omitted which might render those sacred festivities interesting or influential. And this was a service for which he was qualified in no ordinary degree. Not only was he a remarkably accurate observer, but an equally diligent collector. Few objects or occurrences escaped him; and, knowing perfectly what would interest and impress the native mind, his speeches at these missionary services, were rich in striking facts and graphic, telling, illustrations, which secured the attention of his audience, and impressed upon them important sentiments. This made him popular in the islands, as it did subsequently in his own country. But although every May meeting was peculiarly attractive to the people, and regarded as their chief annual festival, more than ordinary pleasure was anticipated from that which was to be held shortly after Mr. Williams's return; when, it was well known, he would recite the history of his recent labours. This expectation was not confined to the Raiateans, but shared by the inhabitants of the whole group; and the consequence was, the influx of a large multitude from Tahaa, Borobora, and Huahine. Never before had the settlement and the harbour presented a spectacle so animating. "No less," writes Mr. Williams, "than eight or ten large decked boats, or rather small vessels from fifteen to twenty-five tons each, were lying off the wharf at the same time; and my 'Messenger of Peace,' as commodore, anchored in the midst of them. At the meeting, we exhibited two immense idols which I brought up from Rarotonga. The king also, with the others who had accompanied him, spoke in their own dialect, which excited an uncommon degree of interest. Their addresses were judicious and excellent. The four churches at Huahine, Borobora, Tahaa, and Raiatea, have entered most cheerfully into my proposition for extending our labours by native agency; and, as my brethren Barff and Platt cordially unite in it, I hope in a

few months to be out on an important voyage down among the large groups which lie about a thousand miles to the westward."

After the missionary anniversary, Mr. Williams resumed his ordinary engagements at Raiatea with his usual cheerfulness and diligence, and in a very short time, the disorders occasioned by his long absence, which were, however, but slight, were rectified; the current of instruction returned to its former channel; and all classes, rejoicing in the presence of their long-tried and beloved teacher, were ready to promote with renovated vigour his plans, and their own improvement. One of his proposals, a consequence of the annual meeting, was to send a deacon of the church in a small schooner, or rather a schooner-rigged boat of his own, on a visit to the out-stations. This was the first time a native had been entrusted with so responsible a commission; but Mr. Williams had confidence in the individual chosen, and the church manifested a lively interest in the expedition. The voyage was accordingly made, and the following letter to the Rev. W. Orme contains an outline of its history:—

"*Borobora, August 19, 1828.*

"Reverend and Dear Sir,

"As my small vessel has just returned from the Hervey Islands, I hasten to send you the intelligence she has brought. She first touched at Rarotonga, where she landed Mr. Pitman's goods, with the supplies for the mission. The king also and his party landed in health, laden with the presents which he had received from Raiatea, Huahine, &c., amidst the joyful salutations and loud acclamations of his subjects. After leaving Rarotonga, they steered for Aitutaki, with the intention of carrying the people of Manuæ back to their own island; but, as I do not remember to have written any particulars of that island in my former letters, I may state that Manuæ consists of two small islands, situate about fifty miles E.S.E. of Aitutaki. The Gospel was introduced there by two Rurutuans and two Americans,* who, on their way from

* The Americans referred to were seamen, who had been wrecked in the Falcon, and who, on leaving Rurutu, took with them a compass, quadrant, &c., and which, when their boat was stranded at Manuæ, they saved from the wreck. The inhabitants of this island were few, but fierce. Just before this time, they had speared six natives of Aitutaki, who had been cast upon their shores: and, shortly after the arrival of these new visitors, they approached them with the same murderous design. But their hand was holden. As they had never before beheld a white face, they concluded that the Americans must be gods, and instantly ran away from the spot, and flung their weapons into the bush. After a while they saw their error, and again resolved upon the destruction of these strangers. But a second time they were deterred by the sight of the compass, which they doubted not was a powerful divinity. The sailors, perceiving this, kept it constantly in their midst, and thus were again preserved. One of the Americans had a looking-glass. This, also, the islanders supposed to be a guardian god, and, for a considerable time, none of them would dare to approach it. At length, one of the chiefs, after many solicitations, was induced to take it in his hand. First he looked on one side, and then rapidly peeped round to the other, anxious to grasp the god; but, foiled in every attempt, and concluding that the figure he beheld intended only to tantalize him, he became angry, and grinned most horribly. These grimaces were, of course, reflected by the faithful mirror, which aggravated the evil, and incensed the native to a still greater degree. He now grew more furious, and expressed his feelings by yet more monstrous distortions of the countenance; but as the glass continued to return each compliment

Rurutu to Rimatara, were cast, at midnight, upon the reef of Manuæ. Having subsequently built a canoe, and reached Aitutaki, and represented the case there, the native teachers fitted out two large canoes for the purpose of fetching all the Manuæans to Aitutaki. One canoe arrived safe, and brought back the people of Manuæ; the other upset; and, after being eight or ten days at sea, and losing ten people, she returned to Aitutaki, with the miserable emaciated remnant of her poor suffering crew. When I was at Aitutaki, I found the people of Manuæ there anxious to go back to their own island; but, as I could not take them, I promised that, on my return to Raiatea, I would send my vessel down to convey them back with a teacher from Aitutaki. Thrice before I arrived, they had made the attempt in their own ill-constructed canoes, and the last time narrowly escaped with their lives. I strictly charged them not to put to sea again, as they would almost certainly be lost; and our vessel went with the full intention of taking them back; but their impatience had prevailed over my remonstrance; and, contrary to the efforts of the teachers, they had a fourth time ventured to sea. The consequence was, they missed their island, three or four of them reached Atai, but all the Aitutakians who accompanied them perished.

"After remaining three or four days at Aitutaki, the vessel sailed for Atai, &c. The teachers at the former place write, that they have in hand a considerable quantity of sinet subscribed to the Missionary Society, and rope received in payment for books, beside the hogs. They also inform me, that the lathe I made them is actively employed in turning useful things. The congregation also wrote to the church at Raiatea, pressing them to diligence, as their eyes were directed to them from whom they had received the Gospel.

"After two days' sail they reached Atai. Here they found the four teachers with their wives and families in good health, and the people behaving towards them with the greatest kindness, and paying the strictest attention to their instructions. This was very gratifying, as the poor teachers in kind, the indignation of the savage became uncontrollable. He gnashed his teeth, stamped, clenched his fist, exhausted the native vocabulary of abuse, and at length, as the strange spectre still defied him, he aimed at it a determined blow, which shivered the glass, and cut his hand. He, however, was satisfied that he had destroyed the strangers' deity, and naturally inferred that now he might easily destroy the strangers themselves. But, happily, some other natives had grown familiar with these visitors, and one of them began to learn to read from the Acts of the Apostles, and other books saved from the wreck. Others soon followed this example, and in a short time the Rurutuans had gained so complete an ascendancy over their minds, that one of them consented to burn his god. A fire was kindled, and the people assembled to observe the effect of the impious temerity of this presumptuous man. All expected that vengeance would not suffer him to live. Nor was he himself fully convinced of the safety of the experiment, but stood for some time with the idol in his hand, evincing the utmost dread. Urged, however, by the exciting words of the Rurutuans, he at last raised his trembling arm, flung the idol into the flame, and then stood mute and motionless, with his body bending forward, and his eyeballs as if about to start from their sockets, gazing upon the burning block as though he expected it to rush forth and destroy him. Soon, as in similar cases, impunity inspired boldness; others followed this example; the reign of the false deities had terminated at Manuæ; a Christian sanctuary arose upon the site of a pagan temple; and the shipwrecked strangers became teachers, and the natives nominal Christians.

have, from the beginning, suffered much, and had very narrow escapes for their lives; but the Lord has preserved them, and blessed their perseverance. They are, however, too many for this island; and two of them will be removed to other stations. They have written a letter to the church at Borabora, stating their prosperity.

"From Atui they proceeded to Mitiaro. Here also they found the teachers well, and the people attentive to their instructions. But, though the missionaries are treated with the greatest kindness by the people, the soil of the island is so unproductive, that they are obliged to eat the stalks and stumps of the banana, mixed with a kind of red earth. Our people had an abundance of food on board the schooner, and the teachers begged from them the stalks of the plantains. Now that we know this, we shall send them down an ample supply every time the vessel can touch there.

"At Mitiaro, they received very painful news from Mangaia. A vessel that came from that island informed the teachers of Davida's (the native missionary at Mangaia) distressing situation. The principal chief still continues hostile to the Gospel. He has killed ten adults, and ten young persons of his own party who had embraced Christianity; but, notwithstanding, new converts are still flocking in. A captain, whose name the natives say is Williamu, or Williams, behaved with the greatest kindness to Davida, and his adherents. He even went himself, accompanied by his wife, who was on board, to the hostile chief, to try to induce him to alter his conduct. The chief stripped part of the clothes off both himself and his wife, to which the captain made no resistance, but, on the contrary, returned to the vessel and sent him presents, with a friendly invitation to behave kindly to Davida, and to embrace the truth. He, moreover, offered to convey the teachers to another island; but the chief and his party who had embraced the Gospel, were so urgent in requesting Davida to stay, and assured him so confidently that, while one of them remained to preserve him, his life should not be taken, that he declined accepting this kind offer. I regret that I do not certainly know the name either of the captain or the vessel. Such disinterested kindness deserves honourable mention. Davida, at present, goes into a cave in the rocks to sleep at night, and comes out to his people in the morning. All this, however, we only know by report, as a gale set in from the southward after they started for Mangaia, and prevented their reaching that island. The two teachers at Mitiaro are very desirous of going to assist Davida, and we think of removing one from Mauke to Mitiaro, and of taking both from Mitiaro to Mangaia.

"After leaving Mitiaro, the vessel went to Mauke, found both the teachers well, and the work going on. Most of the people can read. They have comfortable places of worship, and plastered dwellings at the different stations.

"Having made another ineffectual attempt to reach Mangaia, they bore away for Rurutu, where they found the teachers well, and the people in as good a state as formerly. They are anxiously expecting me there; and, finding that I was not in the vessel, they have sent one of their own deacons

to Raiatea, on purpose to fetch me; so that I am now about to take a voyage to Rurutu. They have had a fine place of worship finished two years, waiting for me to go and open it.

"I have not time to say much about my own stations, Raiatea and Tahaa. They are holding on well at present. I beseech an interest in your prayers.

"I remain, &c.,

"J. WILLIAMS."

From this time, until the close of the year 1828, Mr. Williams continued at Raiatea; and, as he believed that he might now fulfil a promise made long before to visit Rurutu, he resolved to sail for that island. The subjoined letter, written to the Directors shortly after his return, contains the particulars of this voyage.

"Raiatea, January 26, 1829.

"Dear Fathers and Brethren,

"Having just returned from a visit to Rurutu and Rimatara, I hasten to inform you of the particulars. By the return of my boat, an account of which I wrote to you, the teachers at Rurutu sent one of their deacons to request that I would come and open their chapel, and settle their perplexing difficulties. We started on the 20th December, taking with us Tamaton, the king, one of the deacons, and twenty or thirty of the under chiefs from Raiatea and Tahaa.

"After a week's passage, we arrived safely at Rurutu; and, as we had considerable difficulty in settling the differences between the teachers and the people, I shall give you a particular account of what passed, without concealing anything, that you may form a correct idea of the nature of some of our work in visiting out-stations.

"We landed on the 30th, and received a cordial welcome from the teacher, Mahamene, and his people. After taking refreshment, we went to see the new chapel. It is an excellent building, far superior to anything of the kind in the islands. It is about sixty or seventy feet long, by forty wide. The ridge pole is supported by two large pillars of the *aito* wood. It is surprising how so few people could have prepared such heavy trees. The outposts which form the walls, are also of this heavy wood. Every other post is kneed, the knee neatly finished, extending five feet up the post, and trunelled down to the joists which receive the floor. The pillar in the centre has four knees, each neatly finished. The thatching is extremely well done, so close that it takes 500 reeds of thatching to reach from the wall plate to the ridge pole. The pulpit is octagon, well made, standing on one pillar, coloured very neatly, partly with paint, and partly with native produce. To the flight of steps there is a hand-rail, the balustrades of which are made of warriors' spears, as was the case in the former chapel. The doors are folding, with gothic tops, well made, paneled, and coloured. The windows are painted, and the walls whitewashed; the posts forming the walls, placed about three feet apart, and about nine inches wide, are coloured to resemble mahogany. The seats are covered with white cloth, and the floor carpeted with a shining black cloth, which they manufacture. The whole build-

ing does great credit to their judgment and industry.

"After viewing the chapel, and several well-finished houses, we conversed about opening the chapel. The people inquired, whether we would have a regular feast prepared for the occasion. I replied that, on many accounts, I would prefer a common meal, and that on the following day I would open the chapel. After this conversation, we walked across the mountains about three miles, to the settlement on the south side, under the charge of Puna. Here we had service in the afternoon, and I preached to them from Titus ii. 11, 12, 'For the grace of God, which bringeth salvation, teacheth us to deny ungodliness,' &c. I was much pleased with the spirit with which they sang, young and old united. Spent the evening agreeably with Puna, and a few of the most intelligent natives, conversing on different portions of Scripture, especially on the Epistle to the Hebrews, Epistles of John, &c.; these being the last portions of Scripture they had received.

"Thursday, January 1st. The bell rang for school, which I attended, and was well pleased at the fluency with which the people read, and the promptitude with which they answered my questions on the verses of Scripture. Puna deserves praise for his diligence in teaching the people to read and understand the word of God. I think there are no adults that cannot read. If any, they are few.

"As we returned from the school, a messenger came running out of breath, with a request from the king and chiefs of Raiatea that we would order Puna to leave the island, as they had been informed by some people of the other settlement, that he was unworthy of my countenance. I replied, that they had not exercised much prudence in making so hasty a request, having only heard one side of the question; and that I had determined to call a public meeting, and thoroughly investigate the matter.

"In the forenoon there was a feast in the house, which the people had fitted up for that purpose. There were two rows of sofas and tables, capable of dining about 150 persons. Puna and his wife attended, but were much cast down, having heard of what was going on at the other settlement. After some lively speaking, we concluded with prayer, when one of the principal persons asked me whether it was true that I intended to take their teacher from them. I told him not to be hasty in listening to anything which had been reported, and that I had determined to call a public meeting for the purpose of settling their disputes. Having walked round Puna's settlement, we returned to that on the north side, the whole of the people accompanying us. We arrived at sun-down, and spent the evening with Mahemene and his wife, and a few chiefs, in general conversation.

"Friday morning. The people were busy in preparing food, killing hogs, &c. Those not engaged met early, and read a chapter or two in the Hebrews, and did this as fluently as their brethren at Puna's station. At ten o'clock we entered the chapel, taking care to avoid the too common practice of allowing the king to enter first. This is a heathen custom founded upon superstitious notions.

They look on the place of worship, as they did on their maraes and canoes, as very sacred, and imagine that the king must enter first, to remove the great sacredness, before other persons dare go in. To remedy this objectionable custom, and yet show the king and chiefs all due respect; I requested that the people might go in, and take their seats, and proposed that the king, the chiefs, the native teachers, and myself, should then walk in procession after them. Another point of contention which we succeeded in removing was, who should occupy the king's seat, which was considered more sacred than any other part of the chapel. I requested Tamatoa to take his seat among the people, and some of the under chiefs to occupy the part deemed so sacred. As Tamatoa was of higher rank than any of them, and was not particular where he sat, we naturally concluded that his example would dissolve the charm, and silence all objections.

"When the people were assembled, I preached to them from Haggai i. 8. After the service, we partook of our food sitting on the ground, which had been covered with clean grass. There were not more than twenty-five hogs served up, with a proportionate quantity of vegetables. Many speeches were delivered during the dinner, both by the Rurutuans and the Raiateans.

"At half-past one o'clock the bell rang for the general meeting, which I had appointed for adjusting their disputes. I opened the meeting, by exhorting them to state their differences mildly, and in a good spirit, as the object was not to aggravate, but conciliate. I had no sooner spoken, than a native belonging to Mahamene's settlement arose, and addressing myself, Tamatoa, the deacon, and the chiefs of Raiatea by name, requested that we would remove Puna from the island. I replied, that we were ready to hear any reasons for this wish, which they had to advance, and then to judge what was proper to be done. Upon this, a chief on Puna's side arose, and said they were ready to meet the charges against their teacher, one by one, but he thought these should be kept separate from their political differences. The charges were then laid, and we were much pleased with the spirited and manly way in which they were refuted, and the caution they discovered in not recriminating, although they had abundant provocation.

"The first charge was, that Puna had harboured in his settlement those who had violated the law, and had refused to give them up to be judged. But no sooner was this asserted, than a chief, on Puna's side, thus addressed the accuser:—'Let us settle this charge first. Let us go to the root of it. Tamatoa, Viriamu, Raiateans, listen to the truth! And this is the truth. A young man at this settlement was judged and punished. After this, he left this settlement, joined us, professed repentance, and after some time, was admitted into the meetings of the baptized. The people of Mahamene's settlement were angry; and some of them went to his land, cut down his trees, and destroyed his food. When he found out who had done it, he went to their plantations and did the same. Then the people of Mahamene's settlement held a meeting, and sent the judges, like so many savages to seize the man, and bring him away by force to be

judged. Puna inquired what the young man had done; and when he had heard, he asked the judges whether they had tried the people of their own settlement, who first destroyed this young man's food. They said, 'No.' Then said Puna, 'I will not give him up, till you have first judged your own people.' Now Tamatoa, Viriamu, and chiefs, this is the ground on which they charge Puna with supporting bad people. We leave you to judge between us. Our law is very strict. No one escapes with us who is found guilty.'

"This sensible answer silenced the accuser; when another arose, and made a great noise, scolding the former speaker for being so soon silenced. He spoke for some time; and by his charges, brought up several to answer him; all of whom were anxious to speak. With great difficulty we obtained silence, when we found that the second charge was, that Puna had prepared for war, and armed his people against those of the other settlement. This accusation was also answered by a speaker on Puna's side, with much ancient action and good sense. At one time addressing us, and then turning to the accuser, he said, 'Would you like to be burned to ashes? would you like your wife and children to be consumed with fire? would you not be in agony at such a scene? would you like your property to be seized, your house destroyed, and yourself driven to the mountains? They threatened to burn our teacher's house, and destroy his property, and the people prepared to resist them. But Puna forbade them.' On inquiry farther, we found this to have been the fact. Puna, hearing that hostile intentions had been formed by the opposite settlement, insisted on abandoning everything rather than fight. This they did, and took refuge in the mountains, resolving to flee from district to district, until their pursuers were wearied out. But when the hostile party came, and found the settlement deserted, and the property left to their mercy, they relented, and returned, without taking or injuring a thing. A day or two afterwards, Puna and his people came back to their dwellings. After hearing this, we were confirmed in our good opinion of Puna.

"Having settled the personal disputes, we now resolved, if possible, to adjust their political differences. Accordingly, early on Saturday morning, we collected all the chiefs, and told them, that, as the teachers had now agreed to bury their differences, we hoped that they would settle theirs, before we left the island. At once, a great contention arose, and there was much vehement speaking. The disputed point was this:—The party under Puna's instruction were conquered by the other party, some time before they received the Gospel. Prior to this conquest, however, they had always been independent; and since Christianity had introduced peace among them, they could not see why they should not be independent again. They, therefore, refused to acknowledge the authority of the young king, to whose government they had before paid tribute. Finding that no adjustment could be made while the parties were together, we requested them all to withdraw, that we might consider in private what to advise. Having taken all the circumstances into the account, we thought it would be just, and best for Puna's party

to acknowledge the young king. We, accordingly, sent a message to them, giving this as our advice; and requested that they would converse over it, and in two hours we would wait on them for their reply. At the time fixed we met them, when, after many interrogations and explanations, they agreed to our proposal. I then went home, and drew up several articles, as the basis of their future union, with which all parties were satisfied.

"After this we held a church meeting, preparatory to the administration of the Lord's Supper on the following Sabbath. The two churches united on the occasion. We exhorted them to mutual love and unity. Thus ended the week.

"On Sabbath morning I preached to them on the necessity of the blood and spirit of Christ, on John i. 5, 6; and then administered the Lord's Supper to about eighty communicants. After a short meal we re-assembled in the chapel, and questioned the people upon what they had heard in the morning. The remainder of the time, until the afternoon service began, we spent in reading and explaining the Scriptures, and answering the questions of the people. In the afternoon I preached again from 1 Cor. x. 4, and, in the evening, the house was crowded until a late hour; and I was principally employed in replying to questions, partly on the discourses of the day, and partly on passages of Scripture, which they did not understand.

"Early on Monday morning, we held another public meeting, when I read what had been agreed to, and gave a copy of it to the principal judge of each station. This concluded the unpleasant business.

"On the Thursday evening we were all seated in Mahamene's house, when suddenly a chief arose, and thus addressed me in the most simple, but solemn form:—'I am Philip, sent by the king and chiefs of Tubuai to ask you to give us teachers from Raiatea, and take Tubuai under your charge. I have been waiting here for you more than two years; and during this time the raging diseases of Tubuai have swept off my wife and two children. I am bearing it patiently, as I hope to effect an object that will be good for my land. The people are dying, and our land will soon be desolate, and we know not how to prevent its depopulation, but by placing it under your care. We saw the prosperity of Rurutu, and we wished the same for our own island.' I consented to take the chief to Tahiti, and to endeavour to accomplish his desire.

"Having received presents of food, and shaken hands with all the people, on Monday, January 5th, 1830, we took our departure for Rimatara, with the chief from Tubuai, and a Rurutuan, who was going to Raiatea, to learn what he could from our people."

After calling at Rimatara, where Mr. Williams found a state of things highly encouraging, he reached Raiatea just five weeks from the time of his departure, and gladly resumed his accustomed labours.

These pages are not the place for lengthened comments upon missionary transactions. But there are two topics in the preceding letter which deserve a moment's consideration. In the first place, it supplies another exemplification of the

kind of political interference, for which Mr. Williams has been censured. Here was an infant community, divided and distracted by difficulties which they were unable to adjust, and which greatly impeded their progress in civil and religious improvement. The missionary arrives; views their contentment with concern; acquaints himself with its causes; tenders his advice; offers his mediation; heals the breach; harmonizes conflicting interests and feelings; and then retires, with the blessing of the peacemaker resting upon him. 'This was the kind of political interference, which some have so loudly condemned. But does such conduct require any defence? Could a wise and benevolent man, in similar circumstances, have adopted a different course? Would it have become Mr. Williams, on the ground of repudiating politics as beyond his jurisdiction, and from a false and foolish fear of stepping over the boundary line of his own peculiar province, to have permitted these evils, because they were political, to have wrought out their ruinous effects upon the minds, the morals, and the salvation of the people? He was not the man to be deterred by such narrow prejudices and unfounded apprehensions, from the employment of his influence in circumstances like those which existed at Rurutu. Had he so acted, he would have been unworthy of a commission from that "God, who is the Author of peace, and the Lover of concord." No man, indeed, knew better than he, or conformed more closely to the rule, that "to preach and teach Jesus Christ," should be, with the missionary, "first, last, and midst," and that, unless evangelical instructions accompanied other means for the benefit of people, it would be impossible to promote their progress, either in temporal or spiritual improvement. But, at the same time, his views of the missionary's vocation were large and liberal; and, from the commencement of his useful career, he had resolved to obey the injunction, "Withhold not thy hand from any good." His motto was, "By all means;" and whatever tended to remove an evil, or impart a benefit, whether legal, political, or religious, he regarded as within his province, and deemed himself no less a servant of Christ at the blacksmith's forge, on the magistrate's bench, or in the political meeting, than when declaring from the pulpit the revelations of heaven. Of this, his conduct at Rurutu supplies both an example and a justification.

In the following pages, many evidences will appear of the extent to which the fame of Mr. Williams had spread amongst those who had never seen his face. But few proofs of this could be more affecting than that contained in the conduct and speech of Philip, the chief of Tubuai. Here was a man, commissioned by his people to visit Rurutu for the sole purpose of inducing Mr. Williams, then expected at that island, to send them a teacher. While anxiously awaiting his arrival, the heavy tidings reach him that a dire disease was desolating his land; that his wife was dead, and that two of his children had followed their mother to the grave. But nothing would draw him from that spot, until he had seen the far-famed missionary, and secured his object. But ere this could be done, weeks and months of disappointment pass by, until

two full years have elapsed. Yet, as if rooted to this strange soil, nothing could remove him from Rurutu. "I have been bearing it all patiently," he said, "as I hope to effect an object that will be good to my land." What must have been the estimate which this half-enlightened islander had formed of the blessings conveyed to other people by him who had been so fitly designated "the Apostle of Polynesia?"

The most important incidents which occurred at Raiatea, in the interval between this and Mr. Williams's first western voyage, were three visits from ships of war. The arrival of vessels in the South Sea Islands had been too frequently the occasions of demoralization to the natives, and of injury to the progress of the Gospel, not to be regarded by the missionaries with anxiety and alarm. And, although Raiatea had suffered less from this cause than some other islands, Mr. Williams justly feared that, if a crew of reckless and dissolute seamen were permitted by their officers, as had been the case in a few instances, to pour themselves, without restraint, upon that peaceful shore, like a rushing and resistless torrent from the mountains, it might become impossible, even for himself and his steady coadjutor Tamatoa, to raise an effectual barrier against their desolating influence. Hence the appearance of a large ship naturally awakened his apprehensions, and those of all around him who were the friends of social order and undefiled religion. And, happily, there was now a numerous body of pious and thoughtful natives, who, although not insensible to the secular benefits which the visits of shipping might confer upon their rising community, would have most readily relinquished all these, rather than strengthen the hands of the wicked, or expose the undecided to temptation.

But how melancholy is the fact that such fears should, in any degree, be well founded! How humiliating, that the seamen of Britain, her bulwark and her boast, should become among the heathen her dishonour and reproach; that their appearance should not be dreaded less by her self-denying missionaries, than by her often-vanquished foes; and that their visits to those sacred scenes, upon which the eye of heaven, and the hopes of the church are fixed, should threaten consequences more feared by the man of God, than the deadly epidemic, the devastating tornado, or the wild onslaught of savage hordes! But, melancholy as the fact may be, it is a fact; and often, when a gallant ship has majestically entered the harbour of a missionary settlement, and cast her anchor there, the devoted labourer on that distant shore, instead of gazing with patriotic delight upon the flag of his beloved country, as it floated in the breeze; instead of rejoicing at the sight of British features and the sound of British voices, and giving to each stranger, as he sprang on shore, the warm and welcome salutation, would have received these visitors with scarcely less of apprehension, had they come from a hostile land, and with a murderous intent. In this case, the *foe* might, indeed, have poured a broadside upon the shore, have levelled the buildings, destroyed the plantations, and driven the natives to their hills; but worse, far worse evils have followed the visit of the *friend*. With alcohol, profanity, and vice, he has

laid waste the moral enclosure; and, after doing his utmost to neutralize the labours of many toil-some years, has abandoned the ruin he has wrought, only to calumniate and curse the missionary, whose presence prevented him from accomplishing more.

Of these evils, Mr. Williams had been a witness shortly before this time, at Borabora; where a captain, taking advantage of the temporary absence of the missionary, conveyed on shore large quantities of ardent spirits. The result may be imagined. In a short time, the previously peaceful and orderly settlement was transformed into a scene of fearful confusion, and the pious portion of the people, at their wit's ends, denounced and deplored the evil, but were unable to arrest it. In their extremity, they sent to entreat Mr. Williams to come to their aid—a request with which he promptly complied—and his presence stayed the plague. Such an occurrence created in his mind, most reasonably, some fears for his own flock; and, when about to be exposed to a similar temptation, he regarded them with godly jealousy.

But whatever dread was generally felt when ships approached these shores, Mr. Williams had few reasons for regret, and many causes of congratulation, at the result of the three important visits of this kind, which were paid to Raiatea, during the years 1829 and 1830. Partly in consequence of his own incessant vigilance, partly from the preventive arrangement of the chiefs, and the co-operation of a large and influential body of the people, and partly from the conduct of the gentlemen in command, the morals of the natives suffered far less from their intercourse with the seamen than might have been apprehended; while the proceedings of their superiors tended to promote, not impede, the success of the missionary.

The "Satellite," Capt. Laws, was the first of these arrivals at Raiatea; and Mr. Williams, in a letter to the Directors, dated March 23, 1829, thus describes the occasion of her visit, and the conduct of her commander. "Last year, a suspicious little vessel arrived here from New South Wales, and the crew stated, that they had been wrecked in 75° north! There were sixteen hands on board; all Irishmen. Not one of them had the appearance of a sailor. I taxed them with being convicts from the colony; and I thought it proper to apprise his Excellency, the Governor, of the circumstance. In consequence of my communication, he has sent the "Satellite," sloop of war, to apprehend the culprits. Capt. Laws has shown us great kindness, and has furnished us with port regulations, and other important documents. He kindly attended an examination of our school, and distributed handsome presents to teachers and children. He has also expressed himself well pleased with my exertions for the temporal benefit of the people."

Soon after the "Satellite" had sailed, the U. S. ship "Vincennes," Capt. Finch, entered the harbour. From both the captain and the officers Mr. Williams received the most encouraging attentions, which, with some other particulars, will appear in the following statements* of the Rev. C. S. Stewart, the chaplain:—

"We are in the midst of another varied and

* Visit to the South Seas.

beautiful panorama. The ship lies within a short distance of the shore, which is richly edged with groves and single trees, and a fine undergrowth of the banana, sugar cane, and various shrubbery, surrounding and overhanging the white cottages of the inhabitants. These stand thickly, in regular lines, along a single street two miles or more in length.

"Our arrival attracted little attention; not a canoe came off, nor did any collection of persons on the shore, or other appearance, indicate the childish excitement usual among uncivilized people, on such occasions.

"The landing is on a substantially laid quay of coral, where we met an intelligent lad of twelve years, the son of the Rev. Mr. Williams, the missionary of the station. He informed us that his father was at the chapel, delivering a customary weekly lecture; and, on directing our walk up the street, we met and returned with him to the mission-house, and were introduced to Mrs. Williams and her family. Their establishment is more neat and rural, and more comfortable in its whole arrangement, than any we have before seen.

"The house is large and convenient, having three pleasant rooms in front, opening by large folding doors on a veranda extending the entire length of the building, and commands, across an enclosure filled with shrubbery, fruit, and flowers, a fine prospect of the ocean. Everything around looked neat and prosperous; and on taking a walk through the village, we found the same features marked, in a greater or less degree, on the habitations and appearances of the people everywhere."

"September 5, 1829.—To-day has been the Sabbath on shore. The chapel here, like all we saw at the windward group, is large, well-built, and a noble edifice for such a people. The number assembled to-day amounted to about 1100; all well and neatly clad, and exhibiting in their whole appearance and manner of attending the service, every characteristic of civilization, respectability, and piety, found in any common congregation in the United States. But for the colour of the audience, indeed, it would have been difficult for any one to believe himself worshipping with those who, till within a few years, had been lost in all the gross vice, licentiousness, and wildness of paganism. The sight was at once delightful and affecting.

"Captain Finch and a dozen of the officers attended the chapel in the morning. Arrangements had been made to take the band ashore, to play a few pieces of sacred music, at intervals in the service. The exercises began, as on shipboard, with the Portuguese hymn. I was fearful that the novelty might occasion some confusion; but it did not in the least. There was not the slightest unbecoming excitement; not even among the children, who took their seats together, as they entered in long procession from the Sabbath-school.

"It was the day of communion; and after the general congregation had been dismissed, about three hundred of both sexes, and of a variety of ages, with solemnity, and seemingly deep interest, partook of the emblems of the broken body, and shed blood of Him who gave his life a ransom for many. Much as the sincerity and piety of the church members in the islands have been doubted

by the calumniators of missions, from all I have observed and known, and from all passing before me on this occasion, I was led to the fervent prayer, that I might myself at last, be equally worthy, with many of these, of a seat at the marriage supper of the Lamb.

"Mr. Stribling and myself spent the evening with Mr. and Mrs. Williams. This we invariably do; and never without being deeply impressed by hearing, in the stillness of the night, the melody of the native hymn falling on the ear in various directions, from the little cottages of the islanders, as they engage in their evening devotions. Family worship, consisting of the reading of a portion of Scripture, of a hymn, and of prayer, is generally practised."

"September 8th.—At the request of the queen, the band was sent on shore for an hour or two in the afternoon, and a kind of concert or oratorio given in the chapel. The entertainment seemed highly gratifying to all; and as it had been a kind of gala day, rockets and fireworks were let off on board ship in the evening, a novelty to all on shore except the Tahitiāns."

Such conduct naturally produced a most favourable impression upon the Raiateans, and with sorrow they saw the "Vincennes" unfurl her sails, and leave their harbour.

H. M. S. "Serिंगapatam," commanded by the Hon. Captain Waldegrave, the last of these arrivals, reached Raiatea a few days before "The Messenger of Peace" commenced her first voyage to the Navigators' Islands; and the readers of the "Missionary Enterprises," will recollect that, during her stay, the captain and officers attended the anniversary of the missionary auxiliary, and afterwards catechized for three hours several of the natives on the reasons of their belief in Christianity. On both occasions Mr. Williams did his utmost to enable these gentlemen to come into close contact with the native mind, and to place them in a position to judge of the character and attainments of the people, not from his testimony, but from their own observation. And the plan adopted proved successful. The remarkable and characteristic conversation, an outline of which was preserved on the spot, and published in the "Narrative," entirely removed the scepticism in which it originated, and drew from the visitors high but well-merited commendations of the labours of the missionary. Nor were the favourable impressions produced by this visit, soon effaced from the mind of Captain Waldegrave. Since his return to England, that gentleman has repeatedly borne his testimony to the success and value of missionary exertions. It may also be stated here that before the portion of the "Missionary Enterprises" which relates to Captain Waldegrave was sent to press, Mr. Williams submitted the manuscript to his inspection, unwilling to publish it until his confirmation and consent had been obtained. Of his visit, the missionary ever retained a grateful recollection, and rarely afterwards mentioned his name without commending the wisdom, kindness, and dignity, with which he acted on this occasion. Would that all the visitors to our missionary settlements had left behind them a similar impression!

The preceding notice of the visit of the "Serिंग-

patam" has a little anticipated the course of the narrative. This event occurred in May, 1830; but the following extracts from a letter to the Rev. W. Ellis, dated November 27, 1829, must be inserted here, to show what were Mr. Williams's engagements and anticipations, while awaiting the arrival of supplies from England to enable him to go forth on his errand of mercy to other lands:

"Dear Brother,

"Captain Stavers of the 'Tuscan' has just called here on his way home, and I gladly embrace the opportunity of writing. I have just been looking over again your file of letters. This we frequently do, and always with interest. I fear my communications do not afford you equal pleasure. We have not so much information to communicate as you have. Your journeys are numerous, and your society varied. It is very encouraging to hear of the lively interest which persons of rank take in our labours, and to learn the favourable state of the public mind in reference to missionary enterprises. Surely 'the set time is come.'

"We are under the greatest obligation to you for your continued exertions on our behalf, and we think of them with pleasure. I wrote some time since to Mr. East, and his congregation, acknowledging the receipt of the casks of ironmongery, &c. *Tamatoa vahine* also wrote to Mrs. Glover, and *Tamatoa tane* sent to thank her for her kind present of a writing desk. The old king has it, and is very proud of it.*

* The following is a translation of *Tamatoa's* letter to Mrs. Glover:—

"Dear Friend Mrs. Glover,

"May you have health and salvation through Jesus Christ our Saviour! I have received the neat writing-desk you sent for me. My heart is much pleased that you sent me this present. I am rejoicing greatly, and praising God that you and other friends think of me; but my greatest joy and greatest cause for praise is that I know the gospel of Jesus Christ, and the merits of his death, for which I am indebted to the compassion of the believers in Britain; through their prayers I am become a human being, and I now know the goodness of his word. You know that I was formerly a heathen; now I know the blessedness of the gospel of Jesus, our common Lord. My dwelling is now comfortable; it is now well with my land, it is now well with my people: all this is from the goodness of the gospel of Jesus, which is come to my land. All our former evil customs are totally abolished. I myself was formerly in Satan's hand; I was his property; I worshipped idols, and was a faithful servant of his. Now I am seized by Jesus, and am as a brand plucked out of the burning. Your prayers and your compassion have brought me to a knowledge of the love of Jesus Christ our Saviour. I was formerly a heathen, now I am a brother to all who believe in the Lord Jesus. I was formerly an idiot; now my understanding has returned unto me. To the compassion of British Christians I am indebted; they prayed, and Jesus heard their prayers, and brought a missionary to my land, to teach me and my people the way of salvation. To that am I indebted for the respectable appearance of my land, and even of my own body. Formerly I slept like the pigs; now I sleep on a bedstead like a human being. Formerly I ate bad food, [alluding perhaps to their heathen state] now I know the sweetness of the gospel of Jesus. My praise is great towards God, that he has revealed his great compassion to me; to your prayers and kindness am I indebted for the knowledge of Jesus our Saviour, and his love to us.

"If you (Christians) had not thought of me, I should not have known the gospel of Jesus, and his compassion to sinners. I should have been still ignorant of the way of salvation; now I know the preciousness of the word and blood of Jesus.

"My heart is wondering at the goodness of God, in causing the thought to grow in the heart of the Missionary Society to show compassion to us who were in darkness, and in the

"I have been extremely busy in getting the Rarotongan works through the press, and I am happy to inform you, that we have succeeded. I have forwarded to you a few copies of each, as specimens of the language. Mr. Barff has exerted both his strength and his skill in effecting this object.

"You are aware that the Tahaa station is now on my hands; but I cannot attend to it so well as I could wish. I can seldom get over above once in three weeks or a month. The people hold on as well as we can possibly expect. At Raiatea, we are much as usual, but the people do not appear so kind, neither are they so attentive as formerly." I find great difficulty in inducing them to proceed with their houses, and keep up the fences. I fear if we leave them, they will retrograde fast. I have rebuilt our old boat, and made a comfortable little vessel of her of forty tons.

"We are preparing for my long intended voyage, and have accepted five or six missionaries from our church only: eleven or twelve offered themselves. Several of our people grieved much that their friends would not give them up. Mr. Barff accompanies me.

"Mr. Henry† has just returned from the islands we are about to visit, and has given us great encouragement to proceed as soon as possible. At Tongatabu the Wesleyan missionaries are making great progress. A vast number have embraced Christianity, and are exceedingly diligent in attending the schools and other means of instruction. Their slates are dangling in their hands go where they will, and books are their constant companions. They have heard that I am coming down, and have expressed a great desire that we should call there. This we intend to do.

"You will recollect having heard that my old boat has had another drift from Rarotonga to Tongatabu, and that the natives of Aitutaki while down there went through the group, giving accounts of the introduction of Christianity into the Society Islands, their own islands, and others, and advising and exhorting the people to embrace it. This has had a very good effect, and Captain Henry informs me that, in many of the islands, their first inquiry

shadow of death. You did show true kindness; and now we know Jesus and his precious word.

"Although your face should not see my face, and although my face should not see your face in this world, may we both meet at the right hand of our Lord Jesus at the judgment day; may we both sit at the right hand of our Lord, and unite in praising him there! This is my earnest desire in God. Now my sister in the faith of Jesus Christ, pray to Jesus our Lord to give me much of his Holy Spirit to make good my evil heart.

"I have sent you a copy of Daniel, Esther, and Ruth, which our minister, Mr. Williams, has translated into the language of Raiatea; please to accept it as a keepsake from me, and also a mat.

"May you have health and salvation, my sister in Jesus Christ our Lord, and may the Lord reward you with health and salvation.

"TAMATOA, King of Raiatea."

* In a letter to his family of the same date, Mr. Williams thus refers to this subject:—"We have not been so kindly treated of late by the natives, having had to purchase everything; but yesterday, of their own accord, they convened a meeting, at which I understand they acknowledged how wrong they had been in allowing us to pay for everything, and this morning they have begun to supply us as before."

† Son of the missionary of that name.

is, 'Have you *Oromeduas* for us?' In three islands they are exceedingly anxious, and in one a chapel has been actually erected by a chief, who accompanied Mr. Henry on his return voyage, and applied to Mr. Barff for missionaries. Mr. Barff assured him that we were coming down to his island, and that he should not be forgotten. It appears that all he knows concerning the chapel he has built and plastered is, that it is a house for the true God, and that, when the teachers come, he will learn how to worship him. This will appear to you who are well acquainted with the natives, as singularly propitious. I regard it as a decided interposition of Providence in preparing our way. The people, however, are desperately savage, and remarkably treacherous. We shall require all imaginable prudence and precaution; and, having done our utmost to protect ourselves, we must then trust to Him for deliverance, in whose cause we jeopard our lives. Mr. Henry had a boat's crew massacred with singular brutality. Two indeed escaped much wounded, but the rest were either killed on the spot, or died afterwards. In another instance, they were purchasing turtle shell; and, as soon as they saw that all the property they had brought was expended, they let fly a volley of poisoned arrows at the crew. Providentially no one was struck. Their canoes are of the swiftest class. They carry two and even three hundred warriors, stand as high out of the water as a vessel of seventy or eighty tons, and are as long or longer. It is my intention to have boarding nettings and other means of defence.

"Another interesting illustration of an overruling Providence has recently occurred. You may have heard that, when we were at Rarotonga, I sent a small boat to Aitutaki, to fetch my large one, which I supposed to be there, not knowing, at the time, that she had drifted away to Tongatabu. The boat arrived safe at Aitutaki, and when *Mataitai vahine*, the wife of the native teacher in that island, heard that Mrs. Williams was at Rarotonga, she determined to come up and see her. Accordingly she set off in a large boat, built at Aitutaki, with about thirty persons on board, in company with my small boat, but, instead of reaching Rarotonga, they were drifted out of their course, and were supposed to have been lost. But this day, I have heard that my man is on board an American whaler, and that Mataitai and her party had reached some savage island to the westward, and are now diligently employed in teaching the people. I shall endeavour by all possible means to find them, and sincerely hope I shall succeed.

"A singular sect has sprung up in some of the islands. They are called *haraharan*. They are making a culled edition of the New Testament. They are most numerous at Tahiti. There are some at Huahine and Maupiti, but none, that I am aware of, at Borabora. I am sorry to say that Mrs. Williams has been very unwell for some time past, and, unless her health is improved on my return, we shall be obliged to remove for a season. Your last letter inspired the hope of seeing you here at the end of 1829, or in the beginning of 1830. Although you are so usefully employed at home, we sincerely desire to have you with us again.

"I remain, &c.

"J. WILLIAMS."

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A few days after writing the above letter, Mr. Williams, in company with Mrs. W., and their two sons, and Mr. and Mrs. Barff and their family, went to Tahiti. The principal object of this visit was to convey the children to the school. From this island he thus wrote to his sister Mrs. Kuck:—

"*Tahiti, January 30, 1830.*

"My dear Sister,

"You will be concerned to hear that my dear Mary is still very unwell. We came here shortly after writing our last letter to you, after a voyage of five days, during which we had the charming variety of dead calms, light breezes, and a heavy gale. We have now been at Tahiti nearly a month, visiting our brethren at their different stations, by all of whom we have been treated with the greatest kindness. I think we have now seen all our friends in this island, except Mr. Darling, to whose house we shall go after the Sabbath to spend three or four days. We shall then cross over to Eimeo, to visit Mr. Orsmond, who is about to join us again in the leeward islands. From his house, we shall go to Mr. Simpson's, who also resides at Eimeo. Messrs. Simpson and Pritchard, you may recollect, came out nearly at the same time. They are intimate friends, and excellent missionaries. Mrs. Simpson is anxious that Mary shall stay with her, while Mr. Barff and myself are absent on our intended voyage. As Mr. Platt is expected back with "The Messenger of Peace" in a week or two, we hope, should nothing unforeseen prevent, to depart in little more than a month. We have about twelve or fourteen teachers ready.

"We have heard that a vessel has been wrecked in Algoa Bay, having on board large quantities of missionary goods. Happily, we are not in want of many things, except saddles—one gentleman's and one lady's, which you will oblige us by sending as soon as possible. If collars are worn, not dog collars, but collars for ladies, you are requested to send two or three, or any thing else to wear about the neck, provided it be *in fashion*, even should this be the case with soldier's belts, or horse collars. I have had the great misfortune to fall headlong into the sea, sprawling like a great crab, and by so doing, I have spoiled the excellent watch which Mr. Kuck sent to me. However, a carpenter living at Tahaa, and myself, will be able to repair it between us.

"Believe, me, &c.,
"J. WILLIAMS."

Mr. Williams returned to Raiatea early in February, and shortly afterwards the Society Islands were visited by a fearful hurricane, which uprooted large numbers of the trees, destroyed several houses, and carried away a portion of their noble chapel. But he was never more himself than when circumstances demanded an unusual amount of skill and labour; and under his superintendance, the people soon repaired their sanctuary, and rebuilt their fallen habitations.

While thus employed, on the 25th of February, 1830, "The Messenger of Peace" was descried in the distance making towards the island; and in the evening, she anchored within the reef: having, since her expedition to the Marquesas, completed a highly gratifying visit to the Hervey Islands. On

the following day, the people assembled to hear from Mr. Platt a narrative of her voyage, which they received with many demonstrations of gladness; for at several of the stations at which he had called, native teachers from Raiatea were usefully labouring. But no one of the audience was so deeply interested in the details supplied by his esteemed fellow labourer, as Mr. Williams. To him every island of the Hervey group was well known; and for the welfare of the inhabitants he cherished an ardent solicitude. And the glad tidings thus brought were as opportune as they were cheering, and formed an appropriate introduction to the new and more adventurous expedition which he had so long planned, and the period for accomplishing which had now arrived. This important movement of his eventful life will be described in the succeeding chapter.

CHAPTER VI.

FROM MR. WILLIAMS'S FIRST, UNTIL HIS SECOND VOYAGE TO SAMOA.

Termination of Mr. Williams's settled residence at Raiatea—Feelings with which he anticipated his voyage to the West—Departure—Mr. Williams at Mangaia, Atui, Rarotonga, and Aitutaki—Influence of these visits upon his mind—Arrives at Savage Island—Unsuccessful attempt, and questionable expedient—Important events at Tongatabu—Proceeds to Lefuga—Reaches Savaii—First impressions—Favourable moment of his arrival—Intercourse with the natives—Welcome at Sapapalii—Rescued from death—Landing and reception—Characteristics of the Samoans—Native portraits—Their religious peculiarities—Auspicious settlement of the teachers—Use made by Mr. Williams of the influence of the chiefs—His estimate of this visit—His views of a particular Providence—These confirmed by the events of this voyage—Reflections—Returns to Rarotonga—Happy transformation—Welcome to Raiatea—Illness of Mrs. Williams, and prospect of returning to England—Protest of the people—Returning health, and renewed labours—Severe trial at Raiatea—Dispute with Tahaa—Preparations for war—Death of Tamatoa—Part taken by Mr. Williams—Attempted assassination—Hostilities suspended—Anxiety at the prospect of leaving—Revisits Rarotonga—The scenery which most delighted him—Visit to the surrounding isles—Severe afflictions—Sympathy of the natives—Important occupations—Voyage to Tahiti—Distressing scene at Raiatea—Conveys food to Rarotonga—Domestic circumstances, and cheering anticipations.

RAIATEA—to the shores of which the eyes of the reader have been so frequently directed, and amidst whose smiling scenes of social and spiritual prosperity, the reflecting Christian will not have lingered in vain, must, from this time, cease to fill the central position in Mr. Williams's history. For more than eleven years, deducting the periods passed at Sydney and Rarotonga, this favoured and fruitful isle had been cheered with his presence, and blessed by his labours. But, henceforward, we are to follow him into other and wider fields of exertion; for, although he returned to Raiatea, he did so rather as a visitor than as a resident. At this point, his stated superintendance ceased. And it is a subject of congratulation, that it did not terminate earlier. Had not the Great Head of the church frustrated the designs of his

servant, and hedged up his way, he would undoubtedly have engaged in his Missionary Enterprises, ere the experiment so auspiciously commenced at Raiatea, could have been conducted to such a successful issue; and, in that case, the fruit which his care and toil had brought to maturity, would have fallen unripe to the ground. But, happily, he laboured there long enough to demonstrate, by the most conclusive evidences, the leading objects, the essential features, and the incalculable value of Christian missions; and it is difficult to conceive that a candid mind could consider the history of this island, without admitting their importance and obligation. What proofs are there here of the sanction, presence, and power of God! What a fulfilment of his promises to the faithful steward, and the devoted labourer! What encouraging evidence that the Gospel has lost none of that efficacy to elevate, sanctify, and save the world, which was exerted in its earliest and widest triumphs! How amply does the case of Raiatea illustrate the excellency of this divinely appointed means, and its perfect adaptation to the wants and woes of our fallen nature! Here we may see its influence, not merely upon individuals, but upon a community. By this single experiment, even had it stood alone, we might have been satisfied that the Gospel was a social, no less than a personal blessing. Here we see that the missionary is the true philanthropist, and Christianity the best civilizer.

But these truths will receive further confirmation in the following pages; and, as we trace the course of the adventurous missionary through new scenes of self-denying and successful toil, we shall again be constrained "to glorify God in him." We have repeatedly seen with what feelings he had contemplated the voyage for which he was now prepared. Through years of disappointment and depression, far more than sufficient to sicken the heart and subdue the energy of ordinary men, he had clung to his fondly-cherished scheme, with an unrelaxing tenacity of purpose which strikingly indicated its sacred origin. Ordinary causes will not account for such constancy. However powerfully some minds might have been captivated by the prospect of a voyage amongst the emerald isles of the Pacific, by the desire of intercourse with their rude inhabitants, or by the expectation of either adding to the library a description of their persons, their customs, and their abodes, or to the cabinet the plants, shells, and corals which strew their shores, Mr. Williams did not belong to this class. And willing as he ever was, to enrich the store of general knowledge, and to furnish facts and specimens which might gratify the curious, or assist the scientific, his main design was immeasurably superior. It was as an ambassador of mercy, "to show unto men the way of salvation," that he launched forth on these distant voyages. All his interest centred in the soul, and in that everlasting Gospel which revealed its destiny, its danger, and its deliverance. To enlighten, to rescue, to bless those who were "ready to perish," constituted the exciting causes of his enthusiasm; and the ardent desire, not of seeing, but of saving men, and that alone, drew him from Raiatea, as it had previously drawn him from his native land. Anything less

firm than Christian principle, and less fervent than Christian love and zeal, would long ere this have yielded to discouragement.

And the time had now come when his devotedness was to receive its due reward. "The Messenger of Peace" was speedily equipped; and although the supplies from England had not arrived, Mr. Williams was so weary of delay, and so confident of success, that he resolved no longer to postpone his important enterprise, for which service several pious natives had been solemnly set apart, and in which his beloved and devoted brother, Mr. Barff, had gladly consented to accompany him—a companionship which not only cheered the heart of Mr. Williams, but tended very materially to promote the great object of the expedition. And it must be to that truly amiable man and most faithful missionary no small consolation, that he contributed his full share to the success of this important enterprise. The preparations being completed, on the 24th of May, 1830, they weighed anchor, "and with excited feelings," writes Mr. Williams, "we cleared the harbour." What those "excited feelings" must have been may be readily imagined, when we consider his ardent temperament and previous history.

Had no narrative of this voyage appeared, it would have been requisite and interesting to trace upon these pages, with some particularity, the successive stages of the missionary's course, and to linger with him on those once savage, but now happy shores, to which he conveyed the light and treasure of the Gospel. But this would require the frequent repetition of facts with which the readers of the "Missionary Enterprises" are familiar; and, therefore, all that will be attempted here is merely to sketch such an outline as may preserve unbroken the thread of his history, and to interweave with it those unpublished portions of his journal and correspondence, which best develop the motives which actuated, and the results which crowned his labours.

As but a slight divergence from the direct course to Samoa would enable him to visit the out-stations, "The Messenger of Peace," in the first place, steered for Mangaia. From this island, the brethren intended to take with them a native teacher and his wife, whom Mr. Platt had placed there a short time previously. But soon after reaching this station, they were compelled, by the improvement and impertunity of the natives, to relinquish this design. Indeed, the scene which gladdened them on landing, was alone sufficient evidence of the great usefulness of Faarua and his devoted partner; but the value of their labours became still more manifest after intercourse with the natives, and when contrasting their present appearance and behaviour with their previous degradation and violence. The few days during which Mr. Williams continued at Mangaia, were profitably spent; but the most useful part of his occupations was the intercourse he had with the heathen party, then powerful in the island, which softened their asperity towards their Christian brethren, and prepared the way for the entire subversion of idolatry throughout the island, which followed soon after. At the same time, stimulated by the eloquent representations and entreaties of the wife of Faarua, he

succeeded in obtaining for the native females a liberation from the servile work to which, during "the reign of dark hearts," they had been doomed by their lordly oppressors.

At Atui, the island next visited, a delightful reception awaited them. Here they beheld a scene the most peaceful and prosperous. The teachers were happy; the people united; good order and civilization prevalent, and the work of the Lord advancing. They had, some time before, erected a new chapel, which had been opened for public worship by Mr. Platt; but so delighted had these simple-hearted islanders been with the services on that occasion, and so anxious were they for the renewal of the pleasure, that Messrs. Williams and Barff were induced by their importunity to "re-open" the place, although it had never been closed. As the chiefs of Mitiaro and Mauke were then staying at Atui, having come there to honour by their presence the marriage of Romatane, the brethren had no rest either by night or by day. The people and their visitors were determined to derive from them as much knowledge as they could; and, when their questions were exhausted, they compelled them to sing.

Nothing of peculiar interest occurred during their visits to Mitiaro and Mauke; but a scene of deep affliction presented itself on their arrival at Rarotonga, where a fearful disease, then at its height, was spreading death and desolation through that once smiling land. Many of the houses were left without an inhabitant, all their former inmates having gone to the grave; and wherever Mr. Williams directed his steps, he was saluted either with the sounds of lamentation, or by "walking skeletons," who, having heard of his approach, strained their little strength, and crawled to the pathway, that they might once more see his face and seize his hand. Yet, amidst this dark and dreary spectacle, he was cheered by the appearance of many incipient evidences of that spiritual prosperity which Rarotonga was so soon to enjoy.

The stay of the voyagers at Rarotonga was short. Reluctant as they were to leave their friends and their flock in the depths of affliction, duty demanded it. They, therefore, proceeded to Aitutaki, intending to add two others who had been left by Mr. Platt at that island, to the band of native teachers destined for Samoa. But this object could not be accomplished. As at Mangaia, so here, the natives had formed so strong an attachment to their missionaries, and had become so sensible of the value of their labours, that they entreated, with the most passionate earnestness, that they might not be removed. For a time Messrs. Williams and Barff persisted in their purpose; but their firmness at length yielded to the importunity of the people. To supply the deficiency occasioned by the continuance of the teachers here, and at Mangaia, two missionary assistants were selected from the church at Aitutaki, and set apart for this service. In reference to this arrangement, Mr. Williams justly remarked to the Directors, that "while we are anxious to extend our labours, we think the original stations demand our first care, and that it is not advisable to widen our field at the expense of those spots which are already brought under cultivation." During their short sojourn at this island,

Mr. Williams did his utmost to encourage the teachers and instruct the people, his intercourse with whom led him to form a high estimate of the diligence of all classes. And there was one circumstance which afforded him peculiar pleasure; for he here beheld the successful imitation, not only of his own labours, but also of the methods of Mrs. Williams, whose useful plans of instructing the females, and forming the aged women into a separate class, were producing fruits amongst the mothers and daughters of Aitutaki, similar to those which were seen at Raiatea; and he experienced greater delight in communicating this intelligence to his beloved partner than in referring to the evidences of his own efficiency. Nor was he less surprised than gratified when the native treasurer of their Missionary Auxiliary placed in his hands the sum of 103*l.* in "money purchased," by his own suggestion at a former visit, with the pigs and produce which they had subscribed for the spread of the Gospel.

Greatly cheered by such evidences of God's approval, admiring the wonders which his hand had wrought in making these "gentiles obedient in word and deed;" and followed by their warmest benedictions, the missionaries steered from hence to Savage Island. Here, however, a very different reception awaited them. Destitute of means and motives for improving their condition; secluded from intercourse with beings more enlightened than themselves; and influenced solely by the supposed interests or desired enjoyments of the passing hour, the inhabitants of this spot showed, not only what the heathen are, but what they have been through ages past, and must remain for ages to come, unless some active regenerating principle is introduced into their midst, and their minds are enlightened, and acted upon by truths, which lie far beyond the limits of that narrow circle around which with unvarying uniformity their thoughts revolve. Hence at the time of Mr. Williams's visit, they presented the same aspect as their wild and ferocious ancestors when discovered by Captain Cook, who was so impressed with their savage mien, that he affixed to their island the descriptive epithet by which it is still known.

It was with extreme difficulty that a native could be enticed on board; and appearances were not such as to induce Mr. Williams to venture on shore. Though a stranger to pusillanimity, his courage was always tempered with caution. He shunned the point of danger for the same reasons which led him to the post of duty; and he knew the character of the people too well to trust himself within their power, where the gospel was unknown, without clear evidence of their pacific disposition. The fatal landing at Erromanga may appear an exception; but even this, when carefully considered, will be found to have been no deviation from his usual course of prudent forethought.

On the day after their arrival off this island, the two natives of Aitutaki effected a landing; but soon after they were happy to make a hasty retreat from this abode of ferocious men. Still intent upon their object, and convinced that closer intercourse would win the confidence of the natives, an expedient was adopted which, however benevolent in its design, can scarcely admit of a justification,

and led to no useful result. "Seeing no other way of commencing the work," Mr. Williams writes at the termination of the voyage, "we resolved to entice two natives on board, and having taught them some things and treated them kindly, to carry them back with a good report to their own people. They are now with us at Raiatea, and are shortly going back with presents from ourselves and people. They are much tamed in their manners. One of them is learning to read; but the other, who is a king's son, considers himself sacred. Perhaps we may send a single man with them; but they think his life will be in danger, not from their party, but from others with whom their wars are incessant. I fear we shall find difficulty in commencing a mission at this island." It is worthy of remark, that this was the only instance in which Mr. Williams, although unreflectingly, did evil that good might come, and the issue was not such as to induce him to repeat the experiment.

From Savage Island "The Messenger of Peace" proceeded to Tongatabu; and while here, two events occurred which materially affected Mr. Williams's subsequent proceedings. The first of these was the unexpected meeting with Fauea, a Samoan chief, who accompanied the missionaries to his own island, and proved an invaluable auxiliary to them in the introduction of the Gospel into the whole group. But this was not the only important consequence of Mr. Williams's visit to the Friendly Islands. It will be remembered that, from the first, he had determined to convey teachers both to the Navigators' and the New Hebrides; and with this purpose he commenced the voyage. But while at Tongatabu, Mr. Samuel Henry, whom happily he met there, convinced him that he could not safely proceed further westward than Samoa, as the inhabitants of the New Hebrides (under which description, as it subsequently appeared, he specially referred to the people of Erromanga) were then exceedingly exasperated against Europeans. This induced him to relinquish the design—a remarkable circumstance, when considered in connexion with his subsequent history and tragical end. What might have been the result had he prosecuted his original plan, none of course can divine; but when we consider, on the one hand, that injuries, the most wanton and wicked, had just before been inflicted upon the Erromangans by British and American visitors, which had almost goaded them to madness, and, on the other, how calculated was the kindness of the Samoans, from whose group he would have sailed direct to their shores, to lull all suspicion, strengthen his confidence, and thus to throw him off his guard, it cannot be deemed an improbable conjecture that, but for the intelligence received from Mr. Henry, Mr. Williams would have then placed himself within the power of the very people who, when at length he carried his benevolent project into effect, and in retaliation for wrongs perpetrated so long before, wreaked their vengeance upon his innocent head. In this way the latter and most useful years of his life might have been cut off, and much of that valuable influence, which his now venerated name and well-known history are destined to exert in favour of the noblest objects of human pursuit, would have been lost to the church and the world.

During their stay at Tongatabu the brethren were introduced to a chief from the Fijis, then about to return to that group, who entreated that the two teachers destined for his people might accompany him; and as Captain Lawlor and Mr. Henry generously offered to convey them, the request was complied with. "And," writes Mr. Williams from Raiatea, "I have just seen Captain Lawlor, who informs me that the teachers were very kindly received, but that the king would not embrace Christianity until he had called together and consulted the chiefs of the different islands. I also learned from Captain L. that the people are engaged in erecting an immense marae, which has thrice given way. This they now attribute to the superior power of the new God."

Mr. Williams continued at the Friendly Islands a fortnight in the most fraternal intercourse with Messrs. Turner and Cross, and manifesting that real "catholic Christianity," for which he was ever distinguished. On the present occasion this was shown, not merely in the reciprocation of fraternal sentiments and friendly offices with the devoted agents of a sister society, nor in the unfeigned joy with which he surveyed the pleasing scene of their successful labour, but still more in the readiness with which he relinquished to them the charge of the Friendly and Fiji groups, although a mission had been commenced at the former, and projected for the latter, some time before their arrival. Messrs. Turner and Cross, however, on the other hand, and in the same excellent spirit, cordially concurred in the proposal that the London Missionary Society should supply teachers to the Samoans. But kindly feelings were not confined to the missionaries. The people generally shared in them, and seemed to vie with each other, and even with their instructors, in demonstrations of regard to these visitors. Tupou, the king, was amongst the most distinguished for his liberality. Not only did he hospitably entertain all the native teachers during their stay, but loaded them with presents on their departure. How interesting to mark these various effects of the same benign religion! Here were the love of the brethren, hospitality to strangers, and friendship to the ministers of Christ, beautifully blended, like the buds, the blossoms, and the fruit in different stages of its growth, from its first formation to its full maturity, which, in that genial clime, might be frequently seen clustering upon the same luxuriant boughs.

Accompanied by Mr. and Mrs. Cross, the voyagers proceeded to Lefuga, another station of the Wesleyan Society; but twice they had to thread their course through an intricate and dangerous navigation, where sandbanks, reefs, sunken rocks, and small islands threatened their destruction almost every moment, and kept them from their destination two days. But the warm welcome of Mr. Thomas, the missionary, soon made them forget the perils of the way. While at Lefuga, Mr. Williams met with Finau, the fierce and untractable chief of the Vavau Islands; but he could not be induced to revoke a decree which he had promulgated, that no one of his subjects should, on pain of death, embrace the gospel. They, therefore, abandoned their design, which was done the more readily, as Mr. Thomas engaged to seize the earliest

opportunity of introducing Christianity into the territory of this inveterate heathen—an object which he expected to accomplish by the agency of several pious natives who had expatriated themselves; and having literally “left houses and land, wife and children, for Christ’s sake and the Gospel’s,” were cheerfully enduring exile and privations at Lefuga, that they might there serve God, and learn his word. Mr. Williams’s stay at this island was short, but long enough to enable him to form a sincere friendship with another faithful servant of the same Master, of whom he thus writes to the Directors:—“We were delighted to observe the pleasing prospects that were opening before Mr. Thomas. He and Mrs. Thomas appear to be much engaged in their work; indeed, this is the case with all the missionaries. We were as affectionately received by them, and as much at home in their company, as with our immediate brethren.”

Sickness and storms detained them seven days at sea, after leaving Lefuga; but at the expiration of that time Mr. Williams saw with joy the land which had so long and so largely engaged his thoughts. This proved to be Savai, the most extensive and imposing island of the Samoan group, whose towering mountains were descried at the distance of from sixty to seventy miles. As they neared the island, and coasted along the leeward shore in quest of anchorage, Mr. Williams was much impressed with its magnitude and magnificence. Having formed a comparatively low estimate of the group, he was not prepared for the revelation then before him; and he surveyed it with mingled feelings of surprise and delight. “To our astonishment,” he writes to Mr. Ellis, “we found two of the islands larger than Tahiti;” and, after a still wider survey, he came to the conclusion, that, with the exception of the Sandwich Islands, the Samoan was the largest and most populous group in the Pacific, which had then been visited by missionaries.

As soon as “The Messenger of Peace” approached Savai, she was surrounded by canoes, which brought the important intelligence that Tamafaigna, a despot who united the supreme spiritual with great political power, and whose boundless sway presented a most formidable barrier to the introduction of the gospel, had just been slain. They were also informed that a successor had not been chosen, and would not be for some days. Mr. Williams regarded this event as strikingly providential. At no moment could he have reached his destination more favourable to his object than this; and, cheered by the evidence it supplied of the gracious guidance of God, he resolved to improve it to the utmost, and to exert himself for the destruction of a tyranny so injurious. With this purpose, and with the full confidence of success, he steered for Sapapalii, the residence of the principal chief, Malietoa; but a contrary wind compelled them to anchor in a bay, which appeared to promise a quiet haven. Here, the wonder of the natives at what they saw and heard; their delight at the prospect of receiving teachers, and the zeal of Fauca and his wife, who, while on board and when on shore, were incessantly proclaiming to their countrymen the high praises of the missionaries, and the excellence of their religion, deeply interested and greatly cheered the voyagers.

But their stay at this place was short; for, just after they had landed, the vessel began to drag her anchor; and, although exhausted by their previous labours, they were compelled to renew them, and pursue their voyage. Early on the following morning, they reached Sapapalii. Malietoa, its principal chief, was then with his warriors at Upolu; but his brother, Tamalelangi, with a multitude of natives, immediately boarded the vessel, and, having learned her errand, manifested great delight, and instantly sent off to Malietoa. The chief and others had brought off articles of barter; but, on hearing who the visitors were, they unladed their canoes, and, having covered the decks with pigs and produce, resolutely refused any remuneration. Such conduct naturally inspired the confidence of the missionaries in Tamalelangi, and induced them to allow the native teachers to land, and remain for a night on shore. The result, Mr. Williams thus describes in his journal:—

“Wednesday, August 21.—This day we have seen the accomplishment of our desires, and obtained a full reward for all our anxiety and toil. In the morning the teachers returned to the vessel, accompanied by the chiefs and about fifty canoes. They give the most favourable account of their reception. The fine young chief, perceiving some alarm on board, occasioned by the throng of natives, immediately ordered that only one canoe should come alongside at a time. In about two hours the eight teachers, five women, and ten children, with their bedsteads, boxes, and other property, were out of the vessel, the teachers highly delighted with their prospects, and the poor heathen no less so. One thing affected us much. The two largest islands of the group, Upolu and Savai, are only ten miles apart. Between the people of these two islands war was raging when we arrived; and they were actually fighting on the shore of Upolu, while we were landing the teachers on the opposite shore of Savai; indeed, the houses and plantations were blazing at the very moment.”

In the afternoon of this day Malietoa arrived, and, “having heard of the lotu,” gave his visitors a most cordial welcome. The brethren seized the earliest opportunity of persuading the chief to terminate the war, but in vain. All that Malietoa would promise was, that this conflict should be his last. During this interview, Mr. Williams was again most mercifully rescued from death; for the chief had, unperceived, taken up a loaded blunderbuss, and would, in another instant, have undesignedly lodged its contents in the body of the missionary, had not the captain providentially entered the cabin at the moment he was about to pull the trigger, and wrenched the destructive weapon from his hand.

The landing and reception of Messrs. Barff and Williams on the following day were highly gratifying. As the sun had set ere they could reach the shore, the kind people had kindled a blazing beacon, and supplied themselves with torches to guide the visitors. An immense crowd covered the beach, and, with their flaming brands, formed a guard of honour to the house of Malietoa, whither the brethren were borne in triumph, “sprawling;” to use Mr. Williams’s own words, “at full length upon their extended arms and hands.” But “the

majority had enough to do to gaze upon the wonderful strangers, and for this purpose had climbed the cocoa-nut and other trees, upon the trunks and branches of which they were seen in clusters by the red glare of the fire and the torches, peeping with glistening eyes and wondering look from amongst the rich dark foliage which surrounded them." A song in honour of "the two great English chiefs" was speedily composed, set to music, and, with the accompaniment of all manner of native instruments and dancing, sung in full chorus by the people.

The information obtained on the voyage from Fauea had prepared Mr. Williams for intercourse with a people, who, although belonging to the same widely-scattered race which he had previously visited in other parts of the South Pacific, were distinguished from them all by many peculiarities. In language and in their leading physical features, he at once perceived that they were Polynesian Asiatics; but in form, the men were neither so tall nor so muscular, and the females were not so beautiful, as the Tahitians and Friendly Islanders. But the inferiority of the men in height and bulk was fully compensated by their grace and agility. Of all the Polynesians whom he had seen, Mr. Williams pronounced the Samoans the most symmetric in form, and the most polished in manners. And of this they were themselves aware, and no means were neglected which, in their estimation, could set off or enhance their personal attractions. The toilet was a shrine before which the gentlemen, no less than the ladies, daily offered incense to their own vanity. A pair of portraits from the pencil of Mr. Williams, sketched from life upon his journal, will enable the reader to form his own idea of the people amongst whom he had now arrived. "Picture to yourself a fine well-grown Indian, with a dark sparkling eye, a smooth skin, glistening from the head to the hips with sweet-scented oil, and tastefully tattooed from the hips to the knees; with a bandage of red leaves, oiled and shining also, a head-dress of the nautilus shell, and a string of small white shells around each arm, and you have a Samoan gentleman in full dress; and, thus dressed, he thinks as much of himself, and the ladies think as much of him, as would be the case with an English beau fitted out in the highest style of fashion. A Samoan lady, in full dress for a ball, wears a beautifully white silky-looking mat around her loins, with one corner tucked up; a wreath of sweet-smelling flowers around her head; a row or two of large blue beads about her neck; her skin shining with scented oil, and the upper part of her person deeply tinged with turmeric rouge. The ladies spend a considerable time in preparing themselves for company, as much so, *perhaps*, as their more enlightened sisters in Christian and civilized lands, and two or three 'lady's maids' will be required to assist in these decorations. They are not tattooed like the men, but many of them are spotted all over."

But while these and other peculiarities in their persons, dress, habitations, arrangements, and occupations, interested Mr. Williams, his attention was most powerfully arrested by the marked religious distinctions which separated the Samoans from all the other islanders with whom he had hitherto come

into contact. Here he found none of the temples, idols, altars, priests and sacrifices, which abounded elsewhere; and, although the prevalent superstitions were equally gross, they were less demoralizing and cruel. It was also obvious to his mind that idolatry had not so firm a hold upon their affections as it had upon many other sections of the same race: a circumstance which, with the absence of the more palpable symbols of idolatry, had obtained for them from other islanders the epithet "godless." But this was most inapplicable; for if they did not worship idols of wood and of stone, they deified and revered many of the beasts, and birds, and fish, and creeping things, by which they were surrounded. Prevalent, however, as this practice was, the absence of an interested, sanguinary and powerful priesthood was a feature of their condition which Mr. Williams deemed peculiarly favourable to his object.

The following two days were fraught with interest and importance. During that time, the purpose of his visit was secured. While the people generally were prepared to receive the teachers, no objection to it was raised by the chiefs. On the contrary, Malietoa, won by the representations of Fauea, and by the arguments and persuasions of the missionaries, gave a public pledge to protect them, and to learn the message which they had brought. Mr. Williams, therefore, deemed Savaii as almost won for the Saviour. A wide and effectual door was here opened for his Gospel; and a disposition evinced by all classes, which justified the hope that they would soon and universally receive it. "We remained on shore," he writes to the Directors, "three days and two nights, during which time, although probably no European had been on shore before, we were treated with the utmost respect and kindness. A commodious building was given up by the chiefs, for our people to teach and worship in, with four good dwellings for themselves." And when they returned to the ship, nothing could exceed the expressions of regard which they received from the people, all of whom escorted them to the shore, and rent the air with the cry, "Great is our affection for you, English chiefs!"

For the details of this short, but most momentous visit, the reader must turn once more to the "Missionary Enterprises." There is, however, one occurrence, to which a reference may again be made, on account of the light which it throws upon the principles of Mr. Williams. While at Savaii, Matetau, the powerful chief of Manono, came to him to solicit a teacher; and, as an inducement for Mr. Williams to comply with his request, declared that he would "make his people place themselves under his instruction." "I thought it advisable," adds Mr. W., "at once to tell him that he must not force them, contrary to their own wishes; but, having set them an example *himself*, and exhorted them to follow it, then to leave them to their own convictions and inclinations; but the employment of any kind of coercion to induce men to become Christians was contrary to the principles of our religion." This passage contains the rule upon which he invariably proceeded; it shows the sense in which he understood the prophetic declaration that "kings should be the nursing fathers" of the

church, and it supplies an answer to all who have charged him with employing the power of the chiefs to compel their people to profess the Gospel.

Having conveyed Matatau to his own island, whither they were followed by Malietoa, who was returning to the war, (accompanied by his young and beautiful bride, newly purchased with the axes and other presents received from Mr. Williams, but whom he could not yet trust out of his sight, lest she should run away, and he be compelled to repurchase her,) the brethren, delighted and encouraged by the results of their enterprise, bade farewell to Samoa, under promise of revisiting this interesting people in nine or ten months.

Such was the commencement of the Samoan mission. It could scarcely have been more auspicious. "Of all the missions we have attempted," he wrote to the Directors, "none were ever begun under such pleasing circumstances, or presented a prospect of such speedy and complete success." But great as this was, what had been accomplished scarcely exceeded his expectations. He went forth on this errand of mercy, confident that he should succeed. Few men ever reposed more simple or sincere reliance upon the presence and power of Him who said, "Lo, I am with you always, even to the end of the world;" and that Master whom he honoured by his confidence, and served with devotedness, said to him, what he says to all, "Be it unto thee according to thy faith."

But Mr. Williams contemplated the circumstances which prepared for the introduction of the Gospel into Samoa, not merely as propitious, but as providential. Throughout his life, the doctrine of Divine superintendence was one of his firmest supports and most powerful stimulants. His philosophy on this subject was drawn from the word of God; and while in England, there was no passage of the sacred volume upon which he dilated with more frequency and copiousness, or to the illustration of which he could bring a greater variety of striking facts from his own eventful history, than Mark xvi. 20, "And they went forth and preached everywhere, *the Lord working with them.*" "Is it possible," he asks, "to reflect upon the manner in which Mrs. Williams gave her consent to this enterprise,—to our meeting with the chief at Tongatabu,—to the death of Tamafaina,—and to other striking particulars, without exclaiming, 'Here is something more than accident. *This is the finger of God!*'" These first impressions were not merely confirmed, but deepened, by Mr. Williams's second visit to Samoa. At the conclusion of the journal of that voyage, he thus writes:—

"It is impossible to reflect upon our first voyage to Samoa, and not discover the hand of God. At that time, we were entirely ignorant of the state of the islands, the character of the people, the influence of the chiefs, the feelings of different parties, the relative importance of the various districts, and other points of great moment to a missionary, about to commence a mission, and upon a knowledge of which his success materially depends. Our deficiency, however, was remarkably supplied by our meeting with Fauea, at Tongatabu; and the result was, that had we then possessed the knowledge we have since obtained, we

could not have selected a better place for the commencement of the mission, than that to which we were undesignedly conducted. Looking back upon the circumstances, it appears to me that, with my present information, out of the numerous stations where the mission might have been commenced, there was one which possessed advantages far above all the rest; and it was *that* to which we were directed. This was not the result of any wisdom or foresight of our own."

To what cause, then, it may be asked, must this be ascribed? Is it possible to question the fact that this was the Lord's doing? Some, indeed, may answer, "It is possible;" for there are those with whom it is a favourite dogma, that while it is consistent with all proper conceptions of the character and supremacy of the Creator, to suppose that he exercises a *general* superintendence over human affairs, the doctrine of a *particular* Providence derogates from his dignity, and cannot be made to harmonize with the undeviating uniformity of the established laws of matter and mind. This is not the place for lengthy discussion, or it might be easily shown that such a theory is most inconsistent with Divine revelation,—that it is opposed to all correct views of God's natural and moral perfections,—that, when sifted, it will be found to exclude "the Creator of the ends of the earth" from the world which he has made,—that it gives an independent power to matter and mind, which it is, in the very nature of things, impossible for any created thing to possess,—that it absurdly makes nature's laws self-operative,—that by denying the possibility of Divine influence upon the heart, it excludes the hope of renovation and recovery from their present degradation to the whole race of Adam; and, moreover, that it involves the self-destructive theory that communities can be governed irrespective of the agency of the individuals composing them. But we must waive the general question. There is, however, one topic connected with the subject, which the history of Mr. Williams will not permit us to pass over. That history illustrates, in a very clear and interesting form, the manner in which Divine regard to a people, and the particular and providential guidance of an individual, may act consentaneously; and shows how vitally the one is sometimes interwoven with the other. It is surely impossible to conceive of any event within the ordinary range of human affairs, by which the beneficent Creator could have more signally discovered his kindness to the long-benighted inhabitants of Samoa, than by making them partakers of his own revelation. And, if there be such a thing as a Providence at all, this change in the condition of a community, the most important which could be experienced, must have been providential. Nothing, therefore, had occurred to the Samoans, or to their ancestors, so momentous as that visit of the man of God which has just been described; and he who admits that the introduction of the Gospel amongst them was an evidence of general Divine superintendence, cannot surely deny that the movements which preceded, the circumstances which promoted, and the agency which accomplished this object, must also have been under the same control. Now, as it is evident that all the

blessed changes which date their origin to this memorable period may be traced to Mr. Williams, it becomes equally evident that the well-being of a nation for ages to come became closely connected with the mental state, and voluntary movements of one man. If, then, an unseen hand had not influenced his mind, and guided his steps, there was nothing extraordinary, nothing providential, in the evangelization of Samoa; but, if it be allowed that this change, so vast in itself, so interesting in its character, so momentous and even infinite in its results, was a part of God's general providence, (and to deny this consistently, the doctrine of Divine superintendence should be denied altogether,) then it must follow, that he whose human agency effected it, was the child, the care, the instrument of that providence, and, consequently, that its special and general operations so concur and co-operate, that the one doctrine cannot be maintained, apart from the other.

It is in this light that Mr. Williams contemplated the desires of his heart, and the events of his history. He was convinced that both were of God. but while he thus deemed himself the charge and the agent of a wise and watchful Providence, he was too humble and intelligent to ascribe this to any personal merit. Firm as was his confidence, it had no alliance to enthusiasm, or self-esteem. The basis upon which it reposed was the office he held; the commission he carried; the supplications he had presented; the desires and designs which filled his heart and constrained his efforts; the connexion of his work with the purposes of God, the death of Christ, and the promises of the inspired word. He believed that Divine Providence ever had moved and ever would move in harmony with the ends contemplated by the Gospel, and with a special design to its wide diffusion; and as evidences of this, he regarded many of the incidents of his own life. But in order to the maintenance of this opinion, and to the realization of its full influence upon his heart and his hand, Mr. Williams felt himself under no kind of necessity for supposing, that in his case, God ever suspended or superseded his own established laws. His was not a faith in the miraculous interpositions, but in the moral government of the Most High. He could conceive the truth, although he might not fully comprehend all that it includes or implies, that the omniscient God, who had established the laws of matter, (a term which can mean nothing except it be that he operates in a certain fixed order,) from the beginning foresaw and adjusted their force, application, and results, in such a way as to secure their harmonious co-operation with the free exercise, and various movements of mind, and to combine and control both, so as to work out his own wise, holy, and benevolent designs. But while the faith which Mr. Williams reposed in the presence and superintendence of Him, who is "wonderful in counsel and excellent in working," was not such as to expose him to the infidel taunt,—

"When the loose mountain trembles from on high,
Shall gravitation cease, if thou go by?"

neither did it exert so imperceptible an influence, as to induce him to suspend his judgment upon a doctrine divinely revealed, until the question had

been fully answered, "How can these things be?" and every mystery resolved in the complex and comprehensive movements of Him, whose "ways are past finding out."

These remarks would not have been introduced here, had no objections been made to the frequent references to Divine Providence, which occur in the writings of this honoured missionary. Nor can the subject be dismissed without observing, that the history of no individual, since the apostles' days, has more entirely obviated the objection advanced by Deists, and too passively admitted by some Christians, that the partial spread of Christianity is irreconcilable with its Divine origin. "If," it has been asked, "the Bible be a revelation from heaven, and the knowledge of its contents essential to the welfare of mankind, how can you explain the fact that its Author, whose goodness and power all must acknowledge, should have suffered successive generations, and countless multitudes, to have died without a knowledge of its contents?" This difficulty, if it be one, does not apply exclusively to Christianity, but might be urged with equal force against the doctrines of natural religion, the principles of common morality, the sound deductions and important discoveries of philosophy, and, indeed, against every truth which has not been universally received. But to reply more directly to this objection, we have only to say that God in diffusing the Gospel, no longer works by miracles, but by the agency of man; that in order to its universal spread he has made every provision, supplied every direction, and presented every motive which is adapted to further his beneficent design; and that, if those who are entrusted with this great commission prove unfaithful, the consequences of unfaithfulness in this, as in other things, will naturally and necessarily follow. What greater mystery then is there in the partial dissemination of this Divine bestowment, than in the limited influence of various other agencies which would promote the happiness of individuals and communities? The simple truth is, that the Gospel has not been conveyed to distant lands—its light and power have not become universal—simply because the spirit of Williams has not been the pervading, predominant spirit of all who profess and call themselves Christians. Had "many run to and fro," as he did, "knowledge must have been increased;" "regions beyond" and remote would in succession have "heard, and feared, and turned unto the Lord;" the Gospel would have been in reality what it is in spirit and design, "for man," universal man, and thus "the knowledge of the Lord would," ere now, "have covered the earth." The whole mystery, then, is found, not in the dispensations of God, but in the ungrateful, unfeeling, unfaithful conduct of men.

Samoa, now so blessed with evangelical light and Divine influence, would have remained in darkness, had not the devoted missionary carried the torch of truth into the midst of its inhabitants. And would there then have been any mystery in its moral and spiritual condition? Surely not! For "how could they believe on him of whom they had not heard? and how could they hear without a preacher?" This would have been the true solution of the difficulty in their case, as it is in that of

every untaught nation. If, therefore, the servants of God, instead of attempting to obviate such objections by argument, did but cherish the spirit of the Apostle of Polynesia, and would but go forth themselves, or send forth others to "preach the word," they would soon silence objectors, and, more effectually than by theories or reasoning, "vindicate the ways of God to man."

Having been prevented by calms and contrary winds from reaching Savage Island, where they intended to land the two natives whom they had detained on their outward voyage, they bore away for Rarotonga. Here they were rejoiced to find that the direful disease, which at their previous visit was desolating the island, had been stayed; and the contrast between its present and its former state was the more delightful, because it harmonized so fully with the cheerful and happy emotions which they had brought with them from Samoa. Mr. Buzacott has thus described the altered circumstances of the people: "The disease which prevailed when Messrs. Williams and Barff touched here in June, had subsided on their return. So prevalent was it at that time, that the beach, which had been formerly lined with thousands to welcome Mr. W., had on it only a few children, and a few adults, whose death-like countenances indicated the awful judgment which then prevailed; but, on their return, numbers were enabled to greet them with gladness, while their joy at meeting formed a most pleasing contrast to the deep sorrow reciprocally experienced on their former visit. It has delighted us much to hear such pleasing accounts from our brethren. A wide field is now opened; may it soon be covered with labourers." Mr. Pitman, referring to the same period, adds that, "when Mr. Williams related with what readiness native teachers had been received by the chiefs, and their great desire for foreign missionaries, he was overjoyed, and begged of me and my respected colleague, the Rev. A. Buzacott, if possible, to procure native assistants to accompany him on his next voyage."

Drawn by the claims and attractions of home, the brethren remained but a short time at Rarotonga, and, having called at Mangaia, Rurutu, Tahiti, and Huahine, on the beginning of September, they again cast anchor within the reef of Raiatea.

Few voyages were ever less noticed, or more important, than that which has now been sketched. Many gallant ships, and richly laden fleets, were traversing the ocean, while "The Messenger of Peace" pursued her way to Samoa; but how few were laden with a freight so precious, or bound upon an embassy so momentous! The memorials of her voyage had no place amongst the maritime transactions of the day; and, by many, they would have been deemed unworthy of a page, even in the most ephemeral productions of the press; but their record was on high, enrolled amidst the brightest events of the age, and destined to endure, when the mere voyages of discovery, the gains of commerce, the triumphs of conquest, and the annals of nations, will all be "forgotten as a dream." Had the career of John Williams terminated at this single enterprise, his honoured name would have long

been venerated on earth, and "great would have been his reward in heaven."

The welcome back to Raiatea was warm and grateful. Never had the unfeigned love, and great joy of his flock been more abundantly manifested. Like children clustering round a beloved father, did groups of natives encircle him, both in his dwelling, and when occupied in the settlement, all anxious to hear, once and again, what God had wrought by him amongst the heathen.

But, while rejoicing in the work which he had now resumed, and cheered by the harmony and energy of the people, disease again assailed his beloved partner. In a short time, the intolerable *feefee* had reduced her so low, that the necessity of a speedy removal from Raiatea was once more forced upon his attention. Mrs. Williams, indeed, was too generous and self-denying to urge this course upon her devoted husband. She knew that he had promised to revisit Samoa, and that, prior to their embarkation for England, it was important that the Rarotongan Testament should be prepared for the press; and she was most unwilling to depart until these designs had been completed. But, on the other hand, he sympathised too tenderly in her sufferings, and dreaded the consequences too deeply, to allow any public claim to supersede the prior duty which he owed to the beloved and laborious partner of his days. He had, therefore, resolved to depart. "Should Mrs. Williams continue so unwell," he writes, "it will be impossible for me to revisit Rarotonga and Samoa. My full determination is to impose upon her no longer. Perhaps, I might effect as much by going to England immediately, as by waiting ten or twelve months; though I could not do it with such satisfaction to my own mind. I believe I am blamed by many, and thought unkind in having remained so long. They consider that the strength of her constitution is gone. Most earnestly do I wish that there was some one on the spot to take Raiatea. It would be a great relief to my mind."

To prepare the way for the important step upon which he had decided, "we held a meeting," he writes, "of the people of our charge, at which we requested them to give us up entirely, and to invite some other missionary to come and reside among them; but both the Raiateans and Tahaans were urgent in their entreaties that we would not think of leaving; they protested against our going, and even threatened to break up the ship that came to take us away. All the women in a body, with the queen at their head, waited upon Mrs. Williams to beseech her to relinquish the idea." This impetuosity greatly affected Mr. Williams, and drew from him a conditional promise, which the mitigation of Mrs. Williams's disease just afterwards enabled him to perform. "I am happy to say," he writes to his sister, Mrs. Kuck, "that my dear Mary is better; and that we have determined to remain, and both complete the translation, and visit the out-stations, before returning to England. We have now recommenced all our *minute* labours, erected a new school-house, regulated both the adults' and the children's schools, and are going on again with life, hope, and spirit."

But, although Mr. Williams thus resumed his ordinary engagements for a time, he had not relin-

quished the intention of visiting his native land. Indeed, he was daily preparing for this, by carefully revising his part of the Rarotongan Testament, and had formed the purpose, as soon as possible, of going down to the Hervey Islands, and from thence to Samoa.

"These are our present plans," he writes to W. A. Hankey, Esq., "and should nothing unforeseen occur, you may expect us in England about twelve months after receiving this. You may depend upon it, I should exert myself to the utmost to render our unavoidable visit as beneficial as possible to our missions in the South Seas."

"We were sincerely happy," he adds, "to hear of the arrival of our respected friend Mr. Bennet, and of the lively interest which the best of all causes has awakened in our beloved land. Missionary zeal, indeed, appears to burn in the hearts of many of our countrymen. I am also thankful for the manner in which you are pleased to express approbation of my labours, as it respects the vessel. I feel a delicacy in speaking on the subject myself, but may be allowed to say that the building of that vessel has proved of incalculable advantage.

"Several young men, whom I have had in my employ for years, have become really clever. One has lately been to Huahine, and rebuilt Mahine's small schooner, and has done it remarkably well; having put in the beams, knees, deck, &c., in a regular way, so that no one but an experienced builder could tell that it had not been done by an English shipwright. Two others are being built: one, a fine little vessel of forty tons, for Tamatoa. The natives have framed her entirely themselves. She is a very handsome model, well fitted, and firmly put together. All the wood and iron work has been prepared by their own hands. The king's quay is like a little dock-yard. Mr. Hunter has a fine little vessel of fifty tons. The king's stands next; and then, a large new schooner, built at Tubuai, but brought down here to be finished. Two men, whom I taught smith's work, were employed to go to Tubuai, to make the iron work for this vessel, at the rate of *ten dollars* per month. I have sent two chairs, as specimens of the Rarotongan workmanship, to my sister, Mrs. Kuck, and have requested her to forward one to you, which I hope you will do me the favour to accept."

Shortly after this letter was written, Mr. Williams was called to pass through the most painful period of his residence at Raiatea. Prior to the introduction of Christianity, this and the other leeward islands had been conquered by a warlike chief of Tahaa, named Tapoa. This man was a bigoted idolater, and was preparing to invade Tahiti soon after Pomare had burned his idols, but his design was frustrated by death. The government of Tahaa then passed into the hands of Fenuapeho, a chief of less ferocious character than his predecessor, but strongly attached to the ancient superstitions. Fenuapeho had not long possessed the ruling power of Tahaa, when the Gospel was introduced into Raiatea, and he heard that Tamatoa had renounced his idols, and destroyed the great Oro. Highly incensed at this daring impiety, the chief resolved to avenge the god; and, with a formidable band of warriors, made a descent upon Raiatea. The Raiateans were inferior, both in numbers and

in courage, to their disciplined and redoubtable assailants. But what they lacked of power and prowess, was supplied by prudence and prayer. By a well concerted movement, a chosen band broke forth suddenly from ambush, while the forces of Tahaa were landing, and presented to the invaders so bold a front, that, panic-struck, they fled in the utmost confusion. The chief and many of his followers were captured, and expected no quarter; but, contrary to all the usages of heathen warfare, their lives were spared; and, when Fenuapeho was conducted as a prisoner into the presence of Tamatoa, and expected to be assailed with the language and gestures of savage exultation, and then felled by the club to the feet of the victorious chief, to his utter amazement, Tamatoa received him with kindness, frankly forgave the unprovoked invasion, and restored to the captive his liberty and government. The moral influence of this generous forbearance was most important. The victory, so easily won by the few over the many, and the use of it made by the conquerors, impressed the Tahaaans with the superiority of a religion, which could produce such fruits; and constrained both the chiefs and his soldiers, at a public festival on the following day, to abjure their gods for ever. From this time, Fenuapeho became a steadfast professor of the Gospel; and, until his death, he zealously co-operated with the missionaries in their efforts to elevate and evangelize his people. The deputation speak of him in 1823 as "a pious and amiable man," and add, "He is the most active and industrious individual on the island. We have seen him at work, clearing the ground, with the perspiration running down his body in streams."

But unhappily for the peace of the Society Islands, this worthy man was, during the year 1831, lost at sea, and was succeeded in the government by Tapoa, a grandson of the famous old warrior of that name. Inheriting the ambitious spirit of his ancestor, the new chief of Tahaa soon attracted around him several disaffected persons from the different islands, by whom he was persuaded to claim the sovereignty of Raiatea as his hereditary right, in which he was supported by many of the Boroborans. This demand immediately excited all the inhabitants of the group, and especially the Raiateans, who found themselves in the distressing predicament of either submitting to what they deemed a cruel usurpation, or preparing for that desolating scourge—war, which had now so long been excluded from their lovely and tranquil shores. Impelled by their principles, their interests, and their habits, for they had converted their spears into pulpit balusters or other uses as peaceful, and were raised into a position where they could gain nothing, but might lose much, by warfare, they would have gladly abstained from a contest with their brethren. Tamatoa, now old and grey-headed, who, though he had, like David, been a man of blood, fervently desired that the peaceful reign of Jesus should be permanently established in the land, viewed the gathering tempest with trepidation, and was bowed down with distress as he surveyed the position of affairs, and the perils which threatened his people. But in the midst of the confusion God took him "where the wicked cease from troubling, and where the weary are at rest." This event,

however, by augmenting the difficulties of the one party, and emboldening the proceedings of the other, served to hasten the dreaded crisis, and it was now expected on all hands that hostilities would shortly commence.

It may be easily imagined with what concern Mr. Williams contemplated the impending evil; and he soon perceived that he could not consistently, be either silent or neutral. Indeed, had he desired to stand aloof from the contending parties, it would have been impossible. The king, the chiefs, and a large body of the natives, naturally turned to him in their extremity, as the tried friend and prudent counsellor, upon whose wisdom and fidelity they had so long been accustomed to rely. And could he, as their missionary, or as the friend of order and peace, have withheld his aid? He thought not; and therefore assiduously laboured to frustrate the designs of the wicked, and to still the tumult of the people. With this view, his first endeavour was to dissuade Tapoa from commencing the struggle upon which he had resolved; but, having failed with him, and being unable to discover any middle course between resistance and submission, he encouraged the Raiateans to stand firmly on the defensive. For this, therefore, they prepared themselves, being fully persuaded that, dreadful as the evils of a conflict might be, they would be less than the consequences of the tyranny of Tapoa.

The decided part taken by Mr. Williams in this painful contest, naturally drew upon him the bitterest hostility of Tapoa's partisans, and had, on one occasion, well nigh cost him his life; for an exasperated native had actually levelled a loaded musket at his person, and, in another second, would have fired, had not a friendly by-stander instantly sprang upon the assassin, and wrested the deadly weapon from his hand. The following extract, from a letter, written July 10th, 1831, will sufficiently indicate the perturbed state of Mr. Williams's mind at this anxious period. "It is with the deepest sorrow that I inform you of the present agitated state of all the leeward islands. We have been upon the point of war for the last two or three months, and, in all probability, it will soon burst forth. I am equally sorry to add, that our good old king is removed from us by death. The intense excitement produced by the present distressing events was too much for his aged frame, preyed upon his spirits, and shortened his days. He died very happily. Almost his last words were, 'Beware, lest the Gospel be driven from our islands.' He was buried last Wednesday. We shall feel his loss much."

After the death of Tamatoa, Mr. Williams continued to labour to prevent hostilities; and, with this design, went to Tahiti to induce some chiefs from that island to visit Raiatea, and act as mediators between the disputants. During his absence, however, the crisis came, and some blood was shed; but, happily, the Tahitian chiefs appeared just in time to prevent a general engagement, and shortly afterwards effected a nominal reconciliation.

Mr. Williams, who throughout this anxious period had been desirous of commencing his last voyage to the out-stations, and completing his preparations for returning to England, but could not

leave the ship in a storm, conceived that he might now safely vacate his post for a few months; and, therefore, after making the best arrangements in his power for the maintenance of Divine worship, and other means of improvement, he sailed, in September, for Rarotonga. This was, unquestionably, a perilous movement for the people; and, although he trusted that the pacification just concluded might be permanent, he knew too well the importance of his presence, and the dangers which threatened his beloved flock, not to deplore the necessity under which he felt himself compelled to leave them. Amongst other reasons, the debilitated state to which Mrs. Williams had been reduced by repeated relapses, seemed to demand an immediate change of air and scene; and, moreover, the time had now come when he had pledged himself to the Samoan chiefs and teachers to revisit them: a pledge, the non-fulfilment of which might shake the confidence of the people, compromise the safety of the teachers, and destroy a work which had appeared so full of promise. It was, however, a source of satisfaction that he did not abandon the people amongst whom he had laboured so long, without some missionary superintendence. The Directors, aware of Mr. Williams's important engagements in extending the field of missionary enterprise, and anxious to preserve the fruits which he had brought to such maturity, had, in the previous year, most considerately appointed Mr. Smith to Tahaa, with the design that, during the absence of Mr. Williams, he might connect Raiatea with the station more immediately under his charge. In the spring of 1831, Mr. and Mrs. Smith arrived, and took up their residence with Mr. Williams; and although, at the time of leaving for Rarotonga, his young brother had not mastered the language, he was satisfied that his presence and aid would prove of considerable service to the people.

On reaching Rarotonga, the scene which greeted him was inexpressibly refreshing. On every hand, there were signs of progress and prosperity. At Avarua, a new and noble chapel, commodious school-rooms, and numerous neat habitations, all erected since his former visit, and most of them shaded with the rich foliage of trees, filled his eyes, and feasted his mind with objects, upon which it was ever his delight to gaze. In such scenery, Mr. Williams beheld the visible evidences of the efficacy of those means which the missionaries were employing, and it kindled in his bosom pleasure allied to enthusiasm. His taste, like his general character, was practical. He contemplated the scenes by which he was continually surrounded, not with the eye of a sentimentalist, or a poet, but through the medium of those desires and designs which ever modified his judgments and governed his proceedings. Not that he was insensible to the glorious visions which rose up before him from the placid waters of the Pacific. The survey of

"Isles rich with fruits, and redolent with flowers,
And beautiful as earth's primeval bowers," *

often filled his soul with sacred pleasure and drew his thoughts from earth to heaven. But still he

* "Polynesia; or, Missionary Toils and Triumphs in the South Seas," a volume in which piety and poetry appear in their natural alliance, doing homage to the gospel.

sought for something more than the mountain and the dell, the forest and the stream, the crested wave and coral strand. He sighed to see the forms and features of moral loveliness and spiritual life blending with and beautifying the natural landscape. Without these bright lights, the subject was too sombre to affect him with other emotions than those of sadness and solicitude. Hence, his journals and correspondence contain but few sketches of the spots which he visited, unless they presented signs of religious improvement and advancing civilization. If these stood in the foreground, the picture instantly imprinted its own image upon his memory and his heart. It was when the coral cliff and the azure sea were covered, not with naked and vociferous savages, but with a multitude "clothed, and in their right mind;" when the rich productions of their soil and climate embowered the house of prayer, the dwelling of the missionary, and the quiet homes of industry and religion, that "every prospect pleased." Then, nature seemed instinct with new and nobler life, and clothed in her most attractive attire; then, to use his own expressive words, "the toa and the casuarina trees reared their stately heads, as through their graceful foliage the snow-white buildings presented themselves."

In the spirit of devout gratitude, Mr. Williams selected for his first text, "The Lord hath done great things for us, whereof we are glad;" a passage which fitly expressed the emotions awakened by the scene which now surrounded him. But before entering upon the work which was more fully to engage his attention during his stay at Rarotonga, it was deemed desirable that, in company with Mr. Buzacott and Makea, he should visit the various out-stations of the Hervey group. Having first called at Mangaia, they proceeded to Atui, where the life of Mr. Williams was again placed in jeopardy while attempting to land upon the reef, and where he must have perished, had not the natives rushed to his rescue, and seized him when sinking a second time in deep water. Both here and at Mangaia, Mauke, Mitiaro, and Aitutaki, he improved his short sojourn to the utmost by rendering to the teachers and their flocks that mental and manual assistance which he knew so well how to combine. At all these islands he had now become a well known and most welcome visitor. No event would have given the natives greater pleasure. An angel of light, had he descended upon these shores, might have awakened more wonder, but would not have diffused more joy. "I was much delighted," writes Mr. Buzacott to the author, "to see how he was everywhere received." And who can wonder at this? The frank and friendly spirit which he discovered towards the people, the familiar manner in which he mingled amongst and conversed with them, the benevolence which was enthroned in his soul and regulated his actions, "the law of kindness in his tongue," his readiness to answer every question, and comply with every request, the cheerfulness which shone, and the humour which smiled in his countenance—these naturally won their hearts. "The natives," writes Mr. Buzacott, "clung around him. He seemed to be one with them." But they had a more substantial reason than personal attachment for hailing his

arrival with gladness. For his visits were never barren. It was with him as much a matter of choice as of obligation—his delight no less than his duty, "to do good and communicate." At all times and in all situations, he was "a workman." Indolence had for him no charms. Had he coasted along these lovely isles as a mere spectator, or trodden their shores to gain knowledge rather than to give it, he would have been unhappy. But this was not his errand, nor his aim. Hence, wherever he travelled, he went preaching Christ and his cross, as God's salvation to the ends of the earth, and he left behind him information, books, mechanical improvements, additional means for promoting civilization and Christianity, and not seldom impressions upon the minds and characters of the people, "graven as with an iron pen and lead in the rock for ever." These various blessings, like a broad stream of sacred light, marked his beneficent course through those realms of pagan darkness, towards which, constrained by the love of Christ, he so frequently turned.

On returning to Rarotonga, Mr. Williams applied himself with vigour to the work of translation. But unexpected trials soon drew off his attention from this object, and absorbed much of his time during the remainder of the year. The first of these was the discovery of a plot to restore tattooing and other pagan practices, which had now been universally abandoned. But this was met by prompt and prudent resistance; and as the most influential chiefs, the judges, and a large majority of the people, correctly estimated the blessings conferred upon them by Christianity, and clearly discerned the baseness of those motives in which the desire of a change had originated, they cordially co-operated with the teachers, and soon induced the leaders of the movement to relinquish their design.

About a fortnight after this, a desolating hurricane swept over the island, levelling all the public buildings, and about a thousand dwelling-houses, uprooting a great number of the trees, and carrying "The Messenger of Peace" several hundred yards inland. The particulars of this appalling visitation were deeply engraven upon Mr. Williams's memory, and have been fully described by his own pen.* The merciful and almost miraculous escape of his beloved wife, both during the storm and in her subsequent premature and dangerous confinement, called forth his unfeigned gratitude to the Great Deliverer. For a considerable time after giving birth to a still-born babe, Mrs. Williams's life was almost extinct; but by the free use of the strongest stimulants, she at length revived, to the inexpressible relief of her agonized partner. The conduct of the natives on this occasion furnished evidence of their sympathy and affection, which, in some degree, ministered consolation to the sufferers. As soon as Makea heard of their affliction, he, with a long retinue of his people, came over from Gnatangeia to condole with them. And "no individual came empty-handed; some brought mats, others pieces of cloth, and others articles of food, which they presented as an expression of their sympathy. A few of the principal women went in to see Mrs. Williams, laid their little presents at her feet, and wept over her according to their

* Vide *Missionary Enterprises*, p. 383.

custom." Not willing to be outdone in the manifestation of attachment, "the chief and people of Mr. Pitman's station," writes Mr. Williams, "undertook to return on my behalf the compliment which Makea and his party had paid to me. About 300 pigs were killed for the occasion, some of which were very large, and all of them baked whole. The vegetable food was not proportionate in quantity; nearly all having been destroyed by the hurricane. The whole of this was presented in my name to Makea."

As soon as the storm had subsided, a public meeting was convened, when the first thing resolved upon was to build a temporary sanctuary. This was soon accomplished; and during the three succeeding months, while the people were restoring their houses, Mr. Williams devoted his chief attention to the translation. But food had now become so scarce, and the prospect so gloomy, that to prevent a famine, which otherwise appeared to be inevitable, he resolved to procure provisions from Tahiti; and having repaired "The Messenger of Peace," (no easy task after the damage she had sustained from the storm) in July, accompanied by Mr. Buzacott, he took his departure.

But painful intelligence awaited him at Tahiti. Here he learned that the pacification between the chiefs of the leeward islands, concluded prior to his departure, had been but of short duration—that so long as the presence and power of the Tahitian mediators held the disputants in awe, peace was preserved; but that no sooner had the armed intervention withdrawn, than they, like angry clouds, which although riven and kept asunder for a time by the force of the tempest, return in denser masses and fiercer array as soon as the gale moderates, had rushed upon each other. War, with its attendant crimes and calamities, had now spread desolation through the fair scene in which he had so long and so successfully laboured. No time was lost after receiving these heavy tidings. Without delay, Mr. Williams hastened to the spot; and on reaching it, the spectacle which met his eye filled his soul with anguish. But his own feelings, the state of the people, and the effect of his visit, will best appear in the following passage of a letter written just afterwards to his sister.

"Here I found that a sad battle had been fought, in which the Raiateans were victorious. They certainly had justice on their side, and acted throughout the affair worthy of their profession as Christians. They treated their enemies with kindness, and, after the conflict, no prisoner was injured. The attack was made upon them in the night, with all the fury which fanaticism inspires; but it was promptly resisted and repelled. But there were other causes of lamentation beside the war. In consequence of this, of the death of good old Tamatoa, of the bad conduct of his son who succeeds him, and of my long absence, the people had begun to distil and drink native spirits, so that on my arrival, the laws were suspended, the means of grace thinly attended, and the whole fabric of society shaken to its foundations. By great and persevering exertion, I succeeded in rectifying many of these evils. The stills were destroyed, the laws re-established, the church reformed, and all things placed on a footing which bids fair to restore pros-

perity. Had I been able to stay another month, I could have done much more, but I must be thankful for what was effected."

Before this visit, Mr. Williams had become a determined enemy to the use of ardent spirits, and what he now beheld confirmed and increased his aversion to this potent poison of body and soul. Having satisfied himself by the experience of many laborious years, that such stimulants were not essential to health or energy; and, having seen at Borobora and Raiatea their fatal influence in frustrating the objects which he most ardently desired, he could not, in after years, be induced to make terms with what he deemed and denounced as a "fell destroyer." Hence, while he resided in the islands, and after his return to this country, both in public and in private, he avowed his convictions; and when asked for reasons, he referred to the circumstances just narrated, and to others of a similar complexion which had come within his notice. On this subject, as on so many others, his judgment was biassed, some may think *blinded*, by his benevolence. He was the friend of abstinence from such beverages, solely because he accounted their use inimical to human happiness, and an impediment to the Gospel of Christ. This, however, is not the place to discuss the question, but simply to state the fact.

Having obtained at Tahiti a supply of flour and other food, with some horses, asses, and horned cattle, animals hitherto unknown at Rarotonga, Messrs. Williams and Buzacott returned to that island at the end of September, after an absence of ten weeks. His domestic circumstances and missionary plans, at this period, are described in the following extracts from a letter to his sister, dated from Rarotonga, September 30, 1832:—

"I fear I shall not be able to write to you so long a letter as I could wish; but I know that what I write will be welcome.—It is now a considerable time since we heard from you. Perhaps you have refrained from writing, on the supposition that, ere this, we should have been in England, or at least on our way there. We feel much for you, and know how great your disappointment will be, at not seeing us by Captain Stavers; but we cannot possibly accompany him, on account of dear Mary. She is, I am happy to inform you, much better: but as, were we to leave now, she would be confined on the voyage, it is, of course, absolutely necessary for us to remain. We have received very kind attentions from Mr. and Mrs. Pitman, and Mr. and Mrs. Buzacott, with whom we have now been residing nearly twelve months. Our boys are both well. John is very active. The early part of the day is devoted to his lessons, and during the remainder he works. He has an excellent mechanical genius, and has made very superior boxes for his mother, Mrs. Buzacott, and Mrs. Pitman. These he has veneered with different kinds of wood, so that they are very handsome affairs. He is now making a dressing-case for me. His ambition is to be a *carpenter*, and he thinks, poor lad, that a knowledge of the useful arts will exalt him in public estimation as much in England as it does here. Samuel makes good progress in knowledge. His dear mother devotes much attention to him, and it is not in vain. He is as sedate as a little

judge. You will like him much. He is a general favourite.

"I am now on the eve of my departure for the Navigators', and expect to be absent about eight weeks. We have received encouraging reports from these islands by a whaler. The captain invited a chief to dine with him, and when all was ready, the captain began to eat, and desired the chief to do so, without having asked a blessing. The chief, however, sat still for a time, and then told the captain, that he and his people had become Christians, and were taught to pray before eating. I trust that I shall find that a blessing has followed our labours in that extensive and beautiful group."

And he did find it so; nor was he permitted to leave the islands until this long-desired reward had crowned the trials and labours of many years. But the closing part of his history, prior to his return to England, must occupy another chapter.

CHAPTER VII.

FROM MR. WILLIAMS'S SECOND VOYAGE TO SAMOA, UNTIL HIS RETURN TO ENGLAND.

Mr. Williams's perseverance—Its results and reward—Auspicious departure for Samoa—Arrives at Manua—Cheering welcome and intelligence—Reaches Savaii—Sermons and congregation—Improvement of the natives—Teachers' narrative—Malletoa's stratagem—Mr. Williams's occupations—His great influence—Its cause and contrast with that of other visitors—Departs from Savaii—Reaches Manono—Tour of that island—Forcible detention of a passenger—Danger of shipwreck—Incidents at Apla—Arrives at Keppel's Island—Interview with Puna's widow—Inter-course with the people—Native game—Reaches Tongatabu—Native feast—Progress and power of the Gospel—A Tonga wedding—Visit to a high priest—The printing press—Estimate of Wesleyan missionaries—Return to Rarotonga—Mr. Williams's state of mind—Attractions of Polynesia—Singleness of his heart—Resumption of ordinary labours—Estimate of life—Leaves for Tahiti—Distressing state of that Mission—Conveys Mr. Armitage to Rarotonga—Voyage to the out-stations—Preparation for leaving the islands—Perplexity—Attachment to Raiatea—Mournful condition, and manifest affection, of his former flock—Embarkation—Arrival in England.

PERSEVERANCE, worthily directed, and steadily maintained, has uniformly commanded respect, and not seldom admiration. Even when the object has been of secondary importance, praise has rarely been withheld from the man who has pursued it with unfaltering energy. But praise has risen into plaudits and pæans, which have resounded through empires, and have been repeated in successive ages, when the purpose has been as noble as the perseverance. How often, in history and poetry, has the course of Columbus, as, through years of self-denial, misrepresentation, disappointment, and toil, he made his way from court to court, and from kingdom to kingdom—from Genoa to Portugal, to Venice, to Spain—been held forth for universal commendation. Who that is capable of appreciating the moral sublimity of such a mind, has not done homage to Newton, as from the most familiar facts of daily observation, he patiently climbed the loftiest heights of science, securing each step of his adventurous course as he proceeded, nor ever paus-

ing in his upward movement, until his demonstrations had landed him upon the highest point which genius had yet attained, and presented at a single survey the harmonious movements of the vast universe? "What heart that feels for others' woes," has not gazed, with sacred emotion, upon the noblest monument beneath the ample dome of our metropolitan cathedral, and felt his patriotism, his philanthropy, and his piety glow, while communing in spirit with the breathing bust of Howard; or while tracing upon its sculptured pedestal the sufferer, and the scene which he lived only to bless, he has remembered the indomitable endurance, the self-sacrificing zeal, by which he sought and secured his design?

From an association, or comparison with such men, the subject of these memoirs would have instinctively shrunk. And little did he imagine, when unostentatiously prosecuting the aims of his divine philanthropy, that his name and theirs would ever stand upon the same page. But he was worthy. The illustrations of persevering goodness, which history presents, may, indeed, be invested with more splendour; but never has this virtue risen to a higher eminence, or exerted its power with more undeviating uniformity, than in the case of John Williams. No mind, no movements, could have been more steady or sustained than his. From the hour when the grand conception of conveying God's revelation to untaught myriads, and of covering the isles which cluster the Southern Pacific with its heavenly light, took full possession of his soul; from the moment the possibility appeared, and the purpose was formed, of preaching Christ where as yet "he had not been named," this servant of the Lord never relinquished his determination, nor paused in his progress towards its accomplishment. Having resolved that, God permitting, "the people who sat in darkness should see a great light," henceforth his plans, proceedings, and prayers were distinguished by a unity and a concentration, which continued unbroken throughout his future course. Like Paul, that noblest of merely human exemplifications of this sublime virtue, his character and his life bore the inscription, "One thing I do."

And this perseverance wrought out its own reward. Long, indeed, did the object of his ardent desire elude his grasp. Years of toil and trial rolled by; and, as they passed, seemed to say, "The time is not yet." The repeated failure of health; the difficulties, almost insuperable, of procuring a vessel; the departure of "The Endeavour," when, after much labour and many disappointments, he had, as he then supposed, secured the means of accomplishing what was in his heart, were surely sufficient discouragements. Most men, after such a series of depressing circumstances, would have abandoned the design in despair. But not John Williams. He did not, he would not, he could not relinquish so fond a hope. The spring tide of his zeal was not thus to be restrained. Each reflux wave seemed but to make way for the wider reach of that which succeeded. Higher and yet higher rose the swelling waters, until every obstacle was surmounted, or swept away. If, indeed, for a brief moment, his spirit was cast down, neither his energy nor his expecta-

tions were destroyed. "Steady to his purpose," not a syllable in his correspondence indicates a faltering of determination, the wavering of hope, the slightest vacillation of desire, or the least decline of ardour in reference to this the one central, absorbing and ultimate object of his life, his soul, his all. And what was the result? "Verily he had his reward." One stage succeeded to another, each introducing him to wider fields of usefulness; and thus he continued to progress in his services and his success, gathering strength and gaining triumphs as he advanced, until the master whom he served said, "It is enough;" "Well done good and faithful servant; enter thou into the joy of thy Lord."

His previous voyages had amply confirmed the calculations and repaid the toil of this patient labourer. But that upon which he was now to embark was destined to bring a still larger return. And of this he appeared to possess a presentiment. Never more himself than when preparing for a missionary enterprise, his spirit on the present occasion rose above its natural level, and so influenced those around him, that all appeared as if moved by a common impulse, and in perfect sympathy with him and with each other. The whole settlement was in motion; every individual seemed anxious to further his design; and, thus assisted, on the 11th of October, 1832, only a few days after his return from Tahiti, the preparations were completed, and "The Messenger of Peace," bearing Mr. Williams, Makea, and a native teacher, called Teava, once more cleared the harbour, amidst the shouts and supplications of the swarthy multitude who thronged the shore.

Many of the most important incidents of this voyage have already appeared; and their publication must once more restrain the pen of the biographer. But while needless repetition will be avoided, this part of Mr. Williams's history will be enlarged and enriched by extracts from his journal, which will complete the sketch given in the "Missionary Enterprises," and supply many facts hitherto unknown.

Mr. Williams was so deeply impressed with the necessity of devoting all the time he could command to Samoa (for he designed to make a missionary survey of the entire group), that he did not, as on his former voyage, diverge from the direct course. And every circumstance now appeared to favour his enterprise. On shore, he beheld a multitude of sympathizing, supplicating friends, "who united," he writes, "in kind expressions towards ourselves, and prayer to God that he would prosper our way." On board, all was energy and cheerfulness. "Makea was in high spirits." No gloom shaded a single countenance; no tears mingled with the briny deep, save those of Teava and his wife, "who wept much at parting from their family, and leaving their land." Nor did other objects above, around, and beneath them, withhold their influences from this happy scene. The heavens, the air, and the ocean seemed to smile in sympathy with the general joy. It was one of the fairest of those auspicious seasons which frequently visit the South Pacific ocean, and render a voyage over its placid waters one of the richest of earthly luxuries. The sky was cloudless, the breeze light but favourable, and the

bright bosom of the ocean was broken only by gentle undulations, or slightly crested waves which scattered the sun-beams from their glassy surface, and diffused the animation and freshness of life throughout the scene. All nature seemed to invite the voyager to launch out upon his sacred mission, and to say,—

"Go forth, ambassador from God to man!
To darkened isles proclaim redemption's plan!"

And the continuance of this voyage was in harmony with its commencement. All things favoured them; and after a delightful sail of 800 miles, during which they "had not shifted rope or sail," on Wednesday, October 17th, they sighted Manua, the most easterly island of the Samoan group. As he did not visit this island on his former voyage, and it was 250 miles from the residence of the teachers, Mr. Williams little expected to hear and see so much to gladden his heart. But his first visitors were nominal Christians; and "We are sons of the world," were the earliest salutations which broke upon his ear in the Samoan language. This delightful surprise was heightened by the information, that large numbers of the inhabitants of Savaii and Upolu had embraced the Gospel. Here also he found several natives of Raivavae, who, many years before, had been drifted from their island; but, having previously obtained a knowledge of the religion of Jesus, they had erected a chapel, had chosen a teacher, and were maintaining the worship of God, and singing the songs of Zion in this strange land.

As they pursued their course, numerous visitors confirmed their first impressions, and convinced Mr. Williams that a mighty work had already been effected throughout Samoa, and from almost every settlement he passed, chiefs arrived who evinced an earnest desire for instruction and teachers.

Having called at Oroseigna, Ofu, and Manono, and at the last island introduced Teava to its chief, Matetau, whose joy at this arrival was unbounded, they proceeded to Savaii. Here everything conspired to render his welcome complete. The teachers shouted and wept for joy; and Mr. Williams beheld a people prepared of the Lord, many of whom had renounced their superstitions, while many more were only awaiting the return of "the great chief Viriamu," to follow their example. Though Malietoa was absent, Mr. Williams at once opened his commission from his favourite text, "the faithful saying, worthy of all acceptance, that Christ Jesus came into the world to save sinners." About 500 were present:

"And though accustomed," he writes, "to grotesque exhibitions, the congregation this morning presented a ruder appearance than any I had seen before. Some of the chiefs had beautifully fine mats suspended from their shoulders, or girt around their waist. Others had thrown around their persons a piece of native cloth; but in such a way as to make it rather an encumbrance than a covering. But the head-dress was the most amusing part of their adornment. The hair of some, which was very long, and stiffened with grease and powder, stood erect like the bristles of a hedgehog; that of others, which was equally long, was bushy and frizzled, and made their heads appear an enormous

size; others again had twisted it into a towering topknot upon the crown of their heads; and a few allowed it to flow loosely over their shoulders. The ladies were equally fanciful in their decorations; but they added another to the various devices of the men, some of them having shorn their heads bare, excepting one spot on the left temple, from which a tuft of hair was allowed to grow to a great length; and, this being twisted into a queue, dangled, as they imagined, gracefully down the cheek. Their tawny skin shone with a profusion of scented oil, and a preparation of turmeric, which was laid on so thickly upon their faces and breasts, as to give them an orange tinge, which, in their view, constituted the very perfection of beauty. Although it was difficult to repress a smile, it was impossible to view them without deep interest, as a people just emerging from the darkness of ages into 'the light of life.' In the afternoon, I preached again, and felt much. Here was a congregation of nearly 1000 persons anxious to know the 'joyful sound.'

The speeches of the natives, and especially of Malietoa, who had now returned, which were delivered at the close of the service, deepened the favourable impressions which Mr. Williams had previously received of the state of society at Savaii. And the vast change which had been effected in the condition of the people since his former visit, naturally made him anxious to learn their history from the lips of the native teachers. This, in accordance with his usual custom, he carefully recorded: a practice to which we are indebted for many of the most interesting facts in the annals of missions. Some parts of the teachers' narrative are already known; but they are only detached fragments of one of the most remarkable moral revolutions ever wrought amongst the heathen. Other portions equally interesting were omitted from the "Missionary Enterprises," from the want of space; and of these a condensed sketch will now be given. This sketch, it may be allowed, is not *immediately* connected with Mr. Williams's movements; nor is it, speaking strictly, a part of his personal history. But as the originator and the founder of the Samoan mission, as the honoured individual who conveyed the Gospel and its teachers to these dark shores, and there secured for both a welcome and a home, the following incidents sustain a relation to his life, sufficiently close and important to warrant their preservation in these pages. To say the least, they illustrate the extent of his influence, and the value of his previous voyage to this extensive group. For what occurred subsequently to this was but the stream from a fountain which he opened; the rays from a light which he had brought to this land. For these reasons, the following outline cannot be deemed irrelevant to the leading purpose of this narrative; but even should it be considered by some a digression, the biographer is satisfied that the byeway into which he is about to deviate will present so many objects to interest the eye and the heart, so many points of light and shade which would have been lost by keeping the more direct road; and will, moreover, bring out to view scenes which so forcibly illustrate the degraded state of the heathen on the one hand, and the mighty influence of the Gospel on the other, as amply to repay the perusal, and to demonstrate the necessity and

the success of those voyages of Christian compassion, for which, through all coming ages, the name of Williams will be pronounced with love and veneration by the inhabitants of Samoa:—

TEACHERS' NARRATIVE.

The commencement of the teachers' residence at Sapapalii was overcast and threatening. At that time, a distressing disease prevailed throughout the settlement, which, shortly after they had begun, compelled them all to suspend their labours; and some of them suffered so severely, that death was expected to close their course. What enhanced their distress was, the absence of their friends Malietoa and Tuiano, who, with all that could handle a spear, had gone to the seat of war at Upolu; and, to complete their suffering, some of the few natives who remained in the settlement, attributed to them the prevailing epidemic, and endeavoured to persuade the rest to leave them alone to perish. But, although they were now in one of "the dark places of the earth, full of the habitations of cruelty," they were neither forsaken nor friendless. Even in savage lauds, woman has often proved true to the generous instincts of her nature, and prompt to pity and relieve. This was realized by the suffering teachers. As the angel which shed the light of day through the dark dungeon, and the midnight gloom in which Peter was immured, so, on the present occasion, when unable to assist each other, or even to help themselves, did Pagan "sisters of charity" assiduously and tenderly watch over them. And by these friends in adversity, all their necessities were cheerfully supplied, and through their kind ministrations and the blessing of God, health and energy returned.

This cloudy morning, however, was of short continuance; and it proved but the hazy opening of a bright and glorious day for Savaii. Before his departure, Tuiano had professed his belief in Christianity; and, on bidding the teachers farewell, he left it as his last and most earnest request, that they would not cease, during his absence, to pray that Jehovah might preserve him in the day of battle. On the return of the warriors, he more openly avowed his attachment to the truth; and was almost immediately joined by Mariota, the king's son, who, with his father's consent, went to reside with the teachers. These important adhesions attracted general attention, and eminently facilitated the good work. But there was another circumstance which prepared the people for the peace-preserving doctrines of the Gospel. Although, in the recent conflict, Malietoa was successful, the struggle had proved most severe and sanguinary; and his victory had been dearly purchased with the blood of many of his bravest warriors. When, therefore, the conquerors returned, they brought with them, not merely the spoils of their enemies, but the mutilated heads of their own fathers, and brothers, and friends. And thus the day of triumph was turned into mourning. Instead of the shout of exultation, nothing, said the teachers, was heard throughout the settlement, but the wild howlings and bitter imprecations of the people: sounds with which they had once been familiar in their own land, but which had long since been silenced there, and succeeded by the sigh of penitence, the voice of joy, and the

songs of salvation. Full of sorrow and sympathy, they now laboured most assiduously to improve this season of bereavement and lamentation, by contrasting, both in private and public, the pacific spirit and design of the Gospel, with the demon passions and destructive power of savage warfare. Nor did they labour in vain. In a short time, very general attention was awakened to their instructions; so much so, indeed, that the largest building in the settlement would not contain the multitude who were anxious to hear, and many of whom thronged around the doors and windows, with open mouths and outstretched necks, eager to catch some of the statements which fell from the teachers' lips.

But in the midst of these auspicious appearances, Malietoa resumed the war, and, together with a large body of his people, departed for Upolu. But thither it was resolved by the teachers that three of their brethren should follow them; and Taia, Moia, and Boti readily undertook the service. Their journey, however, was protracted by the anxiety of the people, in several of the villages through which they passed, to hear "the new word," the fame of which had already reached their secluded dwellings; and when at length the brethren arrived at the seat of war, though welcomed by Malietoa, they found both the chief and his army too warmly engaged in besieging the people of Ana in one of their mountain fortresses, and too much annoyed by the surprises and sallies of the enemy, to listen calmly to their exhortations. But, although their main object was thus frustrated, they here met with another chief of Savaii, who eagerly attended to their communications; and, after a time, told them "that a desire had now grown in his heart to know the word of Jehovah;" and that, if they would engage to visit his settlement, he would return to his family at once, and hold a *fitiligna* (or conference) with them on the subject: a proposal with which the teachers, of course, readily complied.

As all efforts to induce Malietoa to terminate the contest had proved unavailing, the three brethren returned to Savaii, where they were soon followed by a messenger from the chief whom they had met at Upolu, bearing the cheering intelligence, that he and his people were now waiting to hear from their lips the truth of the Gospel, and wished them to come "in haste." The teachers scarcely needed the latter part of the chief's exhortation; for they were in as much haste to impart, as he to receive the message of mercy. Three of them, therefore, immediately set out for the settlement; where they were most warmly welcomed by the chief and a wondering multitude of nearly a thousand natives. No time was now lost. A public meeting was convened; and, after the usual salutations, the chief turned to the teachers, and said, "Have you brought a fish-spear?" Surprised at this strange inquiry, they replied, "No! why do you ask for that?" "I want it," he answered, "to spear an eel. This is my *etu*. I will kill, cook, and eat it. I have resolved to become *lotu*" (or Christian.) He then added, that he would afterwards spear and eat a fowl, as the spirit of his god was supposed to reside in that also. And these bold designs were no sooner formed than executed. Standing forth from

the midst of his family, and from the superstitious and shuddering multitude which had gathered around him, he struck a spear into the sacred fish, and thus defied the power, and burst the spell which had long bound himself and his people in spiritual captivity. He then killed a fowl, and proceeded to cook and eat both the former objects of his dread and adoration. And during all these proceedings he acted alone. Not a native supported or sympathized with him; and no one save himself partook of the meal. The teachers, however, stood by to sustain and encourage their courageous convert; and surveyed with sacred satisfaction this novel and impressive scene. Not so the people. In their esteem, the experiment was pregnant with danger, and they looked on with horror; but "when they saw no harm come to him, they also changed their minds," and followed his example. After this, the teachers had ample employment in recording the names, and offering prayer on the behalf of the numbers who now avowed their belief in Christianity.

At the expiration of a fortnight from the time of their return, the teachers revisited this interesting people, and had the satisfaction of adding many other names to those who had previously renounced their Paganism. Returning in their canoe to Sappalii, full of hope for the future prosperity of their labours at the settlement, which they had just left, they beheld, on suddenly doubling a promontory, the mountain in which the warriors of Ana had, for nine months, defied the combined forces of their enemies, on a blaze; and, when they reached their home, they were informed that these brave defenders of their country had at last been vanquished by the perseverance and superior numbers of Malietoa and Matetau. The intelligence naturally awakened their compassion for the discomfited party; but this was overborne by gratitude and joy at the termination of a contest which had so long and so greatly distressed their minds, and obstructed their labours. For many months prior to this, few days passed in which some dead or dying warriors were not brought home from the seat of warfare; and, whenever this occurred, the scene filled them with distress. The settlement rang with the loud and frantic lamentations of those who were related to the slain. The females were especially vociferous;—running about in the wildest manner, cutting their heads, faces, and breasts with sharp stones and shark's teeth; and then, smeared with their own blood, they stood over the mutilated bodies of their friends, and, with the most savage features and gesticulations, imprecated vengeance upon the men by whose hands they had fallen. At these seasons, even those who had so kindly soothed and supplied them in their sufferings, seemed to the teachers to have been transformed from friends and females into fiends; and, accustomed as they had been, from their childhood, to the frightful exhibitions of heathen fury, their own spirits had now sat so long at the feet of Jesus, that they could not endure the spectacle before them.

But, greatly as these exhibitions affected the teachers, the concluding act of this dreadful drama far exceeded in horror anything witnessed during its progress. A long train of prisoners graced the triumphal return of the victors; and, as yet un-

taught in the merciful religion of the Bible, they had resolved, in their usual method, to take vengeance upon their enemies. With this view, they kindled several immense fires, and then, with every expression of diabolical delight, flung men, women, and children into the flames. The afflicted teachers wept, intreated, remonstrated, threatened; but in vain. Frantic with rage and revenge, they heeded not the intercessions of the missionaries, and only replied that they did it because "great was their anger at losing so many of their relatives." When the teachers turned from the infuriated people to their chiefs, these seemed more willing to interpose, but pleaded their inability. And in the case of some, this plea was probably sincere. The only circumstance in this dark season which alleviated the distress of the missionaries, was the conduct of Malietoa, who, although he did not prevent, would not participate in this savage vengeance. On the contrary, he regarded the admonitions of his instructors, and acted consistently with his new profession, so far as to spare all who placed themselves under his special protection. This unwonted forbearance proved most useful. Not only did it obtain for the chief, and for those under whose influence he acted, high repute with the vanquished party, who soon heard of it at Upolu, but, after the paroxysms of their rage subsided, even the cruel conquerors themselves, who had gloated over the blood and ashes of their captives, confessed the superiority of Malietoa's conduct, and the worth of that religion to whose influence it was universally ascribed.

From this time, the day began to brighten; and the sad and heart-sickening scenes of heathenism, which the teachers had witnessed through many months of labour and sorrow, now gave place to others which as strikingly illustrated the humanizing and elevating influence of that benign system, which brings "peace on earth, and good will to men." Strange transition! but, forthwith, and by the hands so recently red with their brother's blood, and almost upon the burning ashes of their murdered captives, the foundation of a Christian sanctuary was laid. The newly-awakened zeal of the builders, and the many voluntary agents engaged, made "light work" of the erection; while both their activity and its object exerted a reflex and most beneficial influence upon their own minds. But other circumstances favoured the progress of the Gospel. One of these was a tour made by Malietoa and a large train of attendants, through the island. The design of this royal visitation was selfish and political; but, as the chief and his suite proclaimed, wherever they went, the wonderful truths which they had recently learned, avowed their belief in the new religion, observed the Sabbath as a sacred day, and laboured with new-born zeal to make proselytes, the journey added many to the number of nominal adherents to Christianity, and was still more useful in preparing the way for competent teachers.

The chapel was finished, and the day of opening fixed, shortly after Malietoa's return. But prior to this, Malietoa and his sons,* renounced their superstitions; and their example was soon followed by their wives and children. This, with

* For particulars, vide *Missionary Enterprises*, p. 433.

the determination to drown *Papo*,* the god of war, and the only object resembling an idol which was found in Samoa, created an immense excitement throughout the islands, and materially contributed to the furtherance of the Gospel. The fame of the teachers now spread far and wide. Additions were made almost daily to the Christian party; and few weeks passed, during which chiefs and other visitors from a distance did not make their appearance at Sapapalii, anxious, like the Athenians, to know what these things meant. Many, after the first interview, renewed their visits at regular intervals; and, having extracted from the teachers as much knowledge as they could retain, they returned to their districts, like the bee laden with its gathered sweets, to deposit their precious store in the awakened and wondering minds of their brethren. In this way, the elements of sacred truth were conveyed to parts of the island far remote from Sapapalii. But there were other districts, accessible to the more direct exertions of the teachers, which they were accustomed frequently to visit. One of these, called Malava, presented a region of great spiritual promise. Here the visitors were always welcomed with the marks of warmest affection, while the doctrines of the cross were heard with deep interest; and, after a time, Boti, between whom and the people there had grown up something of the feelings engendered by the pastoral relationship, when sustained under favourable circumstances, consented, at their own earnest request, to reside amongst them. But this step proved a source of sorrow as well as of joy to both the teacher and the taught. In this settlement, there were three chiefs, whose "heads," to use the native description, "were of equal height;" but it was only one of these, Tangaloo, who submitted to be instructed. Both the others discovered a very different state of mind; and, relying upon their superiority in physical force, and influenced by inveterate superstition, they conspired to put down these desecrators of the ancient and established system, to drive the Christian teacher from the settlement, and to extinguish the intrusive light which had so greatly disturbed their slumbers. Intent upon these designs, they sent to warn Tangaloo that, unless Boti was removed, and the worship of the spirits resumed, they would exterminate both him and his. When, however, he received their message, he stood unmoved; evinced no fear; and, although inferior in forces to the unholy league formed against him, he returned this bold and admirable reply:—"Go and tell the chiefs," said he to the messenger, "that I will not send away Boti. I hinder not them from worshipping the spirits. Why do they forbid me to worship Jehovah? I wish not to fight. I shall not move from my house to attack them. But, if they begin, I will pray for the help of Jehovah, and resist them with all my strength."

This firm decision, however, only infuriated the heathen; who, unable to convince, like other persecutors, now prepared to crush this noble-minded man. Nor was Tangaloo idle. Gathering his people around him, he explained to them his posi-

* This interesting relic was saved from "drowning" by the teachers; by them presented to Mr. Williams, and by him given to the author.

tion; furnished those who were destitute with arms; exhorted all to pray, and to be courageous; and declared his determination to die rather than relinquish the word of Jehovah. At the same time, he sent to Sapapalii a request, with which they immediately complied, that all the teachers would hasten to his district to aid him with their counsels and supplications. Having heard his statement, and fearing the consequences of farther resistance, these prudent counsellors recommended that Boti should return with them, and remain at Sapapalii, until the threatening outburst of heathen madness had spent itself, or subsided. This proposal, however, did not please the chief; and he frankly told these men of peace that theirs was not good advice, and that, if followed, it would only embolden his oppressors. He, therefore, refused to relinquish his missionary, and resolved to stand on his right. Perceiving that his purpose was inflexible, they abandoned the hopeless attempt of dissuasion, and spent the remainder of that day, and the whole of the succeeding night, in exhortation and prayer. A scene more unique or impressive has been rarely witnessed. As the people expected every moment the furious onset of the enemy, all the warriors of the district were clad in the wild military costume of the country, and were armed, some with clubs, others with bows, and others with slings and spears; and, while thus presenting to the eye a spectacle the most alien from the design of Christianity, and not unfrequently expressing, in tone and gesture, the untamed ferocity of their natures, they stood, or knelt before the Lord in the attitude of devotion.

But most unexpectedly their foes did not appear, and on the following morning, it was announced that the heathen forces had suddenly disbanded. This intelligence, however, diffused but a short-lived joy amongst the people of Tangaloo; for it was soon evident that their enemies had not relinquished their intention, but only deferred its execution until they could obtain some better pretext than the presence of Boti, for such an unprovoked aggression. But this they soon found. In order to propitiate their insulted deities, and to purify their polluted land, these two "worshippers of the spirits" issued a decree that, in honour of the gods, a series of special services should, for two months, be observed throughout the settlement; and, amongst other regulations, it was enjoined that, on an appointed night, unbroken darkness should prevail, and no light be kindled upon pain of death. This mandate was sent to Tangaloo, with a peremptory message that he and his people must obey it. But he, maintaining the same manly bearing, and asserting once more the right of private judgment, thus replied: "Tell the chiefs, that I have ceased to serve the spirits, and that I shall not observe one night more than another in their honour. Now," he added, "that I am become a man of Jehovah, his word alone, so far as I know, shall guide and govern me."

The fiery feelings which this message enkindled in the heathen, were fed by the intelligence that the Christians had desecrated the sacred shell, in calling the people together at the hour of public worship. While affairs were in this state, and the night of trial was drawing nigh, the teachers of Sapapalii, unsolicited, came again to recommend

Tangaloo to comply with this requisition, rather than engage in war. The chief, however, was still averse to pacific measures, upon such terms. But, at length, the persuasions of his visitors, and the known wish of Malietoa, bent his sturdy purpose. The night came. Darkness reigned throughout that part of the land. Numerous spies groped their way into every portion of Tangaloo's district; but, for a considerable time, not a spark could be discerned, and these emissaries were just about to abandon their search in despair, when, urged by a craving desire before which wiser men have sometimes fallen, a native was detected in kindling fire to light his pipe. This was enough. The decree was disobeyed; the spirits dishonoured; and when, in haste, the bearer of the intelligence brought it to his masters, the shout of savage glee and the cry of vengeance rang through the gloom with which the heathen were surrounded. As soon as the morning dawned, preparations were made for the assault; and the multitude, incensed and thirsting for blood, were about to hurl themselves upon their sacrilegious brethren. But their rage was vain. Up to this time, Malietoa, although a sympathizer, had not been, for political reasons, a supporter of Tangaloo. Seeing, however, the spirit of the heathen, and the desolating storm which was about to burst upon those who, like himself, had done no more than renounce their heathenism, he terminated his neutrality, and stood forward as their shield. This turned the balance of power, destroyed the hope of the assailants, dismantled the last fortress of superstition in that part of the island, and left Tangaloo and Boti in peaceful possession of their liberties and their religion.

Shortly after this, Mr. Williams arrived, an event in which all rejoiced exceedingly, but no one more than Malietoa. As however the vessel was in the open sea, and no safe passage through the reef could be found, the shrewd chief inferred that, unless she could be securely moored, he would be unable to detain his visitor long at Sapapalii: a privilege which he was most anxious to enjoy. Having therefore endeavoured, but in vain, to persuade him to attempt to bring her into the lagoon, Malietoa resolved to take the pilotage into his own hands: a stratagem which might have proved serious, had it not been discovered in time. With this design, therefore, very early in the morning, a large fleet of canoes put off, avowedly to find anchorage: but instead of seeking this, they all made direct for the ship. Mr. Williams hearing of their strange adventure, immediately went off after them; and to his great surprise, on nearing "The Messenger of Peace," he saw the crew under arms, and parading the decks as if anticipating an instant attack. The canoes, also, like inferior beasts kept at bay by an enraged lion, were paddling at a respectful distance from the vessel. Amazed and alarmed, Mr. Williams sprang on board, and upon asking the reason for all these defensive preparations, the captain informed him that the natives had crowded the deck, and clamorously demanded that the vessel should be taken within the reef, and that from the determination they had evinced, he had inferred that their design must be evil. He had, therefore, armed his men, swept the decks, and commanded the canoes to keep at a distance. In a moment,

Mr. Williams saw through the affair; burst into a loud laugh; ordered the sailors to lay aside their instruments of death; and invited the natives on board, who now came in crowds clambering over the sides of the ship, capering about her deck, and gracing every part of her rigging with their half naked forms: both parties being well pleased with this change in their relative position.

All the incidents and intercourse of the few days passed at Savaii* bear the same features which had marked the preceding visits of this servant of God to other lands of darkness. By the careful and profitable occupation of every hour, he made his short sojourn most productive. While preaching Christ to the people, and unfolding, as he was ever wont to do in such circumstances, the elementary principles and distinguishing peculiarities of the gospel, he perfected the knowledge of the teachers in several useful arts, and excited in the people a strong desire for further information. But whilst his labours were thus beneficially directed, his kindness, gentleness, and affability, by engaging the affections, and confirming the confidence of all parties in the benevolent purpose of his visit, as well as by augmenting the influence of the native missionaries, did as much as, or perhaps even more than his direct efforts to advance the evangelical objects which had brought him so far. Savage as these Samoans had been and still were, they saw his goodness, and were attracted and subdued by it. To this cause much of his success in this and other early visits to half awakened communities must be ascribed. His influence was personal, rather than official; he was loved for his own more than for his work's sake: a most important circumstance, however; for long ere the natives received, or recognized him as a messenger of God, or even began to appreciate his more spiritual labours as a minister of Christ, they rejoiced in him as their benefactor, their friend. He was fond of the proverb, and often quoted it, "Kindness is the key to the human heart." And no man had perceived its influence, or proved its power more than he. Upon a large scale, he had tried this universal instrument, and it had instantly opened to him the hearts, and arms, and homes of thousands, previously inaccessible to civilized man. Many voyagers, impelled by other motives than those of benevolence, and governed by other laws than that of love, had sought admission to the same shores. Presuming upon their superior civilization, their skill, their bribes, or their strength; and appealing rather to the cupidity, the fears, the wonder, or the simplicity of the natives than to their reason, their gratitude, and their affection, they had rarely left behind them convictions and impressions which would ensure a welcome to succeeding visitors, or warrant their confidence. Shrewd observers of those selfish, crafty, and sensual aims, of which they possess so accurate a gauge in their own characters, it has been but seldom that the natives have misjudged the motives of such strangers. Hence the intercourse of civilized men with the South Sea islanders, at the very best, has left these islanders as suspicious, as crafty, as selfish, as treacherous as it found them; and, in instances not a few, it has rendered them more perfect adepts in all the

* Vide *Missionary Enterprises*, chaps. xxv. and xxvi.

arts of concealment, cunning, and circumvention. How often was this seen, and how universally believed, by those who navigated these seas prior to the labours of Christian missionaries. Where was the commander who, at that time, unwittingly trusted himself or his property within the power of a savage people? He knew well how specious and delusive were the fairest appearances of friendliness, which their craft or cupidity frequently assumed; he was satisfied that, under the semblance of much affability, and the shouts and gestures of assumed glee and gladness, which greeted him when he approached these shores, there often lay concealed selfish desires and dark designs, which, like the volcanic fires, that smoulder and work beneath the vine-clad hills, the luxuriant valleys, the placid and gleaming lakes, and the seductive aspect of soft enjoyment and deep repose in an Italian landscape, would, if a vent were found, flame forth in resistless force and desolating fury. Of this the evidences were sufficiently numerous and admonitory to show that the key to these islands had not then been found. But where the merchant and the mariner had failed, the missionary proved successful. And no one of that honoured band ever accomplished more, "by love unfeigned," than he who now prepared the people of Samoa to listen to the gospel.

Amongst other expressions of regard, received by Mr. Williams during his stay at Sapapalii, one was from the *maitai*, or ladies, who wished to perform "a heavenly dance" in his honour before he left them. Fearing, however, that the exercise would not accord with its name, he declined the proffered compliment. But they would not take his denial; and, in the evening, the large public building was crowded by the *élite* of the settlement, who, for hours, sang and capered in praise of Viriamu. Overhearing the frequent repetition of his name in their songs, Mr. Williams subsequently procured two or three of them, of which the following translations will convey some idea:—

"Let us talk of Viriamu.

Let cocoa-nuts grow for him in peace for months.

When strong the east wind blows, our thoughts forget him not.

Let us greatly love the Christian land of the great white chief.

All *malo** are we now, for we have all one God.

No food is sacred now. All kinds of fish we catch and eat; Even the sting-ray."

"The birds are crying for Viriamu.

His ship has sailed another way.

The birds are crying for Viriamu.

Long time is he in coming.

Will he ever come again?

Will he ever come again?

Tired are we of the taunts of the insolent Samoans.

'Who knows,' say they, 'that white chief's land?'

Now our land is sacred made, and evil practices have ceased.

How we feel for the *lotu*! Come! let us sleep and dream of Viriamu.

Pistaulu † has risen. *Taulua* † has also risen.

But the war-star has ceased to rise.

For Sulueleele‡ and the king have embraced the sacred word

And war has become an evil thing."

* *Malo* was the name given to those who were victorious in war, and is the opposite of *vaitui*, the conquered.

† Names of stars.

‡ The king's daughter.

Under the date of Friday, October 26, Mr. Williams thus writes in his journal. "Having accomplished our object here, we prepared this morning to go over to Manono. I, therefore, convened the chiefs and Malietoa. I again questioned him respecting his future purpose, when he repeated, in the most emphatic manner, his full determination to hold fast the religion he had professed, and said, that his desire for the Word of Jehovah was very great indeed,—that it was *manao tasi lava*, 'one true whole desire,' that his intention was to live and die a Christian, and that he wished much for the salvation of his soul. He said, moreover, that he would never fight again, unless people came to his place to kill him. His words were, 'I have cast away war; I have trodden it under foot; I am sick and surfeited of war; I have no wish ever to fight again.'

"Having made those arrangements which we deemed important, we prepared to leave for Manono and Upolu. Malietoa, three of his wives, Tuiano, Riromaiva, and other chiefs, accompanied us, so that we had a ship-full. The people manifested a great deal of feeling at parting; and, as I passed through their ranks, they kissed my hands and importunately entreated me to bring Mrs. Williams and my children, and to come and live with them, and teach them the word of salvation."

On the following morning they reached Manono, brought off Matetau, and effected a reconciliation between him and Malietoa. "During our short stay," Mr. Williams proceeds, "I took a walk half round the island, and was treated with great respect by the chiefs of the villages through which I passed. In one village, the chief and many of the people had embraced Christianity. He invited me into his house, and then placed all the *lotu*, or Christians, near me. They had built a chapel, and were very anxious to make me a present, which I declined. Another chief, who also invited me into his house, had not become a Christian. I told him that I had brought a teacher, who would reside with Matetau, and teach all Manono. I then pointed out the nature and value of Christianity; asked what objections he had to it; and invited him to follow the example of Malietoa, Matetau, and others. He smiled significantly, and said, in a kind and confidential tone, 'Perhaps I shall soon.' On returning from this little excursion, I found that Mr. Stevens* was in trouble; for the chief with whom he was residing refused to allow him to leave. On hearing this, I went to the chief; and, on my way, met his son, who said that Pea, his father, would not let Mr. Stevens go. On reaching the settlement, I was invited into the government house, when the old chief came in, seated himself by my side; saluted me with great respect, and said, he hoped that I would not be angry with him for detaining the doctor, but his only object was that he might teach them, and conduct their worship on the Sabbath. They had formed a great attachment for him, he added, because he read to them the word of Jehovah. Pea said that he himself had not yet embraced Christianity, but that his son had, and many of his people; and he very much wished to have a teacher."

* The surgeon of the "Oldham," who had left that vessel at Samoa.

Having effected one main purpose of his visit, the reconciliation of the two chiefs, Mr. Williams returned to the vessel, when the teacher, *Teava*, was confided to the care of Matetau. "As soon," writes Mr. Williams, "as his little property was placed in the canoe, we all united in prayer to God for him and his wife, on the ship's deck, and then bade them farewell in the name of the Lord.

"Having heard that Puna, the native teacher of Rurutu, who had been drifted away a long time ago from that island, was at Niua, I determined to go in quest of him. On arriving off Aborima, we narrowly escaped shipwreck; for just as we were weathering the point, the wind failed us, and, in a short time, our vessel was whirled by a strong and eddying current within a few yards of some frightful rocks, against which the sea was breaking with fearful violence. But, while in this perilous position, a light breeze came most providentially to our relief; and, in a few minutes, we were out of danger. I therefore returned, when we stood away for Savaii, succeeded in reaching a bay, and called at Satupaitea. Early next morning, I went on shore. The settlement contains about a thousand persons, all of whom, at my request, assembled in the government house, where I addressed them. On the following day, we ran again for Upolu; and, by carrying a press of sail, we reached Apia about sun-set. But, just before dark, we were boarded by Riromaiva, Malietoa's eldest son, who consented to accompany us on shore.

"As soon as we had dropped anchor, we were surrounded by canoes, from which the natives came up the sides of our little ship, until she was almost deluged with them. Silence was then commanded; and, when it was obtained, Riromaiva gave orders to his *duulaafale*, or orator, to tell the people who I was, whence I came, and what I wanted. He then commanded his spokesman to proclaim to the staring and wondering crowd, that Malietoa, his father, had given me his name; and, consequently, that all the respect due to him must be shown to me. This was followed by a strict charge to steal nothing whatever from the ship, but that all should immediately bring off to us pigs, and bread fruit, and yams. The remainder of the day was spent on shore in profitable intercourse with the natives."

On the following morning, Punipunielo, the chief of Apia, publicly embraced Christianity; and this circumstance, together with the far-spread fame of Mr. Williams, drew chiefs and natives from all parts of the neighbourhood. Under the date of November 2, the following paragraphs occur in his journal.

"The chief from the inland settlement, whom I visited yesterday, sent a messenger to request my presence, as he was now ready to become a Christian. Tangalao, also, the Christian chief from Vailele, brought me a present of pigs and produce, and pressed me much to visit his people. Soon after this, another chief, from a settlement four miles distant, came, and was very urgent with me to go with him, and pleaded his suit on the ground that 'he had long wished to become a Christian, but had no one to make him so.'

"Having obtained wood and water, with a tolerable supply of provisions, I made presents to the various chiefs, and bade them farewell. On land-

ing at the district of Riromaiava, I found that I had to walk two miles to his settlement. On reaching it, I was invited into the government house. Here I was requested to take my seat upon a beautiful new mat, and was immediately surrounded by all the chiefs. Soon after we had seated ourselves, a fine stately young woman entered the house, and was introduced to me by the name of Maria, as Malietoa's eldest, handsomest, and favourite daughter. She expressed her sorrow at not having seen me before; and assigned as a reason that, at the time of my visit to Samoa, her husband was fighting against her father, and that she was with him in the fort. 'But,' she added, we were conquered; and, since then, I have been over to Sapapalii, and spent much time with the teachers, who have taught me the lotu, and I am learning it still.' After this, the people of the settlement were collected, and I addressed them, and having made presents to Riromaiava and his sister, I bade them farewell. They all, however, accompanied me to the boat, and lamented that my stay with them was so short. I reached the vessel at sun-down, when we made all sail for *Nuaa tabu tabu*, or Keppel's Island, in search of Puna.

"Tuesday, November 6.—Early this morning, we were close in with Keppel's Island; and ascertained from a canoe that Puna was dead, but that his wife and family were still residing on shore. Having sent a note to her to inquire whether we might land safely, and received her reply, I went on shore. She came, with her two children, to meet me, and when she saw me, she clung around my legs and wept for a long while. She was much changed in appearance, which she ascribed to her troubles, and the loss of her husband. It was pleasing, however, to learn that their wanderings on the wide ocean had been wisely directed by Him who gives the winds their commission, for the furtherance of the Gospel on this distant island; as well as to hear that Puna had proved faithful unto death, and died exhorting the people to believe in the Lord Jesus."

Shortly after Mr. Williams had landed on Keppel's Island, a young man introduced himself as the *faijehau*, or teacher. His appearance was prepossessing, and his dress good. He was clad in a white shirt, and a black waistcoat, and called himself Samuel. From him Mr. Williams learned that about half the inhabitants, the whole of whom did not exceed 500, were now professing Christianity. Amongst these was one of the chief's sons, but the other remaining a devoted idolater. In company with this visitor, Mr. Williams walked inland to see the chapel, which he found to be a large native house formerly used for their games and dances.

"As we were proceeding," he writes, "our attention was attracted by a singularly hollow roaring, which was blended with clattering of sticks. This I found on inquiry to proceed from a party of *faka devolo*, or devil's people, who were dancing. On reaching the place of their wild performance, we saw about forty men, ranged in two lines, and facing each other as in a country dance. Most of them had a stick between two and three feet long in each hand; but a few, at regular intervals, held instead a long switch. Their appearance was most singular

and savage. Some were completely besmeared with charcoal and oil, which rendered them, not only black, but *shining* characters in the exhibition. Others were fantastically touched off with the same pigment, having a broad ring round each eye, a large circular patch on each cheek, and another on the forehead, whilst the other parts of the body were adorned with rings, stripes, and daubs of various size and device. A few, to give greater variety to these embellishments, had interspersed them with streaks of lime, which gave their skin some resemblance to the coat of the zebra. Thus equipped in their ball-dress, they commenced their capers, which consisted of a wonderful variety of evolutions; and, at the same time, striking each others' sticks in numerous attitudes, over their heads, under their thighs, now leaping high in the air, then squatting on the ground. At one time, they would simultaneously spring a surprising height, and bring their sticks in contact; anon they would face each other, and then, in the twinkling of an eye, they would be back to back, or side by side. During all these prodigious feats of agility, their sticks beat time most admirably to their hoarse, gruff, hollow voices. I could not obtain the song they sang on this occasion; but was informed that it consisted of a call upon the gods to bring back their chief Maatu, who had gone to sea about three months ago, and had not been heard of since. The performance lasted about a quarter of an hour, when, with the perspiration streaming off their bodies, they were compelled to desist from want of breath.

"Having exchanged presents and held conversation with the chiefs, accompanied by the wife and children of Puna, I returned to the ship." On their return voyage "The Messenger of Peace" sprung a leak, which caused Mr. Williams great disquietude, and exposed them all to serious peril. At length, after calling at Vavau, on the 22nd of November they reached Tongatabu.

"As soon as we landed, the king, Tupou, sent a messenger to invite Makea to his house. There he was received in true Tonga style, and in a manner befitting his rank. Having reached Tupou's residence, he was requested to seat himself by the king's side, who was attended by two *matabooles*, or orators. We sat with our faces towards the under chiefs, who formed a semicircle outside. A baked pig, some kava root, and a basket of yams, were then placed before the king. This done, one of the orators said in a loud voice, 'Thanks for the kava,' 'Thanks for the large pig,' 'Thanks for the oven of yams,' 'Thanks for the labour.' These 'thanks' were repeated several times; but, whether they were intended to be expressed for Makea, or as a hint to him on the duty of gratitude, did not appear; but, as soon as this ceremony was ended, the pig and yams, with a warm welcome to Tonga, were presented to the king. One of the orators then requested the people to prepare the kava, which they did in the usual most disgusting way by mastication, filling a wooden bowl with the expressed liquor. This being done, the orator first took care of himself, and with a loud voice, proclaimed his own great name, and invited himself to partake of the delicious beverage. He then shouted the name of his royal master, who immediately clapped his hands, as a sign of assent and approbation, and after

this, did the honours of the bowl. A bumper was next prepared for Makea; and this 'dainty dish' was then 'set before the king.' Mr. Williams stood fourth in dignity on this occasion: but, not being particularly partial to the nauseous draught, he passed it back to the mataboole, who, like other tipplers, had no objection to a second potation. "As soon as the ceremony was over," Mr. W. writes, "seeing the ease with which the Tonga people chew this hard root, and fond of trying experiments, I cut a small piece out of the heart, and began to masticate it. I was, however, soon glad to desist; it was so extremely bitter, and produced such a great flow of saliva. This gave the natives the laugh against me; and they said, 'These papalangis are very clever at most things, but not at chewing kava.'"

On the following Sabbath, Mr. W. attended the native service at the chapel, which was a spacious and substantial building, but destitute of pews and other comforts, to which he had been accustomed in the Society Islands. About six hundred persons attended; and some of the females were clad in European garments.

Early in the week, the vessel was hove down, and the leak discovered and stopped. This work was kindly superintended by Captain Henry, and Captain Deanes, of the Elizabeth, who arrived at Tongatabu the day after Mr. Williams.

While the vessel was in hand, Mr. Williams was much engaged in conversation with his brethren, and in gathering information respecting the mission. "The prospects," he thought, "were cheering. The king appears firm to his profession; and it is hoped that his wife is sincerely pious. She is a great favourite with the mission families, and deservedly so, for the diligence and devotedness with which she seeks her own improvement, and that of her sex. Visiting the schools, copying the Scriptures translated by the missionaries, but not yet printed, attending the sick, and training her own young family, are now the daily employment and delight of a woman, who, but a short time ago, was an untutored heathen. The steadfastness of her husband is also very encouraging. One circumstance may serve to show his character. Under the old system, a chief, named Ata, held an office which obliged him to supply all the wants of Tupou and his household; but, since the king has professed Christianity, this chief, who is an inveterate heathen, has almost entirely ceased to send the requisite provision. To this loss both of property and dignity, however, the king calmly submits; and says that, now he has become a Christian he would rather be injured than avenged, and that he will wait in the hope of brighter days.

"Wednesday, Nov. 28.—We attended service this afternoon; after which Mr. Cross married a young couple. Both were dressed in the highest style of Tonga fashion. The lady's adornment, however, was peculiarly awkward and inconvenient. It consisted of a vast quantity of native cloth, rolled many times round her body. Her bosom was uncovered; but, below the waist, she was such a prodigious bulk, so unwieldy and unmanageable, that, when she sat down, she was obliged to lean back, and have a person to support her behind. Had this supporter withdrawn his hands, she must have

fallen backward, and rolled, like a bale of cloth, on the floor. To complete her beauty, she had besmeared her face and neck so profusely with coconut oil, that it almost made my eyes water to look at her. The brethren have translated and adapted part of the Church of England marriage service.

"Thursday, Nov. 29. To-day I walked to Maofagna, the residence of Fakafenna, who is both the chief of this district, and the high-priest of the island. This man has hitherto resisted all the efforts of the missionaries to detach him from his superstitions. On reaching the district, I was conducted to a large spot enclosed by a reed fence. This was a sacred cemetery, filled with the sepulchres of chiefs and heroes of Tonga, over each of which there stood a small house. On entering some of these, I found the graves strewn with beautifully white sand, and quite free from weeds. A number of noble trees were interspersed among the tombs, the thick foliage of which threw a grateful, though, in such a scene, a somewhat gloomy shade upon our path. As I sauntered through this abode of death, I saw no living creature, and heard no sound save that of the wind murmuring amongst the leaves, and the occasional scream of the vampire bat, numbers of which hang from the branches and tops of the lofty toa trees. These seemed to have selected the spot, as if conscious of the security which the presence of departed power and greatness would afford them.

"Emerging from this dreary place, I passed on to the residence of the priest. On reaching it, I found that he was from home; but I saw his six ladies, who were busily engaged in printing a piece of native cloth, fifteen or twenty yards long, and four wide. This was done with colours prepared from the juices of trees. My presence naturally awakened some interest; and they were curious to know who I was, and whence I came. After conversing with them a short time, they asked me for some tobacco, of which the natives are excessively fond; and, knowing this, I had put a small quantity in my pocket, and was, therefore, enabled to gratify them. While thus engaged, I learned that Fakafenna had returned, and was in his canoe-house at a short distance. On reaching the spot, he requested me to be seated, and to partake of some food and kava which had just been prepared. When all was ready, I inquired whether it would be agreeable to him that I should ask a blessing. He replied that it was 'good, very good.' He now began to inquire of my Rarotonga attendant who I was; and he, native like, would not permit me to appear small in the eyes of mine host, but stated that I was a very great *faisfehau*, and had carried the *lotu* to a number of islands, all of which he named. The crafty chief did not fail to turn this high-wrought description to his own advantage; and, having begun by complimenting me upon my greatness, he added, 'But how rich you must be! how unlike the *Tonga* chiefs, who are all *majiva*! very poor. He then asked what was made at the various islands I had visited. I told him mats, cloth, and nets. 'Oh,' he replied, 'that's the very thing I want. Have you a net to spare?' I was pleased with the ingenuity of the beggar, and told him that I had a net, and would send him one. Apparently anxious to make the most of his new

acquaintance, he added, 'No, I will *come* for it;' but, inferring that, if he came for the net, he would want something else, I insisted on sparing him the trouble. I had a pair of scissors in my pocket, of which I made him a present.

"When I spoke to him about embracing Christianity, he dexterously evaded the subject; but, on being pressed for his sentiments, he said that the new religion was very good, and that perhaps, after a little time, he should become a Christian. But, he wisely added, 'I do not approve of being forced. When the desire grows in my heart, I will follow the example of others of my own accord, and renounce the gods of Tonga.'

"On returning to the settlement, I dined with my esteemed friends, Mr. and Mrs. Moon; and, after dinner, went to his printing office. The press is a noble piece of machinery, and little do the natives know what that wonderful production of human skill is now accomplishing for them and their posterity. One, however, who is acquainted with its value in civilized lands cannot but feel a sacred pleasure at seeing this mighty engine of human improvement at work on heathen shores."

"The Messenger of Peace" having been made seaworthy, Mr. Williams prepared to leave the scene in which he had spent nearly a fortnight, the result of which upon his own mind he thus describes: "Upon the whole, I think the brethren have great reason to be encouraged at what God has accomplished by them; and the Society with which they are connected has cause to rejoice that they have such men to prosecute their designs. Would that twenty more of the same devoted spirit may speedily arrive to strengthen their hands, and to prosecute the work of God among the cannibals of Fiji, who are degraded beyond description, and numerous as the sands upon the sea-shore. Although we belong to different sections of the church, we preach the same Jesus, and point to the same heaven; and so long as the poor heathen are taught the way of salvation, of what consideration is it by whom that knowledge is conveyed? Christ is made known; the soul is saved; and God is glorified. May his special blessing rest upon the devoted labourers of Tongatabu! I shall always feel a lively interest in the work of the Lord here, and reflect, with pleasure, upon the intercourse I have had with my devoted brethren."

On the 5th of December, Mr. Williams sailed from Tongatabu; and early in January, 1833, he reached Rarotonga, after an absence of fifteen weeks. No reader of these pages, nor any individual acquainted with the present spiritual condition of the Samoans, will require further evidence of the incalculable importance of the two voyages thus terminated. Mr. Williams's own estimate is as low as truth would permit, when he wrote to his friend Mr. Ellis, "Though great and extensive success has attended our labours, it should be clearly understood that this is little more than securing a renunciation of heathenism, and a strong desire to be taught the Christian religion. But thus a great and effectual door has been opened; the fallow ground has been broken up, and a people prepared of the Lord." So deeply, indeed, was he impressed with the necessity of improving this promising state of society, that urgent

as the reasons were for his return to England, on finding the health of Mrs. Williams restored by her residence at Rarotonga, his purpose was once more shaken, and the powerful attractions presented by the work in which was all his delight, had nearly detained him longer in Polynesia.

"We refrain at present," he writes to Mr. Ellis, "from coming to a final determination respecting our future movements. What an extensive field opens as we proceed westward: islands thickly scattered over the Pacific, so that the ocean is still teeming with hundreds of thousands who have never heard of the gospel of salvation. I should like well to take a kind of missionary voyage of observation through the whole of these extensive and thickly peopled groups; but this is an undertaking that would require means beyond my own narrow resources. Already I have done perhaps too much on my own responsibility. Should we ever return to England, possibly I may propose a plan to the Directors for effecting this, or else select a number of religious friends for this purpose. We have heard a report of a serious diminution in the funds of our Society. I trust it is not the case, as the Lord's work is not yet done. The field is large, and it is still overgrown with the thorns, and briars, and poisonous trees of Pagan superstition. Now this field must be cleared, and planted, and converted into a 'garden of the Lord,' and who is to do it? If British Christians grow tired, who will have the temerity to enter the field, after the zeal and courage of God's servants have yielded?"

And were the feelings thus expressed enthusiastic or excessive? Were not the scenes through which he had so recently travelled sufficient to kindle into ardour even the most frigid bosom? And who can wonder at their influence upon John Williams, than whom no man ever rejoiced with a joy more unfeigned in the diffusion of Christianity amongst the heathen? Home, truly, had its attractions. His thoughts and affections often glanced across the blue waves to the scenes and friends of his youth. But more attractive far to him were the service of Christ, and the salvation of men. In Britain, indeed, there were many whom he tenderly loved, and the mention of whose names had often filled his soul with emotion. But in Polynesia, there were more,—teeming multitudes,—his neighbours, his "brethren of mankind," unenlightened and perishing, whose case he commiserated, whose claims he felt, and whose sighs and cries, as "groaning and travailing in pain together," they "waited" with "outstretched neck," and uplifted hands for the day of their deliverance, entered his heart; and the stirrings of compassion, and the pressure of obligation, and the zeal for God, and the love of Christ, which first constrained him to visit these shores, were still strong within him; stronger than friendship, or nature, or death. For "the Gospel's sake," he was now as ready as he ever had been "to spend and to be spent." In his view, "the work of Christ," not only surpassed all other claims, but absorbed them all. It was not merely a single element in his calculations and designs, one of many objects equally interesting; but it filled the whole sphere of his vision, and formed a circle of

attraction beyond the line to which his thoughts and affections seldom travelled. Strictly speaking, his mind had no distinct departments of thought, in which secular and spiritual interests maintained a separate existence, and exerted an independent control. "His own things" were so interwoven, so identified with "the things of others" in the texture of his mental operations, as to be separable only in theory. They were like the light, whose various rays are blended into one bright manifestation. It is not, indeed, maintained that there was no admixture of evil with his excellencies. He himself would have more strongly than any one repelled a thought so vain. But as far as the productions of his pen, and the proceedings of his life, enable an impartial spectator to judge of the "hidden things of the heart," it may be safely affirmed that he ever appeared to think, to plan, to purpose, to labour, and to pray, as if he *felt* that he had no interests apart from those of Jesus Christ, no desires which full and successful occupation in his Master's service would not satisfy. If ever the prayer, "*Unite my heart to fear thy name,*" was fulfilled, it was fulfilled in him. "Whose I am and whom I serve;" "For me to live is Christ;" describe the features of his character, and declare the tenor of his life.

This singleness of aim and fixedness of heart, which, although the objects he designed to secure before his embarkation for England had been nearly accomplished, still detained him a lingerer amongst the scenes of his labour, and within reach of the objects of his compassion, was the source and the secret of his personal eminence; and, next to the providence and grace of God, the key to his whole history. Had his self-consecration been less entire, he would have passed his days comparatively unnoticed and unknown, amongst that numerous class of Christians, whose negative virtues and religious mediocrity present so little to distinguish them from each other, or to attract any special attention toward the low level upon which they stand. But his missionary ardour raised him to a position where he could not be hid. This placed him as a light upon a hill; as a pillar in the house of the Lord. It was this which moulded his character, and clothed it in vestments "all glorious to behold." It was this which moved his heart, his lips, his hands; which kept him abiding and abounding in the Lord's work; which preserved him from faintness, fear, and falling; which made him faithful; and by which, God being his helper, he was enabled both "to deserve" and "to command success." As in the government of heaven and earth, one simple law often produces innumerable phenomena, their order, uniformity, permanence, and power, so is it frequently in the movements and manifestations of mind. John Williams became what he was, indeed, "by the grace of God." This was the primary source, the prompting cause of the excellencies which he possessed in common with other servants of Christ. But we have not to seek so much the points of agreement between him and others, as the points of difference. Whilst with all who followed the Saviour he differed from the world,—the question remains, why did he differ even from the church? Others, indeed, had grace,

but he had received "more grace." The explanation is found in his singular and superior devotedness. This was the immediate cause to which we must trace the main features of his successful course. It was this which combined and concentrated all his energies and efforts upon one grand and worthy object. It was this which gave, not only a right direction to his movements, but an amount of power which a divided or less devoted mind would have been unable to command. This, moreover, not only dignified the meanest, sanctified to noblest use the most common, and cast a superior lustre around the rarest and noblest of his endowments, but secured for them all a full and faithful appropriation to the one great end of life. Had, therefore, Mr. Williams been less perfectly prepared by his mental and physical peculiarities for the sphere which he filled, with self-dedication such as his, although with far inferior qualifications, he must have accomplished great things for God.

No sooner had Mr. Williams once more seated himself down at Rarotonga than he began to work. Labour was to him the best refreshment, and the most invigorating rest. Both by nature and principle, a necessity to be active was laid upon him. Rarely could he take up the lamentation, "I have lost a day!" But as before at Rarotonga, so now, his plans were broken in upon, and his efforts impeded, by unforeseen events. Only a short time after his return, another destructive hurricane swept, like some mighty and malignant spirit, over the island, levelling the buildings and uprooting the trees. But this trial was succeeded by a mercy, which, after so many disappointments, neither he nor Mrs. Williams had dared to anticipate, and their previous sorrow was turned into joy "that a man-child was born into the world." This happy event was ascribed, partly to the improved state of Mrs. Williams's health, and partly to the skill of Mr. Stephens, the surgeon of the "Oldham," whom Mr. Williams had providentially brought with him from Savaii.

It is unnecessary to trace Mr. Williams's history minutely through the succeeding months of his stay at Rarotonga. His time was principally engrossed with the translation, which he and the brethren* brought to a close ere his departure. He also rendered constant and considerable assistance in the ordinary labours of the station, in the pulpit, the school, and the private dwelling. During the same time, the chapels both at Arorangi and Avarua were rebuilt, new and spacious mission premises erected, and "The Messenger of Peace" thoroughly repaired. In all these useful engagements, it is scarcely necessary to say, he largely shared. Whilst in the midst of these various labours, he took a part in the formation of a Christian church, and was much refreshed by the evidences of genuine piety, which were presented by the little fraternity who thus

* The parts of this important work performed by these three honoured labourers were as follow:—Mr. Williams translated the Gospel by John, and the Epistles of Paul to the Romans, the Second to the Corinthians, to the Galatians, and to the Hebrews, with those of James, Peter, and Jude, and the Revelation. Mr. Pitman's part was the Gospels by Mark and Luke, the Epistles to the Ephesians, Colossians, Thessalonians, Philemon, Timothy, and Titus, with the three Epistles of John. Mr. Buzacott translated the Gospel by Matthew, and the First Epistle to the Corinthians.

openly separated themselves from the world around them. And just after this event, he was still more rejoiced at the evidences of religious concern which appeared amongst the people generally, and the proof thus afforded that the Spirit of God was moving over this valley of vision. This incipient revival was the more interesting to Mr. Williams, because it could be traced to the instrumentality of the few disciples who had so recently professed their faith in Christ. When formed into a church, these converted natives had been distinctly told by their missionaries, that to sow as well as to reap, to labour as well as to enjoy, were amongst the primary and principal designs of their association. And these counsels were not lost. Without an exception, and in the spirit of cheerful and devoted obedience to the Lord's commands, they pledged themselves to each other to visit all their unbelieving countrymen around them, and to employ their best efforts to awaken the attention of each individual to the great subject of personal religion. And thus, if not "mightily," yet, to a most encouraging extent, "the word of the Lord grew and prevailed;" and it is worthy of remark, that the superior usefulness of many missionaries, and the rapid increase of some of the churches formed of regenerated heathen, as compared with many congregations at home, in which a solitary pastor, with two or three devoted brethren, labour almost alone, may be mainly ascribed to the fact that, not a few, but many, and in some instances all, that profess the name of Jesus, proclaim that name to their unconverted brethren.

Mr. Williams, expecting soon to see them, and having few opportunities of forwarding his communications, wrote but one letter to his friends during his detention at Rarotonga. That letter contains a succinct history of his Samoan voyage, and thus concludes: "How long it is since last we saw each other! How many and how great have been the changes which have filled up the interval! Parents dead, brothers and sisters married, a new race of relatives growing up, some of them towards manhood, and we ourselves passing the meridian of life. Ah! how soon will all be 'as a tale that is told;' how soon will the place that now knows us, know us no more; and although, to ourselves, we may seem of so much importance, we shall slip off the stage unmissed, and be as though to the world we had never been." Such was his estimate of "this vain life;" and such the humble view he entertained of his own invaluable labours.

As soon as Mr. Williams had formed the purpose of returning to England, he resolved to dispose of "The Messenger of Peace," and therefore sent her to Tahiti, with a request that in the event of their obtaining a purchaser, the brethren would charter another vessel to bring up himself and his family in April. But as the time appointed had passed, and no ship appeared, he began to think seriously of building another; and probably would have done so *de novo*, had not an American, then in the island, previously made an unsuccessful attempt; and being unable to finish the work which he had begun, he very gladly transferred the undertaking for a compensation to Mr. Williams, who speedily completed the vessel, and sailed in her with his family to Tahiti.

The separation, however, was painful to all parties. Mr. Williams loved not only the missionaries and the natives, but the very island; and, although he hoped to revisit it, the day seemed distant when he should again behold its wood-clad hills, and now happy shores. But the separation was not only sorrowful to him. "Mr. Williams," writes Mr. Buzacott, in his journal, under the date of July 18th, 1833, "is now ready for sea. We feel much at the thought of their leaving. We have had the pleasure of their society for the last twenty-one months; and this has been a privilege indeed!"

On reaching Tahiti, Mr. Williams found the brethren in great perplexity and distress from the recent importation of a large quantity of ardent spirits, and its disastrous effects. But shortly after his arrival, at a general meeting of the missionaries, it was resolved that Temperance Societies should forthwith be formed, as, in their circumstances, the most safe and suitable means for preserving the natives from this strong and perilous temptation. And this was done. "The brethren," Mr. Williams writes, "returned to their stations, to endeavour to carry into effect the plans agreed upon. The good chief of Papara, Tati, with his people, entered into the proposition of their teacher, Mr. Davies; and, in a very short time, the Papara Temperance Society numbered 360 members. The vacant seats in the chapel soon began to fill; the schools were again well attended; attention to religion revived; and the happy state of things, which existed prior to the introduction of ardent spirits, reappeared. This gave the people so much delight, that they called a meeting of the inhabitants of their populous district, and agreed among themselves that they would not trade with any vessel or boat that should bring ardent spirits to their shores." The chiefs and people of other districts followed this example, and with similar results.

At Eimeo, Mr. Williams found Mr. Armitage, whom the Directors had sent out with the beneficent design of instructing the natives in the art of weaving; but, as the inhabitants of the Georgian and Society Isles were enabled to obtain British manufactures from the numerous ships which touched there, in exchange for the productions of their soil, the inducement to labour for the same object was insufficient; and Mr. Williams perceiving this, proposed to remove him to Rarotonga, where there would be little competition, and the people would appreciate his skill. As an inducement, and with the hope of promoting the welfare of an island so dear, he offered to defer his own voyage to England, until he had conveyed Mr. Armitage to Rarotonga: an offer which was readily accepted by the worthy artisan. Leaving, therefore, his beloved partner and family with his friends Mr. and Mrs. Barff, at Huahine, he once more bent his course to the west; and, with a view to render the voyage still more useful, he proposed to visit Atui, and other islands, which lay in their way. But shortly after they had landed on Atui, a heavy gale drove the vessel to sea; and they were imprisoned in this isolated spot for more than three weeks, not, however, without benefit to its inhabitants; and, on the 14th of October, they reached Rarotonga.

The re-appearance of their firm friend, after what was deemed his final farewell, was as gratifying to all parties as it was unexpected: missionaries, chiefs, and people, appeared to appreciate the generous motive which had brought him once more to their shores; and all united in giving Mr. Armitage a hearty welcome, and the strongest assurances of encouragement and support.

Mr. Williams's stay at Karotonga was short; but, although anxious to embark for England, he could not resist the impulse, now that they were again within his reach, of paying one more farewell visit to the surrounding isles. Like a fond father who, after tearing himself from the midst of a beloved family, still lingers near the abode which holds the dear objects of his strongest regard, and, impelled by urgent affection, returns to renew the warm embrace, and to repeat the parting blessing, did this man of God revisit Mangaia, and other scenes, for whose welfare he felt more than a parental concern. But to these shores we cannot again follow him. It must suffice to say, that the events of this voyage were so important, as to satisfy his own mind that this also, like other movements of his history, was "of God."

As soon as he had returned from the Hervey Islands, Mr. Williams began in earnest to prepare for his long intended departure. But this was one of the very few engagements of his life in which his heart was not found. Various reasons, and some powerful feelings, made him still hesitate; and often he appeared to doubt whether the voice of God was not still saying, "Tarry ye here." Amongst the strongest of these inducements, was Raiatea. Changed, indeed, was its aspect now, as contrasted with that which it wore in the bright days of its prosperity. Its bloom and beauty had faded, its spiritual health declined, its moral influence had withered, Ichabod was written upon many of the scenes of its former life and loveliness, and the glory had departed from its shores. But although so changed, it was still Raiatea—still the object of his youthful love—the sphere of his early labours—the field where he had gathered his first ripe fruits. With this spot, a thousand tender recollections were associated; and it was the spiritual birth-place of not a few who had been "his joy on earth," and would be "his crown" in heaven. But all these pleasant thoughts of past days only deepened the gloom which he experienced at this visit. He that after years of absence from the home of his childhood, "where every object pleased," has returned to the lovely scene of former endearments and cheerfulness, and has found the dwelling in which he smiled away his happiest years deserted, its inmates dead, its windows darkened, its walls decaying, and has cast a sorrowful glance over the garden where he gambolled, then so fresh and fragrant, but now repulsive and scarcely to be recognized, its fences so moss-grown and broken, its paths so strewn with seared leaves and dank herbage, its beds, in other days gay with summer's brightest flowers, now choked with clustering weeds, its green alcove a faded ruin, and many of its choicest trees fruitless or fallen, may form some idea of the depressing melancholy which stole over the spirit of Williams, as he saun-

* Missionary Enterprises, p. 250.

tered through the settlement, and contrasted its once cheerful, busy, and advancing state, with the sad signs of decay which were now spread around him. But still, "the house was not left desolate." Many, indeed, of its once happy inhabitants had "fallen by strong drink," or had been driven like chaff before the fierce whirlwind of civil conflict. But amidst much to distress, there was not a little to console. Trees of righteousness, their branches bending with clusters of ripe fruit, were still flourishing; and all the enclosures had not been broken down. "Faithful among the faithless," at least one hundred and twenty members of the church, through a season of searching trial, had been kept from temptation, and enabled to hold fast their integrity. These gathered around their former pastor as soon as he landed on their shores, to welcome him with smiles and tears, and to implore him to dwell once more in their midst. And even of those who had fallen, there were many in whose breasts his presence revived the feelings of better days; and who, although ashamed to encounter the glance of his compassionate eye, showed their attachment by hovering near the place of his dwelling, and stealing again into the sanctuary, where his voice was once more to be heard. In these and many similar instances it was easy to see the remaining traces of other and happier seasons. Although sin and circumstances had severed the missionary from his flock, the marks of their former close connexion had not been obliterated. Like cliffs which some great convulsion had torn asunder, but in which the lines and points of their former junction still appear, although the elements had long acted upon their surface, and the deep sea rolled between, so was it with the sorrowing missionary, and his scattered flock. Their connexion had been too close not to leave behind it, even upon the minds of those whose conduct had been most at variance with such a relationship, the ineffaceable evidences of its past existence.

The following incident, extracted from Mr. Williams's own narrative, will sufficiently illustrate the preceding remarks, and serve to account for the struggle through which he was called to pass, ere he could finally sever himself from Raiatea. It occurred a few weeks before his embarkation for England:—

"A short time subsequent to my arrival, I found that a meeting had been convened, which I was requested to attend. I knew not its object, until the king's speaker arose, and told me that they had met to request me to abandon my intention of visiting England. After many interesting addresses, a chief stood up, and with great gravity said, 'Mr. Williams, I have been reading to-day what Paul wrote to the Philippians, 'I am in a strait between two, having a desire to depart and be with Christ, which is far better: nevertheless to abide in the flesh is more needful for you.' Now we all know that you must wish to see your friends, and visit your native country, after so long an absence. This is very reasonable. But don't you think, if Paul was willing to stay even out of heaven, to do good to Christians on earth, that you ought to forego the pleasure of visiting England to do good to us?' This was a touching appeal; and, feeling it deeply, I replied by expressing my plea-

sure at receiving this proof of their affection; and promised, on revisiting Tahiti, to consult Mrs. W.; and, if we could not remain ourselves, to persuade one of our brother missionaries to reside with them until our return. I had no sooner made this declaration, than another arose, and, after thanking me for promising to endeavour to find a substitute, exclaimed, 'But although we have ten thousand instructors in Christ, we have not many fathers; for, in Christ Jesus, you have begotten us through the Gospel.'

So shaken was Mr. Williams by this and other manifestations of attachment, and by the desire to do more for the people ere he finally left them, that he had almost relinquished the design of returning to England; and had formed the conclusion that, if the means of conveyance did not present itself within a short and specified time, he should consider that Providence did not further his purpose, and that duty required him to abandon it. But before the expiration of the prescribed period, the "Sir Andrew Hammond," Captain Cuthell, a homeward-bound whaler, touched at Tahiti; and the ocean soon rolled between him and Raiatea. The voyage, which was *via* Cape Horn, was marked by no features of peculiar interest. Upon the health of Mrs. Williams, it exerted a very salutary effect; and the time was fully occupied by her devoted companion in a new revision of the Rarotongan Testament, and in the preparation of other works for the islands, which he hoped to carry back in print to their inhabitants. These useful labours lightened the tedium of the passage; but still, he was most happy and thankful to their gracious Preserver, when, on the 12th of June, 1834, after nearly eighteen years' absence, the white cliffs of his beloved and native land once more greeted and gladdened his eyes.

CHAPTER VIII.

FROM MR. WILLIAMS'S ARRIVAL IN ENGLAND UNTIL HIS RETURN TO THE SOUTH SEAS.

Change of scene—Circumstances which had preceded Mr. Williams's arrival in England—Disadvantages under which he commenced his public engagements—Meetings at Coventry and Birmingham—The character of his addresses—Sketch of a sermon—Plans for the prosperity of the South Sea Mission—Printing of the Rarotonga New Testament, and other translations—Appeal at the annual meeting of the London Missionary Society—Extracts from Correspondence—Various occupations—Commencement of the "Missionary Enterprises"—Mr. Williams's difficulties and determination—Sustained interest with which he repeated the details of his personal history—Its causes—Labours in Yorkshire, Devonshire, and Scotland—Specimen of his addresses—Effort to establish a Polynesian College—Meeting at Liverpool—Varied and interesting intelligence received from the South Sea Islands—Completion of the "Missionary Enterprises"—Mr. Williams's anticipations of its success—Its circulation amongst the nobility—Letters to the Duchess of Kent and Lord Brougham—Numerous replies—Appeal to literary and scientific institutions—Intercourse with the aristocracy—Rapid and unprecedented sale of the Narrative—Its influence—The manner in which it was reviewed—Estimate of the work—Mr. Williams at home—His effort to obtain a Missionary Ship—Application to Government—Extracts from Correspondence—Ultima-

tum of the Government—Appeal to the public—Prompt and liberal response—Purchase of the "Camden"—Interesting incidents—Arrival and engagement of Captain Morgan—Mr. Williams's increasing popularity—Instances of liberality—Address to merchants, &c.—Petition to the Corporation of London—Grounds of this application—Appearance before the Common Council—Interest awakened by his address—The result—Providential interposition—Christian affection and generosity—Marriage of his son—Arrangements for his departure—Valedictory services—Parting struggles—Memorable morning—Voyage to Gravesend—Final farewell.

In the preceding pages, the subject of these memoirs has been chiefly seen but in one aspect. Widely as the scenes, through which we have accompanied him, differ from each other, and various as are the incidents which diversify them, hitherto we have contemplated Mr. Williams principally as the devoted and enterprising labourer in the missionary field. But we have now to follow him into new and untrodden paths. Instead of visiting hordes of savage men, or standing up to announce the elementary truths of the gospel to rude or but half-enlightened multitudes, over whom his mental ascendancy was great and manifest, he was called to plead the cause of missions before well-instructed assemblies, and from some of the most commanding positions in Britain. And he fully appreciated the change in his circumstances. Often before he left Polynesia, and with still stronger solicitude during his voyage to England, had his mind rested upon the future, and rarely without mingled emotions of pain and pleasure, of confidence and concern. While, on the one hand, he felt assured that the intelligence of which he was the bearer, would, if but fairly laid before the Christian public, command their attention, rejoice their hearts, and impart a new impulse to their efforts for the world's evangelization, the self-reliance, which in other situations had raised him above the most formidable difficulties, or carried him triumphantly through them, now almost forsook him; and he surveyed his new sphere of duty "with fear and with much trembling." In his own esteem, he was "rude of speech." His native tongue was now far less familiar to him than that in which he had so long preached, and he was haunted with the apprehension that he should seriously violate the decorum of polished society, or offend "ears polite," by his blunders and barbarisms. It was, therefore, with extreme diffidence that he commenced his new career; and the self-distrust which disturbed him was clearly shown in some of his earliest efforts. But he soon began to feel his ground. The deep interest which his communications awakened, and the kindness with which he was received by those who heard him, restored his confidence. His fears, like the mists of morning which disappear before the first rays of the rising sun, were soon scattered, and he pursued his course of successful advocacy, "as a strong man to run a race." From this time, his influence was felt through ever-widening circles, and his labours, with their results, became nearly as important in Britain as they had previously been in Polynesia.

Few men were ever less indebted to circumstances for their popularity or success than was Mr. Williams. No herald had preceded him, no

concurrence of favouring causes had prepared his way. Prior to his arrival in this country, his history and name were known to but few. The Directors, indeed, were acquainted with his character, and had formed a high estimate of his devoted labours; and, occasionally, the periodicals of the London Missionary Society had been enriched with extracts from his letters. But these valuable communications were either too brief, or had appeared at intervals too distant, to produce any very distinct or enduring impressions.

Nor was the period of his arrival in England the most favourable to Mr. Williams's personal influence. Had he returned a few years earlier, the intense and general interest then felt in the South Sea Mission, would alone have secured for any labourer from that fruitful field much popular favour. But that period had passed. The bright dawn of day which succeeded the "night of toil" through which the labourers at Tahiti and the surrounding isles so long "watched for the morning," had now become overcast. Heavy and portentous clouds had gathered above the scenes, then so fair and full of promise. To a melancholy extent the designs of the missionaries had been counteracted, and many of the fruits of their previous and patient labours destroyed by the successful efforts of *civilized* men to teach and tempt the natives to use strong drink. Hence, for some time anterior to Mr. Williams's return, those missionary periodicals, whose pages had been so often irradiated with intelligence of unequalled interest from these interesting isles, had been occupied with the more pleasing accounts of other missions. The few extracts from the correspondence of the brethren at Tahiti were of a very mixed character; and, although throughout the fierce trial, the faithful labourers were surrounded by a numerous band of pious natives, whose firmness and affection cheered their hearts and upheld their hands, they were too much discouraged by the defection of others, to write in any strains but those of despondency and distress. It is true that, prior to his departure, Mr. Williams was permitted to witness some symptoms of returning reason and sobriety. Many of the fallen had been reclaimed, strong barriers, raised against the fierce and fiery flood, had stayed its progress, and the blessed influences of Christianity, which for a time seemed ineffectual, were rapidly regaining their former sway over the minds and the habits of the infatuated people. But although he was the bearer of some good tidings from these quarters, so much mischief had been done, that he owed but little of his success to the previous prosperity of the South Sea mission; and the fact that he revived, to its full extent, the interest which had so far declined, is sufficient evidence of the weight and worth of his communications.

The returned missionary had passed but a short period in delightful intercourse with his beloved family, when the amiable, laborious, and irresistible Home Secretary of the Society, in whose service he had laboured, drew him forth from his seclusion to tell the Christian public the stirring tale of his toils and triumphs; and, as many to whom in private he had narrated some of the incidents of his history, had cheered him by the assurance that

these facts would be heard in public with the deepest interest, and hailed by the friends of missions with the liveliest gratitude, he consented to make a tour as a deputation from the Society. But his hope of success was not founded upon mere testimony. He felt the strongest assurance that what he had to communicate would tell with power upon Christian people. "If I can only," he often said, "gain the ear of the public, I know that I possess facts which *must* interest them." But of his ability to do this, he was doubtful. The following passage from a letter to his sister, Mrs. Williams, dated August the 7th, 1834, will show the feelings with which he commenced his public course as a missionary advocate. "I have now so much work before me, that I tremble at the prospect. My desire is to do the Lord's work well, but I fear lest I should not be able. Wherever I go, the people appear to depend so much upon me for the interest of their meetings, that I feel a weight of responsibility, which I can scarcely sustain. The Lord, however, has hitherto assisted and supported me, and I trust that I may be able to meet the expectations of his people. I pray that I may go in the fulness of the blessing of the Gospel of Christ."

Coventry was the first place of importance, at which Mr. Williams "declared what God had wrought amongst the Gentiles," through his agency. And there he had good reason for encouragement. His statements were heard with deep interest, and his spirit was refreshed by intercourse with the brethren, especially with: "good old Mr. Jerrard," one of the missionaries captured in the Duff, "whom," he writes to his beloved fellow-labourer, Mr. Pritchard, "Messrs. Wilson and Davies know well, as he was with them in captivity." At Birmingham, to which town he next proceeded, his name had been better known, through his correspondence with Messrs. James and East, than in any other locality; and thither also a good report of his addresses at Coventry had preceded him. The day of the meeting was unpropitious; but notwithstanding, the large chapel in Carr's Lane was thronged, and the congregation deeply interested by his speech—the delivery of which occupied two hours. He himself was much excited; for his associations with Birmingham were peculiar, and his obligations to its pastors and their people great. He, therefore, began his address by saying that "had he been privileged to attend but one meeting in England, he should have selected that before which he then appeared, in preference to every other; Birmingham," he added, "has to me attractions and attachments which no other place possesses. From one of its ministers I received my first religious impressions;" and then turning to the Rev. T. East, he proceeded, "Yes, Sir, to you, under God, I am indebted for all that I am, and for all that I have been able to effect! From the beloved minister of the sanctuary, in which we are assembled, I received my Bible and the solemn charge to preach its glorious revelations to the heathen. And, Sir," (turning to Mr. James,) "according to the ability which God has given me, I have preached the doctrine of salvation by faith in a crucified Redeemer. Another special claim which Birmingham has upon me is the generosity with which at different times benevolent friends have

sent me abundant supplies of ironmongery, by which I was enabled to make my way with greater facility into heathen lands. For these gifts, I now most gratefully tender my acknowledgments. But the last, though not the least, claim which Birmingham presents, is that she has sent forth two admirable men, whom I deem it an honour to call my brother missionaries—Henry Nott and George Pritchard."

After this exordium, Mr. Williams gave a history of the introduction of ardent spirits into the islands, with the beneficial operation of Temperance Societies; contrasted the character and conduct of the captains, who too commonly visited the scene of their labours, with the proceedings of men like Captain Waldegrave and Captain Laws; described the prevalence and forms of infanticide prior to the introduction of Christianity; and gave a sketch of the missions to the Hervey Islands and Samoa. At the conclusion of his speech Mr. James, who had elicited from him in private an account of the marvellous means by which he built "The Messenger of Peace," requested him to describe the process in public. In the evening he was engaged to preach for Mr. East, who expressed a wish that he would give from the pulpit an outline of his personal history. "But I did not like," he writes to a friend, "to say so much about myself, and, therefore, did no more than describe the manner in which I was brought by his preaching to a knowledge of the truth." Having thus introduced himself, he selected as the basis of his discourse 1 Cor. ii. 2, and proceeded to illustrate the following topics:—*Firstly*, the doctrines preached by the missionaries; *secondly*, the condition of the people to whom these doctrines were taught, as it appeared from the deities they adored, the services they presented, the heaven they anticipated, and the means by which they expected to attain it; and, *thirdly*, the success with which this preaching had been attended amongst such a people. This sermon was throughout a series of striking facts, most suitably selected and admirably adapted to sustain the leading point of the discourse; and it conducted the hearers by several steps to this grand demonstration, that the Gospel was the only system suited to the spiritual necessities of mankind, and sufficiently powerful to elevate, sanctify, and save the heathen.

These particulars show that, guided by the clear discernment and good sense which he largely possessed, Mr. Williams had thus early ascertained "the line of things" within which it became him to labour, and the class of topics and methods of illustration, which were best adapted to interest and influence a public audience. In the following sentence from a letter to one of his fellow-labourers, he has supplied the rule of his own procedure, and the secret of his great success as a missionary advocate:—"Should you," he writes, "or any of your brethren come to England, furnish yourselves, not so much with well got-up sermons, as with important and impressive facts." Upon this principle he generally proceeded. But, at first, he found it extremely difficult to select from the almost boundless stores of information which he had acquired during his long residence in Polynesia; and at one or two of his earlier engagements, his

choice of topics was not the best. Many subjects, connected with the condition of the tribes amongst whom he had laboured, appeared to him peculiarly interesting, and well adapted to awaken Christian compassion on their behalf, which were not the most suitable for a mixed assembly. This was the case with the mythology and traditions of the islanders, whom his instrumentality had drawn from the shadowy regions of a vagrant and demoralizing fancy into the broad and bright daylight of Divine truth. Having stored his memory with a multifarious mass of such curious lore, and believing that no facts could more fully illustrate the deluded and degraded state of the heathen; on a few occasions he drew from these stores more freely than was necessary or expedient. At one place to which the writer accompanied him, he occupied in this way much of the time, and thus failed to make the most desirable impression upon his audience. But this early error was soon corrected. He speedily discovered what was most impressive; and, as no man ever sought with purer motives, or received with greater kindness, the friendly suggestions of his brethren, he learned, in a short time, so to speak as seldom to fail.

But while facts formed the staple of Mr. Williams's sermons and speeches, and he rarely traversed the region of mere sentiment, it must not be supposed that his addresses were nothing more than a rude mass of unassorted materials. Order was a natural and very obvious feature of his mind. This the reader must have often remarked from the time when he arranged so neatly his cabin on board "The Harriet" at Gravesend,* and especially during his residence at Raiatea. And it was as obvious in his addresses as in his habits and habitation. The facts he narrated were almost invariably adduced either in illustration of some important statement, in proof of some leading position, or as an incitement to zeal and effort. The simplicity of his aim, and his sincere desire to impress his auditors with the pitiable condition of the degraded heathen, or to demonstrate the value of "the mighty Gospel," as the only means of their deliverance, naturally suggested the most suitable selection, and the best arrangement. Hence the unity as well as variety which marked his sermons and speeches. These were not mere strings of isolated incidents, but chains of closely connected truths with their appropriate illustrations; they did not, like the camera obscura, throw down before the observer's eye a multitude of objects which, however interesting, were evanescent, but they resembled a lens, both in the simplicity and the power with which they collected the rays of light into a focus to illuminate a principle, or to shine upon the heart. And the same earnest desire to make definite and durable impressions in favour of Christian missions, kept him from long digressions. With rare exceptions, his statements were not incidentally, but immediately applicable to his object. Few men ever spoke more *ad rem*. His practical tact and business habits were in this way as evident on the platform and in the pulpit, as they had been elsewhere. And the direct relation subsisting between facts and principles, which were invariably connected in his addresses, gave to both

* Vide p. 10.

a point and a power not usually attained even by the clearest and closest abstract demonstrations.

The sketch already given of the speeches and sermon delivered at Birmingham, will enable the reader to form his own judgment upon these topics. And, as it is believed that much of Mr. Williams's power (for power it was and such as few have been able to command) resulted from the wisdom with which he selected and arranged his numerous illustrations of heathen society and missionary success, it may not be improper to present another brief outline of one of his discourses, as an exemplification of these features of his public engagements. This outline is chosen, not as the choicest, but as the fairest specimen of the class of productions to which it belongs. Only one or two of the facts, however, with which this sermon is filled will be adduced, because the others have been already published:—

The text was Psalm lxxiv. 20. "*The dark places of the earth are full of the habitations of cruelty.*" After a very brief personal exordium, the preacher announced the following topics for discussion. I. *To illustrate the fact, that large portions of the earth are subjected to the deepest darkness.* II. *To show the cruelties which are perpetrated where this darkness prevails.* III. *To point out the obligation of Christians to dispel this darkness, and to prevent these cruelties, by the dissemination of the Gospel.* The first topic is introduced, by supposing that a district of our own land was in a state of perfect and perpetual darkness; that over its vales and hills, its fields and rivers, the orb of day never arose, and that not a solitary beam of light had visited its dreary dwellings; and then the preacher asked, with what emotions should we hear of the condition of its inhabitants? "Transfer then," he proceeds, "your ideas from an English county, thus deprived of natural light, to islands, countries, and mighty continents of our world, where moral darkness reigns without one single ray from the Sun of righteousness. Of this condition, to a considerable extent, I have been an eye-witness. Three things appear to me essential in order to salvation,—a knowledge of God, of ourselves, and of Jesus Christ as mediator. Now, the heathen are grossly ignorant upon all these subjects, and substitute for sacred truth the most absurd and impious notions with which the father of lies could inspire them. 'They know not God.' Is not this proved by the almost universal fact, that they have changed the glory of the incorruptible God into an image like unto corruptible man, and four-footed beasts, and creeping things? In various islands which I have visited, snakes, lizards, rats, dogs, birds, sharks, eels, and numerous other creatures, had been the only deities of their ancestors, and were the objects of their own adoration. And to these gods they ascribe the most impure acts, and the most malevolent affections. It was the general belief that they were never so well pleased as when their altars were stained with human blood, or as when the bodies of human victims were hung from the branches of the trees of their sacred groves. O my Christian friends, how much do you enjoy! Your living hours are irradiated with scriptural views of God, and your dying moments cheered with the prospect of his glory. But

no such pleasures are known to those who inhabit the dark places of the earth. * * Equally ignorant are they of the works of God as of God himself. The heavens they believed were formerly flat on the earth, and that men were obliged to crawl, until one of their ancestors conceived and executed the mighty purpose of lifting them to a more convenient place, in which, by several successive and most laborious efforts, he was at length successful. While thus toiling beneath his ponderous load, a multitude of dragon-flies were employed in severing with their wings the cords which bound the heavens to the earth." The preacher then proceeds to illustrate the same sentiment, by adverting to the Polynesian traditions respecting the creation of all things, and the causes of natural phenomena, and passes on to prove—

"Secondly, *That the heathen are ignorant of themselves.* The natives of the various islands which bestud the vast Pacific, have no knowledge of their own origin. Upon this subject, their ideas are too absurd to be mentioned from this place. The nearest approach to the truth on this subject, which they appear to have attained, was the tradition that Taaroa formed the first man of sand. But their accounts on this point were confused and contradictory; and none of them had the faintest conception of the truth, that 'man became a living soul.' Their ideas of sin were fearfully defective. Crimes, of which we can scarcely think without pollution, were commonly practised with unconcern. They work all manner of uncleanness with greediness, and the greatest adept in wickedness is often most esteemed. Equally ignorant are they of human accountability. They know nothing of themselves as guilty before God, and have no anticipation of the final judgment." Having shown that, though aware of some distinction between the body and the soul, and possessing a glimmering conception of a future state, the light which was in them was darkness, he proceeds, by similar illustrations, to establish the next position—

Thirdly, *That they were ignorant of the way of salvation by a Mediator.* "True," he says, "they offered sacrifice; but for what? Not for the violation of God's law. No atonement was ever made or asked for lying, for theft, for adultery, for murder. These had no place in their catalogue of crimes. But it was when sacred food had been eaten, when the marais were overgrown with weeds, or were suffered to fall into decay, when some *tabu* had been broken, or some impious rat, had formed its nest in the cloth which enveloped the god, that storms, lightning, or pestilence avenged the insulted deity. And how were these atoned? By offering pigs, of which the priests knew how to dispose. This, then, is their dark state in life and in death. 'They feed upon ashes; a deceived heart has turned them aside; they cannot deliver their own soul, or say, Is there not a lie in my right hand?' Christians! are they not objects for your deepest commiseration?"

II. *To show the cruelties which are perpetrated where this darkness prevails,* the preacher commences by the observation, that cruelty appears in the text to have been personified, and presented as a mighty monster, reigning triumphant, and possessing habitations throughout the earth, and ex-

cluding mercy from the homes and bosoms of men. Having assured his audience that the illustrations he was about to present of this fearful fact were not adduced to harrow up their feelings, but to increase their gratitude, call forth their compassion, and "constrain every individual to exert himself to the utmost in forwarding so good, so holy, and so benevolent an object as the propagation of the Gospel," he first refers to the prevalence of *infanticide*. "*Can a woman,*" he asks, "*forget her sucking child?*" This question he answers by many harrowing details, and concludes with the following dreadful illustration. "We had a servant living with us for fifteen years, whose business it was formerly to destroy infants. She informed me that her general method of accomplishing her object, was to break their little fingers and toes; and if that did not kill them, to seize them by the throat. The last instance in which she exercised her cruel calling was after many persons in the island had embraced Christianity; but she told me that it was with the utmost difficulty she could destroy the little innocent. For a considerable time the dear babe struggled in her arms in agony, and appeared as if determined, against all her efforts, not to die. It was a fine beautiful girl; and the unhappy instrument of its death said to me that, though a long period had passed since she perpetrated the crime, the image of the dying babe, as it then writhed in her arms, continued to haunt her both awake and asleep."

Human sacrifice was the next topic adduced in illustration of heathen cruelty; and having presented evidence of the prevalence of this custom, the preacher presses home his subject by the following appeal. "Thus in a moment was the wife and the family thrown into consternation, and agonizing grief. You who are wives, and tenderly attached to your husbands, would you not suffer the greatest anguish and horror were the dear partners of your joys thus torn from your embrace, and slain by cruel assassins before your eyes? You that are children, and are blessed with fathers in whom you delight, and to whom you look up with all the ardour of youthful affection, how would you feel were that dear friend suddenly seized in your midst, dragged from his home, or speared before your eyes? And do not for a moment imagine, my dear hearers, that because these wives, and sons, and daughters, are of a different colour from yourselves, that they are without natural affection. '*God hath made of one blood all that dwell upon the earth.*' Sometimes, whole districts were devoted to sacrifice. But the Gospel has delivered them. About a thousand Rarotongans lived in the mountains to avoid destruction, until I had the unspeakable happiness of introducing Christianity into their island. But now they and their pious chief are dwelling in a most beautiful plain at a little distance from the sea-shore, in a settlement almost a mile in extent, consisting of white cottages on either side of a noble chapel, which I assisted in opening the day before I left."

War was the last topic, from which illustrations were drawn to sustain his position; and, after other facts, known to the readers of the "*Missionary Enterprises,*" had been adduced, Mr. Williams closed this part of the discourse by the following state-

ment:—"I was, on one occasion, at an island when a number of canoes were returning from a sanguinary battle. The body of each canoe was filled with captives destined to be slaughtered and eaten, while around the fore and aft parts, which were raised several feet above the centre, there were strung by the hair the heads of the slain. On landing, a chief first took one of these heads by the hair; and holding it up to the spectators, he stated whose it was, and then expatiated upon the valour with which he had been encountered and overcome. Then he took a second, and a third; but as soon as he held up the fourth, and said—'This is the head of the great chief,' mentioning the name, the daughter, who was present as a captive, no sooner beheld the bloody features, and heard the familiar name of her murdered father, than she gave a dreadful shriek, and fell senseless to the ground. But I forbear; enough surely has been said to show that 'the dark places of the earth are full of the habitations of cruelty.'"

III. *The obligation to remove these evils by the dissemination of the Gospel* was shown;—*by the condition of the heathen*;—*by the design of Christ*, as declared when he said that other sheep he must bring in;—*by the commission given to his church*;—*by the fact that to us are committed the oracles of God*;—*by the consideration that if Christians do not, others will not evangelize the heathen*;—*that while we are deliberating they are dying*;—*that great success has already crowned missionary labours*;—*and that the heathen are waiting to receive the word of life.* To the illustration of the last two topics under this division, Mr. Williams again brought forward the facts of his own history, and concluded by the inquiry, "Can you employ your talents in a better cause, or devote yourselves to the service of a better master?"

This outline may suffice to show that Mr. Williams's success was not the effect of adventitious attractions, but the result of statements which few could hear without emotion, and of arguments which none could resist without guilt. And it was not surprising that he should soon acquire extraordinary popularity. Within a short time from his landing, the inquiry, "Have you heard Mr. Williams the missionary?" was frequently made by those who felt an interest in the great subject of evangelization, and applications so numerous began to pour in upon himself and the officers of the Society, as to preclude all hope of rest or leisure. After his Birmingham visit, he preached and spoke at several places in the counties of Stafford, Warwick, and Northampton, and everywhere attracted crowds, who hung upon his lips with astonishment and delight. But it is unnecessary to trace his course through its successive stages. His public engagements for the Society with which he was connected necessarily resembled each other in their most remarkable features. Ere the close of 1834, he had been engaged at Liverpool and several other important provincial towns; and had also pleaded the missionary cause from many of the most influential pulpits in the metropolis.

But almost absorbing as these public engagements were, Mr. Williams found opportunities for promoting by other means the prosperity of the South Sea Mission. Very soon after his arrival in

England, he submitted to the Directors a series of suggestions, which, after various conferences with him on the subject, they approved. Of these the most important were, to establish a self-supporting Theological College at Rarotonga, for the education of native missionaries; to commence a school at Tahiti, in which the chiefs' sons and others might obtain a superior education, and which might also accomplish the valuable purpose of a normal institution for the training of native schoolmasters; and to place at his disposal the means of strengthening existing missions, and of conveying the Gospel far beyond the point at which it had hitherto been spread.

One of the objects in which he felt the earliest and deepest interest on reaching England, was the printing of the Rarotongan New Testament. This translation of the oracles of God into the language of a people whose island he had discovered, and to whom he first conveyed the Gospel, he justly deemed a peculiar treasure. To obtain it, he and his brethren had laboured long and hard; and now he ardently desired to be enabled to convey back the printed Scriptures to their shores, and to crown his former gifts with this inestimable boon. He, therefore, laid his MS. before the committee of the British and Foreign Bible Society, by whom a select number of their body was appointed to confer with him on the subject. The following account of this interview is given in a letter to Mr. Nott, dated January 24th, 1835:—

“The Bible Society are printing our Rarotonga translation. I had to meet the editorial committee, composed of Dr. this and Dr. that, who subjected me to a close examination respecting the merits of the work. I told them that it corresponded closely with the Tahitian, but that every verse had been compared with the Greek original. They seemed surprised that any of *us* should understand Greek; but I replied that some of the missionaries had received a classical education, and that others, by dint of perseverance, had acquired sufficient knowledge of the language to discover, by the use of a good critical apparatus, the sense of the sacred writings. I said, moreover, that I conceived that the excellence of a translation did not depend *merely* upon an acquaintance with the language *from* which it was translated, but also with that *into* which it was rendered; that we possessed the latter, and, with the aid of the numerous commentators, it was not difficult to convey the sense of nearly every passage of the New Testament. They then inquired what helps we had. I told them Macknight, Doddridge, Poole, Campbell, Hawsis, Guyse, Owen, and others; when they admitted that we possessed many facilities. We then went into the orthography of the language, when I stated our principles. They asked what authorities we had followed; Forster, Cooke, Humboldt, Marsden, or others? I told them that we had followed no authority, that we better understood the language than those whose names had been mentioned, and that I had never read anything on the subject, except what had been written by missionaries, that was worthy of the least regard.”

But Mr. Williams, though much occupied in superintending the press, was engaged in other literary labours besides that of revising the sheets

of the Rarotongan Testament. Early in the year 1835, his mind, and time, and tongue were incessantly engaged in useful occupations; but his spirit was never more buoyant, and he had rarely felt more cheerful and happy. The following short extract from a letter, dated May, 1835, will exhibit both his employments and his state of mind at this period:—“The superintending the press is very laborious work. I have, however, 10,000 tracts of various kinds completed. The Journeys of the Israelites, Bunyan's Pilgrim, and other works are in hand. I am also fully engaged in public. Within the last two months I have preached and spoken between sixty and seventy times. I trust great things may be accomplished for the mission, a deeper interest awakened in the South Sea Islands, and the means obtained of extending our labours as far as New Guinea. You and my dear brethren must excuse the haste and imperfections of this communication. I have scarcely a day disengaged for the whole year.”

At the annual meeting of the Society, Mr. Williams was requested to “rehearse what God had done by him, and how he had opened the door of faith unto the Gentiles.” But the time and endurance of the vast assembly had been so far exhausted when he rose to address it, that he restricted himself to a very brief statement of the purpose of his visit to this country, and to the proposal of the following expansive scheme of Christian benevolence. The truly catholic views now developed had, as the reader will remember, been his fixed sentiments for many years, and they strikingly illustrate that “largeness of heart,” and purely missionary zeal which so peculiarly characterized the man. He had his settled opinions upon the points of difference between himself and the other religious bodies, of which he speaks, and some of these he held most tenaciously. He was a decided Dissenter, a conscientious Independent, and a firm Prebaptist; but his soul was too much alive to the glory of Christ and the salvation of the heathen, to permit for an instant the subjects upon which he could not concur with his Christian brethren, to separate him from them; or prevent him from cordially uniting in every plan by which the servants of Christ might make known “the common salvation.” In this respect his views and feelings peculiarly fitted him for connexion with a Society, whose fundamental principle it is to send the glorious Gospel of the blessed God to the heathen, apart from the forms of church polity which distinguish different sections of Christians. After the enumeration of other purposes, which he expected to secure on his return to Polynesia, he thus proceeds:—

“All the important objects which have been enumerated will, I hope, be accomplished. But I have another proposition to make of still greater magnitude. It is that Christians of all denominations should forthwith unite in a plan to bring under missionary culture every group and every island of importance that remains unevangelized in the South Pacific Ocean.” Having enumerated the islands into which the Gospel had been introduced, and those which remained in darkness, he then proceeded, “Now, suppose our Wesleyan brethren were to bring the energy of their system,

which in many respects is so well adapted to missionary work, to bear upon the Fiji group; mighty as the difficulties are, they would doubtless soon yield to the mightier power of the Gospel. The Wesleyan Society has sent out one labourer into this field. I hope sincerely that they will see the necessity of sending out immediately six or eight more. To this group, the Roman Catholics have already sent two missionaries; but, touching at the Gambiers on their way, and finding the natives somewhat prepared by the labours of our native missionaries, they remained there, and sent back immediately to South America for others to go to the Fijis. Another inducement is, that we have native missionaries there. From them a very interesting letter has been received, which I should have read, had time been afforded. Thus you see the work is begun, and I can assure our Wesleyan brethren, that I, and I believe all my esteemed brethren, would feel an equal pleasure in preparing the way for missionaries from their Society, as from that with which we are more closely connected. Suppose we were next to call upon our friends in Scotland to take their part in this great work. We know they would readily respond to the invitation, for, although their country is cold, their hearts are warm in the missionary cause. Suppose, too, we were to look over the walls of the establishment, shake hands with our brethren inside, and invite them also to share the toils of conflict, and divide the spoils of victory. Our Baptist brethren we should also wish to see occupying one of the groups; and then, Sir, if we still want aid, let us invite our American brethren to the work; they are giants in the missionary cause.

“Now, sir, where is the difficulty? As to myself, I am thoroughly convinced of its practicability. We are like so many husbandmen, each having our own modes of cultivation, but all sowing the same incorruptible seed. The object of all husbandmen, whatever be their modes of cultivation, is a harvest. All Christian societies wish to gather a harvest of immortal spirits, redeemed and sanctified, into the garner of our heavenly Master. Where then is the difficulty? Our societies need only apportion the work amongst themselves, determine to form six more effective missions, and all the interesting groups in that extended ocean would be blessed with the light of Divine truth. The Christian public would cordially approve the design, would support it by their purses, and ensure success by their prayers.”

“Having during this month of sacred festivity spoken at the annual meetings of Bible, Wesleyan Missionary, Religious Tract, Christian Instruction, and other kindred societies, Mr. Williams resumed his labours in the country; a brief sketch of which will be found in the following passage of a letter to Mr. Pritchard, dated Devonshire, Sept. 1, 1835.

“You will perhaps be disappointed at my speech at our own anniversary. From one of the other brethren, you will hear the reason why I said no more on that occasion; and to another of them I will send an account of the Manchester meeting. Upwards of 3000*l.* was collected there. I am now at Sidmouth, and attended a public meeting last night in the assembly room. This is very laborious work. I preached thrice on the Sabbath,

spoke on the Monday evening, and again last night. I am now going to a public breakfast. At eleven o'clock, I am to be six miles hence to speak at a Bible meeting; and, in the evening, I am to attend a third meeting. I am almost worn out. I have not had one Sabbath disengaged since my arrival. The Directors have agreed to allow an annual visit to New South Wales; and, in all probability we shall return in a nice 150-ton ship of our own, that will be entirely devoted to missionary purposes. A high school, and many other objects, are at present kept in abeyance. We have had many consultations respecting these things; but I have been travelling so much, that I have not had time to meet the Directors on any subject whatever for the last seven months. I have now run away from Cornwall; but they have sent such letters that I must go there. I expect to be at their county meeting on Tuesday, and stay through the week. After this, I go for six or eight weeks into Scotland, and from thence to Hampshire. This will occupy me up to Christmas. I shall then lie by all the winter, which is until the 1st of February. It is impossible to evade such engagements. I fear it will be twelve or eighteen months before we can return, as I must prepare other books, get my voyages printed, &c. Be assured that all the success which has hitherto attended me, and all the kindness of friends, has not in the least abated my affection for any of you, or for the mission in which I have so long laboured; and nothing ever will. I pray that God may grant me his gracious assistance in my future proceedings.”

The reference in the preceding extract to Mr. Williams's intention of printing his missionary voyages naturally brings that subject under notice. Having been importuned by numerous friends upon whose judgment he could rely, he resolved, as early as possible, to publish the most important events of his personal history. With a view to this object, he repeatedly endeavoured to obtain a temporary release from public engagements; and the officers of the Society were most willing to meet his wishes. But their united efforts were vain. So numerous were the applications, and urgent were the importunities of ministers and missionary auxiliaries in various parts of the country, that he found it impossible, except by a stern resistance, most contrary to his character, to reject appeals, prompted as these were by the kindest feelings, and the purest motives. He, therefore, yielded to successive solicitations, hoping, and almost resolving, that each one should be the last; until eighteen months had passed, ere he could even begin this important, and to him most difficult undertaking. At length, however, finding that the pressure for his services was increased rather than diminished by all his previous compliances, and that, without some breathing time, he would be compelled to relinquish his design, the Directors kindly stood between him and the host of applicants; and, at the close of 1835, he obtained a brief respite. But this was barely sufficient to enable him to do more than form the plan of his future publication. Others were not parties to the agreement between himself and the Society, and he soon found the well meant attentions of private friendship, and the numerous applications to preach or to speak, nearly as distracting

as those which had previously reached him through official channels. In these circumstances, his amiable facility of disposition was indulged almost to a fault, and he wanted the resolution requisite to resist his unmerciful besiegers. But he could do most things more easily than refuse a request, withstand the solicitation of Christian kindness, or say "No" to any urgent appeal for his assistance at missionary services. Yet amidst these distractions, he began and prosecuted a work, now classed amongst the choicest literary treasures of the church. Excepting a few detached days spent at the house of a friend, nothing but broken fragments, and many of them mere fractions of time, could be secured for his object. Seldom, while at home, could Mr. Williams command a single hour of uninterrupted leisure. Visitors from town and country, or communications which required an immediate reply, were continually calling him from the work he had in hand. No one but an eye-witness can conceive of the trials of temper to which, under these circumstances, he was subjected by inconsiderate intruders; and, had he not been one of the most amiable of human beings, (and those who knew him well will not deem this description overdone) their calls, often most unnecessary and inconsiderate, would have kept his mind in a state of fretfulness and fermentation, and thus have utterly unfitted him for literary labour. But the writer can testify, and what he now states is in the character of an observer, that, although frequently pained by the loss of time to him so peculiarly precious, his temper was unruffled by these sad interruptions. No visitor, however unwelcome, was ever met but with a smile. His kindness and courtesy at these seasons shone forth with peculiar brightness. He had not the heart to give intruders a significant hint that it was time to retire; and often, when they had withdrawn, he has resumed his work with a smiling countenance, and observed, "Well, I do hope that these good people will allow us to get through some day."

Under these circumstances, it may be deemed surprising that his Narrative should have been composed at all; and still more so that it should have been completed in less time than is usually expended in the preparation of volumes of the same extent. But this may be explained. In the first place, the materials of the work were already familiar to its author, and many of its facts had been repeatedly used in his public addresses. But this would have availed him little, had not his diligence been remarkable, and the facility with which he could resume his work after interruption, and improve the shortest periods of time, been such as few possess. His journals also afforded him assistance; but only a small portion was copied from thence; the far greater part was either supplied from memory, or entirely re-written.

The previous history of this remarkable man has shown the reader that his early education was defective, and that his occupations subsequently to his departure from England were not such as to supply the deficiency, or form the habit of correct composition. Of this he was fully sensible, and it is probable that he would never have prepared the "Missionary Enterprises," had the revision, as well as the supply of the materials of the volume, rested solely

with himself. But neither time, nor previous occupations, permitted him to do much beyond throwing off in haste the rough sketch, or the unfinished outline. Had he attempted more, it is probable that he would have accomplished nothing. Yet, although biographical fidelity demands the acknowledgment that assistance was given, it must not be supposed that it was such as to render the question of authorship in the least degree doubtful. In its main features and most essential elements, in fact, in everything which constitutes a claim to such an appropriation, the volume was, what it professes to be, his own. Such a statement would have been withheld, as altogether irrelevant and gratuitous, had it not been called for by rumours which required correction.

Early in 1836, after the brief and broken remission already referred to, Mr. Williams was again on the wing; and, from that time, until his departure, few weeks passed, in which he did not fulfil five, or more frequently six, public engagements. On each of these occasions, he seldom spoke for less time than an hour, and generally much longer; and, although often weary, he rarely complained. These addresses, it cannot be supposed, differed very materially from each other. During his earlier visits, he studied variety much more than subsequently; and his reason for the change was, that he had discovered which of his numerous descriptions and anecdotes awakened the liveliest interest, and more effectively promoted his design. His memory, indeed, was an almost exhaustless mine of precious ore; and, when the occasion demanded, he could break into new veins of thought, and produce before his hearers glittering gems of missionary intelligence, which, until then, had never seen the light. But there were some portions of his history which he rarely omitted, because he had often tested their worth, and observed their influence. And he was too wise, and too much concerned to produce useful impressions, to abstain from these valuable repetitions, merely to avoid the charge of sameness, or to secure for his statements the praise of novelty.

It may be supposed by those who never heard him, that the plan thus pursued by Mr. Williams must have acted injuriously upon his own spirit, and have impaired the effect of his narratives; and this would appear the more probable, when it is added that there was as little variety in his words, as in the incidents themselves, which he employed on most public occasions. He exhibited the same facts in the same form; the figure seldom changed its drapery, or its adornments. This was the result not of design, but of habit; and although some may suppose that it must have been unfavourable to impression, it was not so. To the close of his course of incessant public speaking in this country, he appeared to experience the same freshness of feeling, and to regard the scenes of missionary travel and occupation which he described, with the same glowing interest as at the first. And in all this there was nothing assumed. He was what he appeared to be. He felt fully as much as his manner seemed to indicate. He never did act a part, and never could. Most truly could he appropriate the words, "To say the same things unto you to me indeed is not grievous." He loved to tell his own

tale of toils and triumphs, and every recital called up afresh his strongest and most sacred emotions. Frequently has he entered an assembly unstrung and almost worn down by the exhausting efforts of many previous days; but no sooner has he begun to tell how God, by his providence and grace, opened a door of faith to the Gentiles, than he has lost his lassitude, and his elastic spirit has risen at once "to the height of the great argument."

Many causes contributed to the maintenance of this state of mind in Mr. Williams. One of these was his rooted conviction, that no facts could demonstrate more completely than those which he detailed, the providence of God, and the power of the Gospel; and every review of the scenes in which "the hand of the Lord had wrought" with him, rekindled his ardour, and refreshed his heart: and no man, perhaps, of all who heard him, knew so well, or perceived so clearly as he, the surpassing value of the events which he described. He had beheld the scenes of former desolation, in which the people whom his labours had blessed previously dwelt. These were vividly present to his mind, and formed to his eye a dark back-ground, which made the fair and attractive sketches of missionary success which he pourtrayed, to stand out in bold relief, and bright array. Every renovated spot, every Christian settlement in those islands amongst which he had voyaged and laboured, *lived* in his memory. He saw their neat, white, shaded habitations stretching along the coral shore; their sanctuary rising above them; the school; the home of the missionary, in which he had often sat to tell of Jesus; and the swarthy natives engaged in various useful labours, or learning truths whereby they might be saved; and, whenever he recurred to this more than enchanted ground, a change came over his spirit, he seemed again to hear the welcome greeting of the grateful islanders, to observe with joy their advancing civilization and religious prosperity, and to realize afresh the very feelings which had gladdened his heart, when he actually stood in their midst. And the extent and accuracy of these impressions enabled him more adequately than others to estimate the worth of missionary effort. It was indeed his calm conviction that, since the age of miracles, no events had displayed more than those which he described, the might and mercy of Jehovah; and, persuaded that every careful and Christian inquirer would, when he knew the fact, arrive at the same conclusion, he spake with sustained animation, and undiminished interest. Had his narrations possessed but little sterling worth, or had their successful delivery depended upon the extrinsic attractions of style or address, he could not have repeated them without weariness and satiety. So much friction would have soon worn off their gloss and tinsel; and both unnatural effort and unusual skill would have been requisite to have procured for them so general a currency. But believing that the spiritual and social changes he had witnessed, strikingly discovered the grace of God, established the truth of his promises, and would obviate all objections to Christian missions, he was never weary of describing them, for reasons similar to those which sustained the interest of the first messengers of the Gospel, when, acting out the determination to know

nothing among men, save Jesus Christ and him crucified, they so often repeated the story of the cross. These general causes concurred with the special interest he felt in the South Sea Mission, and his anxiety to awaken a corresponding feeling in others. For many years his aim had been the same;—to evangelize every island of the Pacific. This, we have seen, was the single purpose, and master passion of his soul. And all the glowing zeal with which he regarded this splendid project of Christian beneficence, infused itself into the various representations, often as they were repeated, by which he sought to secure this design. Had his speeches consisted merely of abstract sentiment, eloquent illustration, or pleasant tales; had he, like an ordinary voyager, described the scenes through which he had passed, with no higher purpose than that of present gratification, the effect upon himself would have been essentially different. But, as every fact, in his view, was an incontrovertible proof of the Divine origin and unutterable importance of those blessings which his soul with burning ardour desired to extend, he continued to feel with undiminished force, and to repeat with unabated interest, the wonderful incidents of his missionary life. To these explanations, it may be added, that Mr. Williams, except through inadvertence, or by express desire, rarely related the same things twice to the same people. And as he well knew with what wonder and delight his communications were heard for the first time, he naturally sympathized with and shared in the feelings he produced, and thus he became, by the reaction of his own efforts, as real a participant in the general excitement, as any one of his auditors.

The wonderful effects of Mr. Williams's missionary advocacy, though a distinct topic, is closely related to that which has now been noticed; and this also contributed to sustain the tone and spring of his own mind, while repeating his eventful history. So striking were the evidences continually brought before him in conference, correspondence, and contributions, of the power of his addresses, that whenever he stood up in a large assembly, he did so with the fullest confidence in the result. It was not indeed by the noisy acclamations with which his statements were received at public meetings that he estimated their influence, although there were a few occasions in which this was strikingly shown: occasions when every recognized rule, and every feeling of decorum, demanded silence, but on which the people were so moved by his breath "as the trees of the wood are moved by the wind," that they were compelled to give expression to emotions which could not endure restraint. An instance of this occurred at Bristol, and has been wisely placed on record by the Rev. Dr. Campbell.* "The fact," he truly observes, "was as honourable as it was remarkable, and there is no danger of its becoming a precedent. As an eye and ear witness I speak, having stood in the same pulpit in the Bristol Tabernacle when this event occurred. When, in the course of his sermon, he was detailing modestly and fervently the wonderful works of providence and grace, in connexion with his personal history and agency in the islands of the south, so stupendous were the

* Missionary Farewell, p. 55.

events detailed, so surprising the changes wrought, so evidently and gloriously was the arm of the Lord displayed throughout, that the vast assembly, filled with delight and admiration, became unable to resist the overpowering excess of their emotions, and, in an instant, broke forth into a simultaneous burst of approbation!"

But scenes of this description, however striking and memorable, did not present such strong demonstration of the power with which Mr. Williams spake, as other evidences, less marked and memorable by their rarity, but not less worthy of record. Wherever he went, it may be safely said, that he left the missionary feeling more fervent than he found it, and was frequently the instrument of not only increasing the amount of contributions to the cause of the world's evangelization, but the number of its contributors; and not a few, at the date of his visit to their neighbourhood, first enrolled themselves amongst this honourable band. Many proofs of this will appear in the sequel, but the following extracts of letters to the Rev. J. Arundel will indicate the ordinary effects of his public engagements:

Writing from Cheadle, August 23, 1834, he says, "A very considerable interest is excited in this neighbourhood. I preached last night at Tean, and, although no collection was announced, such was the feeling awakened, that many persons came forward who were anxious to contribute. I have partly promised to attend missionary meetings both at Cheadle and Tean, for the people are awakened to the importance of the subject. I am truly thankful that my services meet with so much acceptance, and sincerely pray that the Lord may smile upon all our efforts to promote his glory among the heathen." "York, June 13, 1835. You will be gratified at hearing that we have had most delightful meetings at Hull. We enjoyed much of the presence of God, and a sweet spirit of deep piety pervaded all the meetings. The collections, I am told, surpass those of preceding years. This circumstance fills the hearts of the friends with delight, for they expected a considerable falling off, owing to numerous failures during the last month amongst the Hull merchants, several of whom were supporters of the missionary cause. At the breakfast, Mr. Stratten made an allusion to Mrs. Williams, when, immediately, the kind ladies requested that a bonnet might be passed round, and, in a few minutes, 20*l.* were thrown into it. Such an unexpected expression of kindness produced in our minds very powerful impressions. After this, a gentleman proposed that 200*l.* per annum should be raised for the support of two missionaries at the Navigators, and offered 20*l.*, if nine others would unite with him. It was thought prudent by our chairman to check the impetuosity of the proceeding. Mr. Binney made some very judicious remarks on the subject, and it was ultimately agreed that, in addition to their usual contributions, a sum should be subscribed for supporting one missionary and his wife; and a committee of gentlemen was appointed to carry the resolution into effect. The ladies requested that Mrs. Williams would remain a day or two with them, that she might meet them for familiar conversation in reference to the mission, and I have no doubt but

that, in consequence, some more efficient aid will be rendered to the good cause. It has been a most delightful season, and I trust that fruit will be produced to the glory of our Master. At Beverley and Market Weighton, also, a similar spirit pervaded our meetings." Writing from Devonshire, in the August following, he says, "I have had hard work in this county, but I am thankful to find that an excellent impression has been produced. I hope it will be lasting, and the results answerable. I am now at Totness, on my way to Ashburton, where I expect to preach to-morrow. I have enjoyed the felicity of a ride in a cart this morning, and was only four hours travelling twelve miles! I am to re-embark at three o'clock, and to enjoy three hours more of jolting. We have had good meetings."

But of all the missionary journeys which Mr. Williams undertook, none awakened greater anxiety, or produced a better influence, than that to Scotland, in October and November, 1835. He thus writes from Glasgow, November 9th. "It is with feelings of gratitude I inform you, that very considerable interest has been excited in all the places we have as yet visited. An unusual excitement has been produced in Glasgow. We had a crowded meeting; and, in addition to the collection at the doors, which was good, upwards of 100*l.* was given at the table, and 30*l.* or more, have been sent in this morning. Amongst other things, a gold watch was put into the plate. The people have called for another meeting to-night, which is to be held in Mr. Ewing's chapel. I expect that both Mr. Ewing's and Dr. Wardlaw's congregations will undertake to provide, educate, equip, and support a missionary each, and bear the expense of the voyage, if you will send him out. In that case, I should wish that our Society should take the New Hebrides, and the Secession Church, New Caledonia. Perhaps you will think that I am getting on at too rapid a rate, but since I have been in Glasgow and its neighbourhood, I am convinced of its practicability. A lady has just sent 20*l.*, with a letter, stating that she will subscribe 10*l.* annually, if nine others will make it 100*l.*"

In a similar strain, he again refers to the proceedings at Glasgow, in a letter dated Kilmarnock, Nov. 14th. "At an adjourned meeting, which the friends at Glasgow would have, Mr. Ewing's large chapel was crowded to excess. On this occasion, as on the Sabbath evening, many were unable to get in. At the close of the meeting, several additional subscriptions were presented. Dr. Wardlaw announced, that he had received during the day about 80*l.* from members of his congregation, for the purpose of supporting a missionary in connexion with our Society. Dr. Heugh stated that, in addition to what they were already doing, a few of his people had sent in their names for 50*l.* per annum for another missionary in the South Seas. Mr. Ewing said, that his congregation intended to do the same, and Mr. King made a similar statement. Dr. Mitchell's brother, who was our chairman, stated that they had just paid off 2000*l.* debt upon their chapel, but that this week they should hold a meeting, and would not be behind their brethren in the good work. By the plan proposed, I think a more lively interest will be taken by each congregation in the mission-

ary work, and an enlarged standard of contribution introduced. This has been shown at Glasgow, where several who subscribed but one guinea have raised the sum to ten. Drs. Heugh, Wardlaw, and others, think that, if I could visit churches and congregations, as well as attend public meetings, a vast number might be induced to adopt the same plan.

"I am now at Kilmarnock. The meeting this evening was announced to be held in the Independent meeting-house; but, from the interest excited last night, it is thought to be far too small. The drummers are going round the town to inform the people that it will be held elsewhere."

At the close of his northern tour, Mr. Williams thus reviews the important engagements which had for several weeks so fully absorbed his time. "I am now at Dumfries, and expect to conclude my engagements in Scotland on Wednesday (Dec. 2nd), at Annan. I am happy to inform you, that my second visit to Glasgow not only sustained, but deepened the interest excited by the first, so that on Friday night, my eighth or ninth public engagement in that city, Dr. Kidson's place of worship would not contain the crowd who sought admittance. These numerous services, however, in one place, are something like a *run* upon a bank; but, happily, I have hitherto found my resources unfauling, although I did not repeat the same things on any occasion, except one, and that at the request of the people; and at the conclusion of the meetings I had still 'stock in hand.' I desire to be truly humble and thankful. I went to Glasgow with some such feelings as those with which Paul went to Corinth; in weakness, and in fear, and in much trembling, overawed by the names of the truly great and good men in whose places I was to officiate, and in whose presence I was to preach. But God has given me support; and I have had those whom I so much feared following me night after night."

During this visit to Scotland, Mr. Williams was invited to confer with several influential ministers of the United Secession Church on the subject of commencing a new mission in the South Seas, which that important body was anxious to support; and, in consequence, he engaged, as soon as practicable, to convey native teachers to New Caledonia, in order to prepare the way for the missionaries whom they might send. To cover the expenses of this introductory visit, 300*l.* was placed at Mr. Williams's disposal; and, although this design was unaccomplished by him, for he fell a sacrifice when on his way to its shores, a mission has since been auspiciously commenced at New Caledonia; and it is hoped that the same honoured brethren will still regard that important isle as a chosen sphere of their missionary labours.

The preceding extracts sufficiently indicate the ordinary impressions produced by Mr. Williams's public addresses. It is, therefore, unnecessary to multiply them. Nor would it be allowable to fill these pages with lengthened quotations from the addresses themselves. But a single specimen of his platform style, and a brief reference to his elocution, are requisite to complete this part of his history, and to enable those who never heard his voice to form a more definite conception of the means by which effects so important were produced. The

address from which we select the following passages, opens with a theme upon which Mr. Williams always spoke. *con amore*: the methods of Divine Providence in preparing the way and promoting the spread of the Gospel. This topic was illustrated first from the history of the early Christian preachers, and then from the discovery of the most important groups of Polynesia, just prior to the time when British Christians were awaking to a sense of their obligation to diffuse evangelical light, by which commercial, enterprize and scientific research were undesignedly made to subserve the purposes of Divine benevolence. After describing the interesting circumstances which marked the formation of the Tahitian mission, and the introduction of Christianity into Raiatea, he thus proceeds:—

"I will now briefly notice a few of the advantages which have been conferred upon that people by missionary labours. And I think I cannot do this better than by giving an account of one of their missionary meetings at which I was present. It was on one of those cloudless mornings so frequent in the Pacific, just when the sun was gilding the eastern sky with his rising glory, that the people were assembling in multitudes to supplicate the Divine blessing upon the proceedings of the day. A day thus commenced could not be otherwise than interesting. At mid-day, a multitude, not less numerous than that I have the honour of addressing,* assembled; and not having a house large enough to contain them, we adjourned to an adjoining grove of cocoa-nut trees. Picture to your imagination, Sir, a multitude thus assembled, shielded from the piercing rays of a tropical sun by the entwining plumes of the cocoa-nut tree, whose tall cylindrical trunks gave it the appearance of a sublime rustic cathedral, reared by the hand of an Almighty architect. The king, with his consort and family, surrounded by the chiefs and nobles, dressed in their splendid native costume, were seated near to our esteemed brother Nott, who was standing upon a tub; for we are not particular whether on a tub or in a pulpit, if we may but tell the simple but wonderful story of God's having loved the world. Mr. Nott had addressed the people about half an hour, when the king said, *Aira e Noti*, 'Mr. Nott, that will do: leave off.' Mr. Nott proceeded a few minutes longer with his address, when Pomare repeated the injunction, 'That will do: let me speak now.' Mr. Nott received the admonition; when the king arose, and, in a most powerful address, contrasted the advantages of their present condition with their former heathenish state. He told them to whom they were indebted for those blessings, and showed how the people of England raised funds to spread the Gospel over heathen countries; and then concluded by saying, 'We have no money, but we have pigs, cocoa-nuts, and arrow-root, with which we can buy money; and I propose that we should form a society, which we may call *The Tahitian Society for causing the Word of God to grow*. All who agree in this proposition will hold up their hands.' In a moment, a forest of naked arms was extended in the air,—arms that had scarcely ever been lifted up before, except to inflict the blow of death upon some devoted enemy. The people then returned

* This was addressed to a crowded audience at Exeter Hall.

to their homes to carry into execution the proposition of the chief; but I must state that the chief impressed it earnestly, I might say six times, that it must be *entirely voluntary*. They immediately commenced making cocoa-nut oil; and, in a short time, a shipload was sent to England, which was sold, after all expenses were paid, for the sum of 1400*l.*; and this being the first cargo imported into this country from those islands, His Majesty was graciously pleased to remit the duty upon it, which increased its value by 400*l.* It is thus I desire to see kings become nursing fathers and queens nursing mothers to the church. I would just remark that this chieftain, some years ago, was one of the most savage despots upon the face of the earth; and, had it not been for a cloud that was very distressingly shed over his closing years, he would have been one of the most illustrious monuments of the power of the Gospel the world ever beheld. It may be interesting to some to know that, in his dying moments, he gave three specific charges: 1st, to maintain the laws;—2nd, to be kind to the missionaries;—3rd, to lay fast hold on the Gospel."

The speaker then appealed to philanthropists, merchants, shippowners, and British seamen, in behalf of an institution to which they were so heavily indebted; and, having presented a copy of the recently printed Rarotonga New Testament to the chairman, and referred to his own discovery of that island, he thus closed his address. "I found the people in whose language this book is now printed all heathens; I left them all Christians. I found them with idols and marae. These I left in ruins, but their place was supplied by three spacious and substantial places of Christian worship, in one of which a congregation of 3000 assemblies every Sabbath day. I found them without a written language; I left them reading in their own tongue the wonderful works of God; and the last intelligence I have received informs me that, in one of the schools, there were 1034 children on the morning the letter was written.

"In conclusion, I would observe that the work of the Society in the South Seas is not yet completed. There are still a number of large islands unblest with the Gospel, and I trust the Society will not cease its labours until every island upon which the tropical sun darts his piercing rays shall be cheered and illumined still more by the possession of the light of Divine truth; till their verdant valleys, ever green hills, and cloud-capped mountains shall be rendered still more interesting by the overspreading influence of the best ever-green of all—the everlasting Gospel; nor until the world, in its length and its breadth, instead of being a theatre on which men should prepare themselves by crime for eternal condemnation, should become one universal temple to the living God, in which the children of men should learn the anthem of the blest above, and be made meet to unite with myriads of redeemed spirits in celebrating the jubilee of a ransomed world."

Mr. Williams's appearance, voice, and action, were in admirable keeping with his character and communications. His form and face while quiescent might have impressed a stranger with the belief that his delivery would be tame and dull.

But these first and false impressions were soon corrected. No sooner had he commenced his tale than the tones of his voice, and the kindling glow of his countenance, indicated the existence of central heat and vital action. But his excitement, though sometimes high, and always sustained, was never excessive. The hidden fires never flamed forth in volcanic eruptions. His passion had no paroxysms. To "the stamp and stare theatric" he was an entire stranger. When most ardent, he was always self-possessed. He effected nothing by the rapid rush, or the resistless bursts of eloquence which have characterized the successful appeals of the orator. All he said was marked by a simple, sedate dignity, and partook more of the plain and practical than of the fervid and rhetorical. His utterance, though altogether free from any offensive mannerism, was characterized by a singular kind of abruptness, or rather a short method of articulating words and dividing sentences, which had most probably been acquired from his familiarity with the Tahitian, which, although abounding in vowel and liquid sounds, is full of breaks. Those who remember his pronunciation of the name "Aitutaki," will readily recollect this marked, though not disagreeable singularity. His voice itself was full and sonorous. In compass it was equal to the largest public assembly he was called to address, and it was never requisite for him to strain it. His action was sparing, and though not graceful, it detracted nothing from the weight of his addresses, and showed by its very negligence that his mind was intent upon something better. Speaking generally, it may be said that throughout his elocution nature prevailed. It was without art or effort, and was characterized by manly strength and dignified simplicity. Although grave, Mr. W. was far from being heavy, and while temperate, he was never tame. His address was indeed more equable than an elocutionist would have approved, but it was too instinct with spirit and life to be monotonous. There was as much evidence of the prevalence of a vital influence in his tones and gestures, as there is of the sun's genial power in the springing crops and bursting bud. And there was no one but saw his sincerity. All perceived that his object was to convey impressions and transfuse feelings from his own mind into the minds of his auditors. In the facts narrated and the obligations enforced, he himself felt the deepest interest, and this shone through his artificial and transparent delivery. To this his earnest desire to convince and persuade imparted its own spirit; and the animation thus inspired was not a flickering light on the surface, but a fire radiating from the soul; the animation of sentiment more than of sound; of a smiling garden rather than of a noisy factory. Hence, as we have said before, though never vehement, he was never dull. Sweeping bursts of passion, indeed, were not in accordance with his nature. In the serene and sunny region of his mind, the thundercloud was seldom seen, and storms were never heard. His speech rather resembled the translucent and gentle stream, ruffled by the refreshing breeze and broken by interposing rocks, than the crested and bursting billow. A censor might readily have shown that some of his

gestures and intonations violated oratorical rules, but nothing could prove more certainly his freedom from all that was worthy of grave censure, than the fact that those who heard him were too much interested in his communications to criticise the vehicle in which they were conveyed. And, indeed, throughout, his elocution was more remarkable for the absence of striking blemishes than for the presence of unusual beauties. It was the natural manner of a man who had a weighty business in hand, and who was anxious to conduct that business to a successful termination. Every one knew and *felt* his aim, and so clear was the impress of truth on his narrations, so bright the beamings of benevolence in his countenance, so sound and simple his speech, so self-evidencing the arguments which he employed, that the sceptical were silenced, the reflecting satisfied, foes to missions converted into friends, and its friends excited to increased zeal; and while the thoughtless were captivated and the young delighted with his stirring tales, the senator and the merchant were convinced that the welfare of civilized and of savage men were associated; and that patriotism and policy, no less than Christianity and benevolence, required the support of missions.

The warm welcome with which Mr. Williams was greeted whenever he appeared in public, and the generous response already made to his appeals, encouraged the hope that the pecuniary difficulties which had hitherto prevented the Directors from acceding to those proposals for extending the sphere and increasing the efficiency of the South Sea Mission, which he laid before them shortly after his arrival in England, might be removed by his own exertions. Sustained by their approval, he therefore began to present to the public some of the plans by which he designed permanently to benefit the missions, and widely to diffuse the Gospel in the South Seas. All, however, did not sanction these schemes. While commending his zeal, some cordial supporters of the Society questioned the wisdom, and others predicted the failure of his plans. But the result proved that he had not in this, any more than in his former efforts to bless the inhabitants of Polynesia, miscalculated his power, or allowed his fervid zeal to overrate the generosity of the Christian public. And although his most important design, the obtaining of a missionary ship, was deferred, for reasons which will shortly appear, appeals for a college and a high school were early made, and in a short time, and with little effort on his part, the spontaneous and munificent offerings which were placed at his disposal exceeded the amount required, and clearly discovered the estimate in which his character was held. Of this, the subjoined letter, dated Liverpool, August 20, 1836, will present a single, though by no means a singular illustration.

"I thank you exceedingly for the information given to me of the benefit derived from my discourse at ——. I can assure you that the information, pleasing as it is, has caused me to humble myself before God. Wherever I go, a blessing seems to attend me, and I have such a sense of my own unworthiness that I cannot hear of the effects of my labours without feeling the immensity of my obligations to Him who is thus

smiling upon them in every part of the world. I take it as an earnest that God has still a great work for me to do, and I hope that my future life will be more than ever consecrated to his service.

"Our meetings at Liverpool have been of the most gratifying description. The Caffre chief and the converted Hottentot excited considerable interest. It was near ten o'clock before I was called upon to speak. However, I was graciously assisted; and, although when I arose the people were rather restless, after the first few sentences they sat down, and listened with interest till nearly eleven o'clock. It is supposed that full two thousand people were present. At the conclusion of the meeting, one Quaker gentleman gave 1000*l.*; another 100*l.*; another gentleman 150*l.*; besides several other sums of different amounts. In the course of my address at the breakfast meeting, I spoke of the importance of native agency, and stated that, on my return to the South Seas, one of my first efforts would be to establish a college for the education of our native missionaries, and gave some little outline of my plan, and said that I should want a hundred pounds or so to set me going. A Quaker friend arose, and said he hoped I should not leave the room before I was assured that the hundred pounds was ready, and, in about three minutes, 123*l.* was presented to me, besides 50*l.* per annum by one gentleman for carrying on the great work by native agency. Thus you see, my dear friend, what God is doing by me. Pray that I may be kept humble, preserved from all evil, and made faithful unto death."

As additional means of advancing his object, and drawing the attention of literary and scientific men to the value of missionary labours in the South Seas, Mr. Williams delivered two or three lectures at several of the principal towns in the country, on the geography, formation, natural history, traditions, usages, government, language, and social state of the islands. The project was well conceived; and, so far as he had the opportunity of executing it, which, in consequence of the pressure of other engagements, was but limited, the result fully justified his anticipations. At Bristol, Bath, Manchester, Sheffield, and elsewhere, these lectures were listened to with great interest, and liberal sums were obtained from those who heard them, every farthing of which was devoted to missionary designs.

During the remainder of the year 1836, and until the spring of 1837, Mr. Williams's proceedings presented but few features materially different from those already described. To his home, he was almost a stranger, and he felt it to be no slight privation to be so much severed from those whom he most tenderly loved; but constrained by the noblest motives, he submitted to this privation without complaint. While, however, he was submitting to this loss of domestic enjoyment, he was cheered, not merely by the Christian kindness of those whom he visited, and by the success of his labours, but by the arrival of many most satisfactory letters from his brethren in the South Seas. And, as the scenes and circumstances which some of these communications describe were closely connected with Mr. Williams's previous labours, a few brief extracts will not be inappropriate in this place.

From Raiatea, the accounts were of a mixed character. Shortly after Mr. and Mrs. Williams had sailed for England, Mr. and Mrs. Loxton arrived there, and commenced their labours under the most pleasing auspices. But, in three months from their arrival, this devoted missionary was numbered with the dead; and Raiatea once more left destitute. For a time, after this serious loss, the state of things was far from satisfactory. The younger Tamatoa did not walk in the steps of his excellent father, and his excesses relaxed the bonds of society, and gave sanction to vice. But later intelligence was more gratifying. "Tamatoa," writes Mr. Simpson, "has become quite a different man, and is zealous for the execution of the laws. Peace prevails throughout the islands." "I was at Raiatea," adds Mr. Barff, "four months last year at different times. Ardent spirits are now abolished. Raiatea and Tahaa are rising fast to their former standing; and will, I doubt not, be more steadfast than before."

From the more recently formed missions the intelligence was still more satisfactory. In 1834, not long after Mr. Williams's departure, Messrs. Barff and Buzacott had paid a visit to the Samoas, and the journal which they transmitted delightfully showed the continued advances of Christianity amongst the inhabitants of some of the islands, and exhibited in the state of others a fulfilment of the prophetic declaration, "The isles shall wait for thy law." This, with the appointment of six European missionaries for these important groups, imparted to Mr. Williams the most sacred delight.

Nor was he less refreshed by the communications from Rarotonga. These contained much to gratify, nothing to discourage him. The following passages were, amongst others, read and repeated with peculiar emotion.

In December, 1834, Mr. Buzacott writes: "I am happy to inform you that the religious excitement which commenced while you were with us continues; and, though we have been disappointed in some instances, yet, in many respects, our most sanguine expectations have been more than realized. We have formed a new church at Arorangi. All the members continue steadfast, and their zeal in endeavouring to do others good is delightful. Seven candidates now stand proposed for church fellowship." Shortly after this, Jan. 1835, Mr. Pitman says: "During the last six months, we have had great accessions to our classes here, and things are wearing a more pleasing aspect than I have ever seen. This, dear brother, is a cause of mutual joy. We have also had additions to our church,—six now stand proposed for admission. We have a great many inquirers, who appear to have been impressed under the word in our 'troubled times.' Then, we were sowing in tears; now, we are reaping in joy. Our school continues to prosper." We have frequently above 1000 children in attendance here, and at Titakaveka nearly 500. The change at our out-station is truly astonishing. In every department of labour, we are much encouraged. There is a great spirit of inquiry amongst chiefs and people; and many profess to be seriously impressed under the word. Our chapels are crowded to excess. We have not, I should think, far short of 3000 in the house of God every Sabbath

morning. Tupe (the judge) is still very active. He is of great assistance to me. He has but little, very little to do in his official capacity; but he is useful in our classes, and much respected. Some of our school lads have joined the classes, and I do hope that a few are seeking the Lord in sincerity."

But, in addition to the pleasure derived from the general prosperity of this, to him most interesting people, Mr. Williams felt especial satisfaction in being able to transmit to them the Gospels, and several useful works which had been printed under his superintendence in this country; and in return to receive the following acknowledgments:—

"It is impossible," writes Mr. Pitman, "to describe the joy which your letter afforded us, more especially as it was accompanied with such a treasure as the Gospels, tracts, slates, &c. A thousand thanks to you, dear brother, for your unremitting exertions to supply the craving desires of this people. Oh! it would have filled your soul with delight to have seen with what ecstasy this best of boons was received by them. In whatever part of the island we travel, we see those who have been so fortunate as to procure the Gospels, carrying them in their hands. In all their journeys, whatever else they may omit, they never forget their book. Now we begin to taste the sweets of our past toils and trials. No sooner is a book in their dialect placed in their hands than numbers of them can immediately read it. I trust the reading of this portion of God's word will be blessed to hundreds of the people. When I read in your interesting letter, that we may soon expect 5000 New Testaments in the Rarotongan dialect, I can hardly believe it reality. I have read and repeated the contents of your letter to the people. They are highly delighted. We shall welcome these books to Rarotonga with more joy than boxes of gold and silver. Had you accomplished in England nothing more than this, you would have rendered the cause of the Redeemer an incalculable service. The tracts are truly valuable. The moment they were put into the hands of the children, down they sat, and commenced reading; and those who had not succeeded in getting one would crowd around to listen to its contents. When I go into the schools all eyes are fixed upon me to see if I have a bundle of books under my arm. Some, who were absentees when I made the distribution, follow me wherever I go, begging hard for a book. You would have been pleased to have seen the amazement of the first into whose hands I put the Gospels. Pa is reading day and night. Poor Tupe cannot make out much, as his eyes begin to fail; but his wife and all his children can read, and, while at home, he gives them no rest from reading. This is quite a new era in our mission. Never was there such a prospect of usefulness. The Lord is raising up native assistants, and two or three who have lately applied for church-fellowship profess to have been first convinced of sin by the discourses of Maret. There is still a very great spirit of inquiry and concern. You say it will be twelve months ere you return. I am not sorry for that. Glad as we should be to see you, we would willingly spare you a year or two longer, to prepare such useful works for this people." Mr. Buzacott adds:—

"I cannot wish you a greater earthly reward than to come and see some of your books distributed amongst the Rarotongans, and to perceive how many of them prize these gifts as an inestimable treasure."

Amidst the pressure of his public engagements, and by the careful economy and full improvement of time, Mr. Williams was prepared, early in 1837, to place the first sheets of his Narrative in the printer's hands; and the writer is enabled to describe, from personal observation, the state of mind with which he ventured upon the uncertain sea of authorship. To mere literary ambition he was an entire stranger; and its absence preserved him from the restless and painful anxiety respecting the critical judgments which might be pronounced, or the general estimate formed of the mere execution of his volume. At the same time, he was naturally solicitous that what he had written should be favourably received, and widely circulated. And he believed that this would be the result. The same strong confidence which had prompted him to undertake, and had enabled him to accomplish, so many other difficult achievements, continued with him. Conscious of a sincere desire to promote the Divine glory by this publication, and assured that its contents deserved attention, he undertook it without the slightest misgiving. Nor did he ever forebode failure. Indeed, his own expectations, though fully realized, far exceeded those of his friends. He believed that the book would not merely obtain a wide circulation, but would awaken unusual interest in the cause of missions. Often during its preparation would he say, "I am sure that if we can but get the public to consider these facts, they *must tell*;" and once and again he expressed his conviction that, if men of rank and science, with the merchants and shipowners of Britain, could be induced to ponder its pages, they would no longer stand aloof from the great contest with heathenism. Nor was he less assured of gaining their attention, than of rewarding it when it had been drawn to the subject. He was strongly impressed with the belief that they were not in general hostile to missions; that their apparent indifference was in a great measure the result of inattention, and that such inattention was the natural consequence of the non-employment of means adapted to bring the subject fairly under their consideration. How to accomplish this desirable object was with him a question of deep interest, and one upon which he frequently conversed; but that it might be done, that it ought to be done, and that he would at least attempt it, were points upon which his opinions were formed some time prior to the publication of his volume.

Those who did not know the "simplicity and godly sincerity" of John Williams's character, might suppose that the anticipations in which he thus indulged were merely the vain presentiments of a sanguine and speculative mind. But all who were privileged with his friendship, will require no evidence in disproof of such unfounded imaginations. His confidence rested upon a widely different basis. It was produced by a just estimate of the information which he could supply, by observing the influence which it had already exerted,

and by the assurance, not of flattering, but of faithful friends.

In April, 1837, the volume, by which Mr. Williams hoped to accomplish more for the missionary cause than he had previously effected, was issued from the press. It was entitled "A Narrative of Missionary Enterprises in the South Sea Islands, with Remarks upon the Natural History of the Islands, Origin, Languages, Traditions, and Usages of the Inhabitants." It was dedicated by permission to the king, and was first published in a handsome octavo at the price of twelve shillings. Prior to this, he had, in a great measure, matured the plan by which he proposed to push its circulation into circles where hitherto Christian missions had awakened little interest. In the anticipation of this attempt, the appeal to merchants, shipowners, philosophers, nobles, and statesmen, with which the volume is closed, as well as a portion of the preface, were specially prepared, and he resolved forthwith to present a copy to several individuals distinguished by their station or attainments, accompanied by a letter, calling their attention to the facts which it narrated, and to some important conclusions founded upon them. But as the object he had in view was not private, he deemed it proper, in the first instance, to solicit the advice and co-operation of the Directors of the Society, and immediately on the publication of his volume addressed the following request to the Rev. J. Arundel:—

"Will you do me the favour of presenting the accompanying copy of the Missionary Narrative to the chairman of the board, and also of submitting the following proposition to the consideration of the Directors?"

"It has been a matter of deep regret that so few of our nobility and gentry have evinced any interest in the cause of missions, and also that so few attempts have been made to bring the great work under their notice. Were it not that I am about to leave England, I should submit some plans for the purpose of attempting to effect this important object. But as this will not be possible, I would beg to propose that a number of noblemen be selected, say a hundred, and that I be allowed to send to each a copy of the 'Missionary Enterprises,' with a respectful letter from myself, inviting their attention to the great work.

"I am fully aware that the proposition is novel, but I think the experiment is worthy of a trial. It can do no harm; it may do much good; and, if it succeed but in one instance, I should regard it with pleasure. And even should it fail altogether, I would fail in a great and good object, rather than not attempt its accomplishment, for the Master whom we serve will say, 'It is well that it was in thine heart.'

"Should this proposition meet with the approbation of the Directors, I shall feel happy in consulting with the Secretaries, or with any other gentlemen whom the board may appoint."

The Directors fully concurred in the proposal of their zealous missionary; and, having ordered a hundred copies of the work, placed fifty of them at his disposal for the purpose of distribution. Thus sanctioned, he lost no time in executing the novel project; and, having obtained a list of the

names of noblemen and others, whose public position or private excellence warranted the expectation that they would give its pages a thoughtful perusal, he transmitted to each of them a copy.

The letters which accompanied these volumes, besides containing a concise explanation of the leading objects, and a general reference to the great success of the South Sea Mission, called more special attention to some particular aspect of the evangelical enterprise, in which the individuals addressed would be most likely, from their station, habits of life, or the class of subjects which had principally occupied their attention, to feel a peculiar interest. Numerous copies of these communications are now lying before the writer; and did the limits of this volume permit, most of them might be inserted, as evidence of the admirable skill with which he, whose life had been passed amidst savage or semi-civilized people, could adapt himself to altered circumstances, and reach the minds of men most exalted by their position or powers, with as much ease as he had previously wrought upon the untutored tribes of Polynesia. But although a great number of these letters cannot be admitted, the following specimens will sufficiently indicate their general character, and account for the respectful, and, in many instances, munificent response with which they were honoured.

To Her Royal Highness the Duchess of Kent.

"May it please your Royal Highness,

"In requesting your Royal Highness to accept the accompanying copy of my 'Missionary Enterprises,' I avail myself of the opportunity of begging permission to be allowed also to present one to your august daughter, the Princess Victoria. I beg to assure your Royal Highness that I have no object in view, but to bring the great work in which I have been engaged under the notice of your Royal Highness and the Princess; for it must impart joy to every benevolent mind to know that, by the blessing of God upon the religious efforts of British Christians, upwards of three hundred thousand of deplorably ignorant and savage barbarians, inhabiting the beautiful isles of the Pacific, have been delivered from a dark, debasing, and sanguinary idolatry, and are now enjoying the civilizing influence, the domestic happiness, and the spiritual blessings, which Christianity imparts. In the island of Rarotonga, which I discovered in 1823, there are upwards of three thousand children under Christian instruction daily; not a vestige of idolatry remains; their language has been reduced to system, and the Scriptures, with other books, have been translated. But this is only one of nearly a hundred islands to which similar blessings have been conveyed, the particulars of which will be found in the accompanying volumes. The useful arts also have been introduced; British manufactures are now sold to a very great extent; and the shipping and crews of our country find harbours and homes.

"I feel that I have to cast myself upon the indulgent kindness of your Royal Highness for the liberty I have thus taken; but I beg again to assure your Royal Highness that I am prompted only by a desire to bring the great enterprise of mercy, which is now carried on in the world with

so much success, under the notice of your Royal Highness; for I am persuaded that a want of information alone prevents royal personages and the nobility from countenancing and supporting efforts which must commend themselves to every reflecting and benevolent mind.

"May I be permitted to beg that your Royal Highness will allow your beloved and august daughter to honour the volume with a perusal. I flatter myself that it will afford both interest and information, and I am not aware that there is a sentence in the volume to which a pious and intelligent mind can object.

"I have the honour to be, &c.

"J. WILLIAMS."

To Lord Brougham.

"My Lord,

"In taking the liberty of requesting your Lordship to accept a copy of a work I have recently published, I would beg most respectfully and most earnestly to call your attention to the subject of which it treats. I cannot expect that your Lordship will find time to peruse the volume, but, by glancing at the chapter of contents, and referring to one or two parts, your Lordship will perceive that the power of Christianity to tame the most ferocious, and to elevate the most degraded portions of the human family, is fully established.

"It must have been apparent to your Lordship's reflecting mind, that Christian missions are destined to exert a vast and powerful influence upon the civil, intellectual, and moral interests of our world. That your Lordship is aware how much the abolition of cursed slavery has been accelerated by the missionary enterprise is evident by your Lordship's noble and imperishable defence of the missionary Smith; while the amazing movement of mind in British India consequent upon the diffusion of knowledge, the altered position of the tribes of South Africa, by being recognized as a free people, together with the conversion and subsequent civilization of three hundred thousand pagan savages, in the isles of the Pacific, are effects too great and striking to allow your Lordship's mind to regard the cause in which they originated as unimportant either to the philanthropist, the merchant, or the statesman. As a warm and undeviating friend of education, it will be gratifying to your Lordship to know that, in one small island of the Pacific, we have upwards of three thousand children under instruction, and that this is only one island out of nearly a hundred to which the blessings of civilization and Christianity have been conveyed. That so few of the nobility and gentry countenance and assist in this work of mercy is a matter of deep surprise and regret. I am not aware, my Lord, that there is a single tribe of the human family that is indebted to the nobility of England for its intellectual or moral elevation. I think, my Lord, that this must arise from the circumstance that the subject has not been brought properly under their notice. My Lord, I venerate science; but the voyages of Parry, Ross, and all their predecessors; to all benevolent purposes, have been 'the baseless fabric of a vision,' for they have left the wretched Esquimaux as ignorant and wretched as they found them; whereas the efforts of Christian enterprise

create a superstructure upon which the eye of benevolence can gaze with delight, and which will be as enduring as eternity. This superstructure is the overthrow of dark and debasing idolatries, the translation of the sacred Scriptures into languages previously unwritten, and the personal and social elevation of whole communities. High, my Lord, as you stand in public estimation, to countenance openly and liberally the cause for which I plead, would add to your elevation, and, splendid as your talents are, it would add to their lustre; for the conquests of benevolence over human misery, and the triumphs of truth over error and superstition, are of such a character, that to be instrumental in any way in effecting them, confers greater dignity upon the highest rank, and throws a halo around the most brilliant talents.

"I feel, my Lord, that I am taking a great liberty, but I am encouraged by the conviction that I am addressing an individual who will candidly consider the claims of truth.

"I have the honour to be, &c.,

"J. WILLIAMS.

"P.S. May I be allowed to add that there is a large nation of Polynesian negroes inhabiting nearly three hundred islands, of which but little is known, except that the islands are numerous and beautiful, and that the inhabitants are several millions in number, and exceedingly savage; and that these islands, and several millions of the family of man, remain a blank and a blot in the world of commerce, of science, and of humanity. I purpose, my Lord, leaving England again, with a design to attempt the introduction of Christianity, with all its train of blessings, among the people. Should the benevolent project commend itself to your Lordship's approbation, I should feel honoured by a communication from your Lordship."

The result of these appeals is well known. Numerous replies were received, expressing the high approval with which Mr. Williams's volume had been read; some of the writers requested an interview, and others transmitted a handsome donation. The following answers, selected from many of a similar character, will sufficiently show the wisdom and importance of the plan which Mr. Williams had adopted. But the influence of this part of his endeavours to promote the cause of God was not confined to the class thus appealed to. Very many in other walks of life were induced in consequence to consider the subject, and the previous friends of missions, with the devoted missionary himself, derived much additional stimulus from this successful effort to interest the wealthy and the noble in the sacred cause of the world's evangelization. For these reasons, the novel movement demands a prominent place in the records of Mr. Williams's life, and the following letters may be strictly considered a part of his personal history. Most of the names of their writers are suppressed, for although some of these would add considerably to the interest of the communications, the insertion of their titles will suffice to accomplish the object in view, and anything beyond this, in what were merely private communications, would be unauthorized and unwarrantable. They are arranged in the order of their dates.

From Sir Herbert Taylor, Bart.

"Sir Herbert Taylor presents his compliments to the Rev. J. Williams, and begs to acquaint him, in reply to his letter of the 29th ult., that, if he will send his work to him at St. James's Palace, he will take the earliest opportunity of presenting it to His Majesty.

"Windsor Castle, May 1, 1837."

"Sir Herbert Taylor presents his compliments to the Rev. J. Williams, and has had the honour to receive and to submit his note of the 10th instant to the king, also to present to His Majesty the accompanying volume, containing the interesting narrative of the 'Missionary Enterprises,' and his translation of the Testament into the language of one of the islands in the Pacific Ocean, which he discovered in 1823. They have been very graciously received by the king, who ordered Sir Herbert Taylor to thank the Rev. J. Williams for them, and His Majesty was much gratified by the information communicated with respect to the actual enlightened state of those islands in general.

"Windsor Castle, May 14th, 1837."

From Sir John Conroy, Bart.

"Sir John Conroy is commanded by the Duchess of Kent to acquaint the Rev. Mr. Williams that the two books his attention led him to send her and the Princess Victoria were received by their Royal Highnesses with great interest.

"Kensington Palace, 3rd June, 1837."

From Capt. Lord —.

"Sir,

"I beg you to accept my thanks for the present of your work on the South Sea Islands; it is an interesting subject, and I will take every opportunity of mentioning its value and truth to persons who I think take an interest in missionary undertakings in that quarter of the world. I am happy to say your book had been mentioned to me by two persons whose opinions I value, before I had the pleasure of receiving it: they spoke highly of its merits. Allow me to subscribe myself,

"Your obliged and humble servant."

From the Hon. Capt. —.

"My dear Sir,

"Pray allow me to thank you most sincerely for the honour and obligation you have conferred upon me by presenting a copy of your deeply interesting and most valuable account of your 'Missionary Enterprises.' Having carefully read it through, I have lent the work to the Countess of —, who will show it to her father, the Bishop of —, to her husband's father, the Marquis of —, and to other influential persons of high character. That you may be blessed with the utmost success, and that you may return again to your native land in health, is the hearty prayer of

"Your admirer and very faithful friend."

From the Bishop of —.

"Rev. Sir,

"Permit me to return my best thanks for the handsome volume you have sent me upon that highly interesting subject, the progress of the

Gospel in the islands of the South Seas, which, without exaggeration, we may term the most striking work of Divine grace since the apostolic times. I cannot but think you privileged in being allowed, not only to witness such a work, but to bear a large part in it; and I trust that, in your return to that sphere of Christian enterprise, you will be permitted to carry into execution the two important objects which remain to be accomplished, in order to give completeness and permanency (as far as human measures can avail) to the establishment of Christianity throughout the islands. I am much pleased (though I little expected it) by the thought that my name (or at least my title) will become known in Polynesia through the medium of 'the Sinner's Friend.'

"I beg to assure you of my sincere prayers for a Divine blessing upon your self-denying labours, and remain, Rev. Sir,

"Your faithful and obliged servant."

From the Earl of —.

"Dear Sir,

"I have already thanked you for sending me a copy of your work, but must now thank you, as I hope I heartily thanked God, for the interesting information. I can truly say I have never read any account more likely to gain support for the cause of missions. I feel, therefore, most anxious to promote its circulation, and shall feel much obliged to you if you would direct your publisher to send twenty copies to the address undermentioned. I will send him or you a cheque for the amount, and intend selling the books for the benefit of the London Missionary Society.

"With the earnest wish that God may continue to bless your labours amongst those interesting islanders,

"I am, dear Sir, very sincerely yours."

From the Earl of —.

"Dear Sir,

"I feel truly obliged to you for your valuable present of the narrative of your missionary labours. The very interesting account which I had the pleasure of hearing from your lips at the meeting of the Bible Society to which you allude, induces me to anticipate much gratification and profit from the perusal of your volume, and I will not fail to recommend it to the perusal of my friends.

"Wishing you ample success in the very arduous service upon which you are about to enter,

"I am, dear Sir," &c.

From the Duke of —.

"Sir,

"I would not write to thank you for the very interesting book you have sent me till I had finished its perusal; it has given me a great wish to have the pleasure of seeing you when I return to London in about a fortnight.

"I have the honour to be," &c. &c.

From Lord —.

"Sir,

"I beg to acknowledge your letter, and to return my best thanks for the valuable present which accompanied it, of a work which I had perused with great interest and pleasure.

"It is, indeed, a wonderful work which Divine Providence is carrying on in the conversion of the islanders of the South Seas; and I cannot but share your surprise and regret at the little attention bestowed on it, and, indeed, on missionary exertions in general, by a large proportion of Christians; and, indeed, I am sensible how much cause we all have to humble ourselves for our want of zeal for the salvation of our fellow creatures. I hope that your publication, which I shall always be happy to recommend as far as may be in my power, may be made an instrument in removing this apathy, and that the Divine blessing will ever attend the pious labours you are about to undertake in a new field of exertion.

"Believe me, Sir,
"Your faithful friend and servant."

From the Marquis of —.

"Sir,

"I have this day, on returning to London, found your kind note and valuable present, a work which had been already recommended to me, and which I was about to purchase. I take the liberty of enclosing an order for ten pounds as a trifling mark of the interest I take in the great and good objects you have in view.

"That the promise contained in the last chapter of the prophecy of Daniel may be your gracious reward, is the sincere prayer of,

"Sir," &c.

From Sir —, Bart.

"Sir,

"I was much gratified on my return to London to receive your letter and the book which you have so kindly sent me.

"I have seldom been more interested than in reading the few first chapters. I have been unable to complete the perusal, but I will not longer delay thanking you for it.

"I enclose a very trifling subscription on behalf of the missionary enterprises in that part of the world. I only regret that, having contributed largely to analogous objects recently, I cannot send more.

"I am, Sir," &c.

From the Duke of —.

"Sir,

"Allow me to request that you will present fifty pounds to the London Missionary Society with my name as a subscriber, and that you will accept the remaining ten pounds in return for the interesting book I received from you.

"Believe me, Sir,
"Your sincere humble servant."

From the Duchess of —.

"The Duchess of — presents her compliments to Mr. Williams, and is much obliged to him for his work upon the Missionary Enterprise in the South Sea Islands, which she will, as well as the Duke, peruse with real interest.

"The Duchess cordially unites with Mr. Williams in his earnest prayers, that our beloved Queen's reign may be pre-eminently distinguished by the dissemination of Christian principles, and the increase of Christian practice."

From Lord —.

“ Sir,

“ I have very many apologies to make to you for not having sooner thanked you for your letter of May 25th, and for the highly interesting work which accompanied it; but I trust you will ascribe my silence to its real cause—an incessant and overwhelming pressure of public business—and not to any indifference to the matters to which your letter and book related.

“ I shall not fail to avail myself of the first leisure moments to peruse your work; and I am glad to learn that you propose to undertake another expedition, with a view to teach Christianity to the inhabitants of Polynesia. If I can be in any way serviceable to you in so praiseworthy an enterprise, I shall be exceedingly glad.

“ I have the honour to be,” &c.

From the Duke of —.

“ The Duke of — has been much gratified in reading the detailed report by the Rev. Mr. Williams, of the successful progress which he and his brother missionaries have made towards civilizing the numerous islanders of the South Pacific Ocean. The Duke has directed that the sum of 50*l.* may be paid to the Rev. Mr. Williams, to be applied solely to the education of those natives that may be enabled to comprehend the mild doctrine, and to reap the blessed benefits of Christianity.”

From the Duke of —.

“ My dear Sir,

“ I have to thank you for your letter, and the interesting account of the proceedings in the city. I wished very much to go to hear your farewell sermon, but I have so bad a cold that it will not be in my power to do so. Have the goodness to let me know where the ship is stationed, as, if my cold leaves me, it will give me great pleasure to pay you a visit on board next week.

“ Believe me, dear Sir,” &c.

From Sir —, Bart.

“ My dear Mr. Williams,

“ Lady — and I are desirous of offering a trifling contribution to your means of usefulness in Polynesia, and we beg that you will kindly spend ten guineas for us in any way that you may think most conducive to that object. I enclose a draft for that sum.

“ We are called, in the providence of God, to occupy ourselves in another sphere; one which, though involving much responsibility, must be considered far more humble in a Christian point of view than that of the missionary, who is honoured as the earliest ambassador of Christ to the heathen; and we wish to assure you of the deep interest we take in your welfare, and that we pray the Almighty to bless and prosper you.

“ If it please God to bring you back to England, we still hope that we may see you at our home, and that you may tell our poor villagers how the word of salvation has been spread through the islands of the South Seas. I need not add, that it would give to us great pleasure, if at any time you are able to write to us.

“ Some of my neighbours, and I believe some of my tenants, went over to — when you were

there. They, as well as many others who are interested in missionary exertions, would be much gratified, if I am able occasionally to give them some account of you in your distant home.

“ I am, my dear Mr. Williams,” &c.

These and other letters which have been already published, formed the commencement of a more free intercourse between Mr. Williams and his correspondents; but the author deems himself precluded from the description of incidents and interviews which followed, not merely because they would lose much of their interest from the absence of names, but because they were of too private a nature for publication. It may be said, however, in general terms, that the introductions thus obtained were improved by the faithful Missionary, not merely for the promotion of his evangelical designs, but for the personal and spiritual advantage of some high in rank, whose previous confidence and kindness encouraged him to address them on the subject of personal religion. One of these epistles—and it is a most wise and faithful appeal—is now before the writer; and he is happy to add, that in thus seeking the eternal welfare of individuals, whose station in society too frequently deprives them of such offices of Christian friendship, Mr. Williams's efforts were correctly appreciated, and most kindly received.

Mr. Williams did not restrict the distribution of his volume to distinguished individuals. He also presented copies to the Royal Geographical, the Geological, and other scientific and literary societies, accompanied by appropriate letters. The following reply must suffice to show the manner in which these communications were received:—

“ *Royal Geographical Society,*

August 4th, 1837.

“ Sir,

“ I have the honour to acknowledge the receipt of your letter of the 3rd inst., accompanying your work entitled “ A Narrative of Missionary Enterprises in the South Sea Islands,” and I am desired by the Council of this Society to return you their best thanks for this valuable addition to our library.

“ Independently of the gratifying results detailed in your volume, of the persevering and praiseworthy labours of missionaries in spreading the blessings of Christianity and civilization throughout that vast extent of islands, your work affords us much geographical information peculiarly acceptable to this Society, as the notice of Rarotonga, &c., and the other two groups of islands to which you allude. Your offer to correspond with the Society on subjects in which we are much interested, during your intended visit to the Pacific Ocean, is gladly accepted by the Council.

“ During your stay in England, if any books or maps in the Society's possession would be useful to you for reference, I beg you will consider them at your service. I may, perhaps, especially point out Admiral Kausenstern's Chart of the Pacific, as containing all the most recent discoveries in that quarter.

“ With every assurance of respect and esteem,

“ I am, Sir, your obedient servant,

“ JOHN WASHINGTON.

“ *Rev. J. Williams.*”

The influence of this unprecedented movement upon Mr. Williams himself was highly beneficial. His signal success in these well-designed efforts fed his previous confidence, that the God whom he served would enable him to do yet greater things. More firmly than ever did he cleave to the conviction that much, very much, for advancing the missionary cause, which by many would be deemed Utopian, was easily practicable. His faith and hope appeared to rise with renewed and redoubled energy, and his mind was now teeming with projects and purposes with which few could fully sympathize. One of these was the application subsequently made to the corporation of London; but there were many other plans which the want of time alone prevented him from at least attempting to execute.

The interval between the publication of the *Missionary Enterprises* and the departure of Mr. Williams was too limited to permit him to embrace all the opportunities which were offered, of beneficial intercourse with many in the higher classes of society; but it was sufficient to enable him to bring the great and absorbing subject of the world's evangelization under the attention of several, by whom it had not previously been considered, and to obtain introductions to intelligent and influential circles, where, until then, the character of the missionary had not been understood, nor his labours duly estimated. In many a noble mansion and select party, was it his privilege to present the facts and press the claims of Christian missions. The writer can affirm from Mr. Williams's own testimony, and from that of eye-witnesses, that for several successive hours he has, in these new and interesting circumstances, concentrated the attention of large companies by the attractive force of his communications. For his own person, these interviews never failed to secure admiration and esteem. The perfect naturalness of his speech and manner; the ease, gentleness, and simplicity with which he recounted his daring deeds and glorious achievements; his evident desire to instruct and interest; the promptitude and particularity with which he replied to every inquiry, and the glow of benevolence which lit up his countenance when Polynesia was his theme, concurred with his strange and stirring narration, to attract towards himself no small measure of esteem. One distinguished individual, at whose mansion Mr. Williams was invited to meet a large and brilliant party, assured the author that it was the opinion of himself and others that, apart from the false forms, he possessed all the finish of the most refined courtesy, and that, unconsciously, and without design, he was a perfect gentleman. Another, a nobleman of the highest standing, in a letter to the author written shortly after Mr. Williams's departure, stated that he should ever consider it one of the greatest privileges and highest honours of his life to have formed the acquaintance of that honoured missionary. But although he set its just value upon the esteem of others, he would have derived but little satisfaction from these interviews, had they merely enlarged the circle of his friendship. This, however, was not the case. Their effect, indeed, it is impossible fully to estimate, although in many instances valuable fruits

were immediately reaped. But had the classes with whom he was thus brought into contact received no favourable impressions from his statements, the influence of such interviews would still have been great. Many, from the attention thus drawn to the subject of missions, became their supporters, and not a few, attracted by a name which had in consequence become so popular, and who probably, but for the favour with which Mr. Williams had been received in the upper circles of society, would have never heard a missionary, were found amongst the multitudes who flocked to hear him.

The fifty copies of the *Missionary Enterprises*, which were placed by the Directors at Mr. Williams's disposal, were soon dispersed; but the results of the plan induced him to act upon it on a much larger scale and at his own cost. And this he did with a lavish generosity which, although it very seriously diminished the profits of the work, seemed to grow by exercise. Indeed he rarely omitted an opportunity of presenting a copy of his work, when, by so doing, he hoped to interest an individual in the work of missions, who had not previously been enrolled amongst its supporters. The number of copies thus dispersed cannot now be ascertained, but it was very considerable. Of all the volumes, however, which Christian zeal or private friendship prompted him to present, there was one to which he gave, and others will readily accord, the pre-eminence. It was bound and embossed in the richest style; and upon the fly-leaf was inscribed the following beautiful, just, and tender tribute to the beloved and devoted partner of his sorrows and his joys:—

“ My dearest Mary,

“ More than twenty eventful years have rolled away since we were united in the closest and dearest earthly bonds, during which time we have circumnavigated the globe, we have experienced many trials and privations, while we have been honoured to communicate the best of blessings to multitudes of our fellow-creatures.

“ I present this faithful record of our mutual labours and successes, as a testimony of my unabated affection; and I sincerely pray that, if we are spared twenty years longer, the retrospect may afford equal, if not greater cause for grateful satisfaction.

“ JOHN WILLIAMS.

“ *July 1st, 1837.*”

The popularity of Mr. Williams as a speaker, and the title under which his work was announced, had, prior to its publication, awakened expectations which no ordinary production would have realized. Indeed, had not the *Missionary Enterprises* possessed surpassing interest, it would have been deemed a failure; or, at least, by coming somewhat short of the general anticipation, it would most probably have been unduly depreciated. But, however extravagant the expectations of many, disappointment was felt by none. A warm and general expression of delight hailed its appearance. From the pulpit and the platform, from the ministers and the periodicals of different Christian denominations, from literary as well as religious reviewers, from the mitre and the coronet, there

went forth a united and decisive verdict in its favour. And this was a sentence which the public soon confirmed. Of the first impression, in octavo, there were sold, from April 1837 to September 1838, 7500 copies. A new edition, in post octavo, commanded a further sale of 6000. But, great as this circulation was, the price had hitherto prevented many from obtaining it; and it was resolved, in order to bring its valuable contents within the reach of all orders of society, to stereotype the work, and publish it unabridged at two shillings and sixpence. This cheap edition appeared in April, 1840, and 24,000 copies of it have since been sold: making a total, of all sizes, in five years, of 38,000! And there is still a steady demand for the work, and a new issue of the post octavo has been recently called for. Besides an American edition, it was translated into Dutch, and is well known in the colonies. It is scarcely necessary to say that this success was unprecedented. No missionary publication had secured for itself so wide a circulation, and few books of any description of the same size, and during the same period, had commanded such a sale. To estimate its usefulness is of course impossible. Upon how many minds it has left impressions as indelible as they are important, "the day will declare;" and to what an extent it has fed missionary ardour, and promoted missionary efforts, human intelligence cannot compute. And with such a record before it of God's doings among the people, what cause has the church for adoration that, through a succession of perils, probably unparalleled since the apostolic age, He preserved His servant until he had put in a permanent form, and published to the world, a narrative which would confirm the faith, excite the praise, and sustain the efforts of the faithful, (may it not be said?) "so long as the moon endureth."

It may be added that, although the "Missionary Enterprises" had been preceded by Ellis's Researches, Tyerman and Bennet's Journal, and other similar productions, and cannot therefore claim the character of an original conception, its success revived and increased the public interest in the important class of productions to which it belongs, and exerted no feeble influence in drawing other honoured labourers to employ their pens with the same important design. That the valuable volumes of Medhurst, Campbell, and Moffat, without which no library is complete, would not have been produced, had not Williams prepared the way, cannot be affirmed; but it is certain that to his work the reading public is indebted for the stirring interest of "Maritime Discovery and Christian Missions," and for the forcible eloquence of "The Martyr of Erromanga."

There was one interesting feature in almost every review of the "Missionary Enterprises," which deserves a passing notice. It appeared as if the transparent simplicity and sacred interest of its contents had disarmed criticism, and that those who sat in the censor's chair were unable to descend from the elevation to which its details had conducted them, to attempt the detection of blemishes, or to adjudge its merits by the ordinary canons and established standard of literary excellence. Many seem to have written under the im-

pression of the sentiment, first expressed by one of the most eminent dignitaries of the Establishment, and often repeated as singularly just, that the volume contains a history of Gospel propagation, unequalled by any similar narrative since the Acts of the Apostles. The consequence was, to divest criticism of all its severity. With scarcely an exception, the reviewers drank into the spirit of the work, and were compelled, like the ancient British sovereign, to leave their chair of state, and lay aside their sceptre of power, that they might give place to the rising tide of admiration, and to the irresistible conviction that, in the production upon which they pondered, there was a record of facts and feelings too sacred for cold investigation, or mere critical acumen. As though they trod on holy ground, and were looking upon pages allied in character to Luke's inspired history, extracts and eulogy, instead of dissection and discussion, formed the staple of their critiques: a circumstance as honourable to themselves as it was to the book they so warmly praised.

It cannot be expected that the task which the able arbiters of literary excellence declined would be attempted in these pages. The work of Williams is now too well known to require any description or analysis. It is, what it professes to be, a narrative of personal labours, and it contains what its author promised, "a permanent record of facts, to which history can furnish but few parallels." In connexion with this leading design, it was the writer's object to compress the largest amount of valuable information, which could be comprehended in a single volume, resolved that the staple of the work should be what all would justly expect from the pen of a missionary; but he also felt that it was important, for the sake of his main design, to introduce some topics which, although closely related to his leading subject, were not essentially connected with it. His remarks upon the islands, their classification, origin, aspect, and productions, and upon the social state, mental peculiarities, dialects, traditions, and usages of their inhabitants, with numerous other subjects of secondary interest, were intended to invest his more important theme with a rich and flowing drapery, attractive to the eye of some who would not otherwise have looked upon his pages. But as this part of his plan was subordinate, the space devoted to these topics was proportionably small. Had his days been prolonged, and his return to this country permitted, it is probable that he would have attempted more in this way, and might have been enabled to communicate to men of science information that would have interested them in the work of missions; and prior to his embarkation, he had given so much attention to different branches of natural history, to geology, and to botany, as to prepare himself to observe and record facts, the communication of which might induce the scientific to step over the boundary of their own peculiar province, into the wider and more sacred sphere of Christian beneficence. Whether his design would have been accomplished or not cannot be determined, but it was certainly "in his heart;" and, had he been permitted again to tread upon British ground, he would have made an effort to draw the sacred circle of missionary influence

around some important associations, from which all religious questions are systematically excluded.

The writer of these memoirs is not unaware of the importance of domestic incident to the full illustration of character. And it is possible that some readers, wearied with accompanying the devoted missionary over the high ground of his public life, would be happy to descend with him to a lower level, and to be led aside from these scenes of general observation, to commune with him in the retirement of the closet, or in the repose of the family. But few materials exist which enable his biographer to gratify a desire so natural. That Mr. Williams was "a devout man" need scarcely be stated. His character and conduct evidence this. All who are accustomed to trace effects to their causes will be satisfied that, had he not enjoyed frequent and familiar intercourse with truth and immortality, with himself and God, his spirit would have lost its strength and spring, and the source which fed his devotedness, and refreshed his heart amidst his manifold labours, would have been dried up. But this is a part of his proceedings known from evidence more certain than inference. Mr. Williams was a man of prayer. He appreciated the privilege of drawing nigh unto God, and he relied upon the power thus given to him. Habitually an early riser, even when most pressed by exhausting engagements, he was enabled to give hours to devotion, which are too frequently spent in useless slumber; and it is needless to say of such a man, that no day was commenced for whose duties he did not thus prepare. Neither his principles nor his preference permitted him to curtail the hour of prayer, that he might give more time to public engagements. In the family, his devotions were marked by their extreme simplicity and unaffected seriousness. They were remarkably comprehensive, but as direct and concise, full of grateful review and fervent petition, but free from all vain repetitions, and apparently uttered, as if the injunction was ever before his eyes, "God is in heaven and thou upon earth; therefore let thy words be few."

When at home, Mr. Williams *was* at home. Devotedly attached to his most estimable partner, and their amiable family, nothing would have drawn him from them, but the claims of public duty; and whenever he could consistently release himself from these claims, he hastened to enjoy the luxury, to him as great as it was rare, of spending some hours in their midst. Nor was he insensible to the ties and obligations of private friendship. Rarely, when he could command an unbroken evening, did he omit to invite a few of those with whom he was most intimate, to join their family circle. These, however, were not set parties, but social meetings; and in few situations was his courteous and amiable disposition more apparent. His obvious aim was to make intercourse both instructive and pleasurable; and in this he never failed. Usually, missionary scenes and occupations became the leading topics of conversation; and it was delightful to trace upon his bright and benevolent countenance the satisfaction which he enjoyed when he had been successful in gratifying his friends. Very frequently on these occasions the curiosities which he had brought from the

islands were drawn out from their hiding-places, and the various contents of several cases covered the table or the floor. A singular medley of idols, dresses, ornaments, domestic utensils, implements of industry, and weapons of war, formed so many subjects of remark; and not unfrequently Mr. Williams arrayed his own portly person in the native tiputa and mat, fixed a spear by his side, and adorned his head with the towering cap of many colours, worn on high days by the chiefs; and, as he marched up and down his parlour, he was as happy as any one of the guests whose cheerful mirth he had thus excited. To this exhibition he would add explanations of each relic, naming and sometimes describing the island from which he obtained it; the past history and present state of its inhabitants; the use of the object, or the customs connected with it; and various other interesting particulars. In general, these instructive statements were crowned by a donation of some curiosity which had awakened special interest; and that his visitors might taste, as well as see the good things of Polynesia, jars of native preserves, either of the banana or some other Polynesian fruit, were opened for their gratification. How many hours of almost sacred, though now of melancholy interest, seasons which they fondly hoped to renew with their devoted friend on earth, will these brief references recal to those who were amongst his favoured guests at Bedford-square.

After the publication of the "Missionary Enterprises," and the anniversary meetings in May, Mr. Williams again went into the country, as a deputation from the Society. But as the period at which he expected to leave this country was approaching, and he had not secured all the objects by which he hoped to benefit Polynesia, his thoughts were much occupied in considering the ways and means by which this might be accomplished. The following extract from a letter to the author, dated July 1, 1837, exhibits the state of his mind, and the course of his proceedings at this time in relation to these objects.

"Since the May meetings I have been bustled about most unaccountably. On Wednesday last I returned from Manchester, and on Thursday went to Dunmow, where I rather anticipated the pleasure of seeing you. Our meetings at Manchester were most delightful; and the collections exceeded those of last year. There were 122*l.* contributed at the breakfast meeting. I lodged with the excellent Isaac Crewdson, and he presented me with 90*l.*, of which 25*l.* is for the college; 25*l.* for the ship; and 40*l.* for printing a translation of Baxter's *Saint's Rest*, abridged by himself.

"The 'Dunottar Castle' arrived a few days ago, and the letters received are most gratifying. Raiatea is again in a flourishing state: indeed, this is the case with all the islands. We shall now begin to think about returning. We intend to get a ship, but have not yet determined upon a plan. At Dunmow it was proposed that thirty gentlemen should contribute 100*l.* each, and purchase a ship, to be called 'The Essex.' This, I think, might be practicable, but I did not press it. If it be decided upon, it will be set on foot at Colchester. Mr. Chaplin and other gentlemen offered to commence at Dunmow. I think it would be an ex-

cellent plan to have a ship, which could not only take us out, but leave the African missionaries at the Cape, call at Madagascar and Batavia, and thence proceed to Tahiti. We could take in a variety of edible roots, trees, plants, and other useful articles from Java, together with silkworms, bees, &c., which would be invaluable in the islands. But my plan at present is scarcely matured. On arriving at the islands, I could land the missionaries and proceed on the voyage to New Guinea.

"I was forty-one the day before yesterday. Getting old!"

Shortly after the meeting at Dunmow, Mr. Williams went to Colchester, where he had been led to expect that a movement for procuring a ship would have originated. But in this he was disappointed, and Essex lost the honour of providing a missionary ship. It was at this period that Mr. Williams conceived the bold design of petitioning the government on the subject, and brought it before the Directors of the Society. But as many of them disapproved of the principle which such an application would appear to authorize, the Board wisely withheld its sanction. There were also some of his personal friends, who maintained that the government could not equitably apply public property for such a purpose. But Mr. Williams thought otherwise. He intended to found the request not upon religious, but upon national grounds; and he conceived that the benefits conferred by missions upon British shipping and commerce was a basis sufficiently broad upon which to rest his appeal. Acting, therefore, upon his own responsibility, and encouraged by some influential members and supporters of the ministry, he formally addressed Lord Melbourne, Lord Minto, Lord Glenelg, and several other influential personages.

The correspondence thus opened continued for many months:—a delay peculiarly trying to Mr. Williams's ardent mind. But it was attended by several important advantages, and proved the means, not only of bringing him into personal contact with public men, but of greatly interesting them, and others who sought to promote his wishes, in the object at which he aimed. To the Duke of Devonshire, Sir Edward Parry, and other eminent individuals, Mr. Williams deemed himself under great obligations.

While these communications were passing, Mr. Williams's time was incessantly occupied in journeys, visits, and public meetings. Some notice of these will be found in the following extracts. The first is to the author, and dated September 10th, 1837.

"Since I saw you, I have been to Manchester, where I gave my lectures and attended a number of meetings, &c., and on my return from Manchester, I spent two days at the Duke of —'s. John was staying there more than a fortnight, and received great attentions from the Duke. I think I gave you, when I was at Halstead, an account of my interview with him at —; and of his having sent me a cheque for 60*l.*—50*l.* for the Society, and 10*l.* for myself. During my stay at — several interesting incidents occurred. * * * He told me that he had taken my book with him to

—, where Lord — had read it with very much interest; that now the Earl and Countess of — have it, and then it is to go to Lord and Lady —. He sincerely hopes that I may succeed in obtaining the ship for which I have applied to the Queen through Lord Glenelg, and wrote three letters to influential personages to induce them to assist in the accomplishment of the object. I think you would approve of the grounds I have taken, and of the document I have presented. I rest my application upon purely national grounds; and have distinctly pointed out the advantages which must result from my intended voyage to commerce, science, the shipping interests of this country, &c. I have had two interviews with Lord Glenelg, and am to see him again this week. Six missionaries are ready to accompany us.

"The book, I am thankful to say, is nearly out of print, so that we have gone to press again with another thousand."

"London, December 6th, 1837.

"My dear —,

"As I intend to fill this sheet as full as I can, I must say a little upon several subjects, which, I think, will afford you interest. The first is the circulation of the Narrative. The fourth thousand was out eight or ten days ago, and it is now nearly sold; so that we shall have to employ the printer again immediately. The great effect it is producing is highly gratifying. Scarcely a day passes but some communications respecting it are received. A day or two since, a gentleman, a perfect stranger, called upon a minister at Clapham, and asked him if he knew Mr. Williams. 'Oh yes!' replied the minister. The gentleman then said that he had been reading the book, and was so overpowered with interest and astonishment, that he must do something for him. The minister informed him that they were just making up a box of useful articles for Mr. Williams, and would be glad of his contribution. The gentleman said that he would do it cheerfully; but that that was not enough. He, therefore, sent a large contribution to the box, and a cheque for 20*l.* for our mission. A few days before this, a gentleman came into the Mission House, and said that he had been reading the Narrative, and was determined to hear and see me somewhere. He learned where I was to preach on the following day, and came to give me ten guineas for himself, and ten guineas for his wife. They both likewise became annual subscribers. My intercourse with a great number of noblemen has been interesting and important. I was to have dined with Lord — to-day, but just before the time appointed, the Hon. Mrs. —, his sister, called to say that his Lordship had received Her Majesty's commands to dine with her, so that my visit is deferred for a few days. I feel confidence in writing thus to you and Mr. —, for I know you will not think that I am elated by being thus honoured. I feel grateful to God that he has been pleased to use me as his instrument in awakening so influential a portion of the community to the great and momentous duty of extending the knowledge of the Gospel. You, perhaps, have heard that I have requested of Her Majesty's Government a small ship. Lord Glenelg, Lord Minto,

and many others, are favourable to the object, and went so far as to name the vessel,—the ‘Musquito,’ lying at Plymouth; but I now fear I shall not get her.

“Our letters from abroad are most interesting. One has just been received from Tahiti, from the native Secretary of the Missionary Society. I will give you a translation of it.

“ ‘Nov. 9th, 1836.

“Dear Friend,

“There is the money from the Society in Tahiti for causing the Word of God to grow! The amount of the money is 479 dollars. It has been contributed to sustain the Parent Society in sending missionaries to every country, that the name of Jehovah may be praised from the rising of the sun to the going down of the same. When this money reaches you, write me a little letter to let me know that it is safely lodged in the hollow of your hand.

“ ‘Signed, ‘PAOFAT,’
“ ‘Secretary.’

“ ‘To the man who holds the money.’ ”

Prior to the date of the preceding letter, on the 17th of October, Mr. Williams had consented, in connexion with Dr. Philip and Mr. Mead, who were about to return to their spheres of labour, to unite in a public valedictory service, in the confidence that, if the government did not grant him a vessel, the numerous friends of missions would promptly do so. The service was a deeply interesting one, and the sentiments expressed by Mr. Williams, in reply to an admirable address from the Rev. John Blackburn, were worthy of himself and of the occasion. From this time he began to feel most impatient for the ultimatum of Her Majesty’s ministers, which, however, was not received until two months afterwards, when the following letter from Sir George Grey was put into his hands:—

“Downing Street, Dec. 18, 1837.

“Dear Sir,

“I have communicated to Lord Glenelg your letter to me of the 16th instant, with the note which I have just received from you, and his Lordship desires me to state that, with the strongest disposition to meet your wishes, and to further your plans for the benefit of the inhabitants of the numerous islands amongst whom you have already exerted so salutary an influence, he very much regrets that difficulties have arisen, which he did not anticipate when he first gave you reason to hope that a ship could be placed at your disposal by the government. Lord Glenelg finds that this ship cannot be taken by the Admiralty without the express authority of Her Majesty, conveyed through one of the Secretaries of State; and as no precedent exists for such an authority being given, except in a case in which public service is the main, if not the exclusive object, he apprehends that he might not be held justified in advising Her Majesty to signify her pleasure to this effect. His Lordship fully appreciates the value of the service which you have already rendered to the interests of this country, in your intercourse with the natives of those islands, but the grant of a ship by the Admiralty, for the purpose of extending this intercourse,

would probably lead to similar applications, with which it would be extremely inconvenient to comply, but which it would be difficult to refuse after a precedent had once been established.

“Under these circumstances, Lord Glenelg fears that he must consider the objections which have been raised as insuperable; a decision which he has been most reluctant to adopt, and which he would have gladly avoided, had it been open to him, after the fullest consideration, to take a course in accordance with his own feelings, and with the strong interest which he takes in the success of your benevolent undertaking.

“I am, dear Sir,

“Yours very faithfully,

“Rev. J. Williams.

“G. GREY.

“P.S.—Lord Glenelg desires me to add that he should be glad to explain to you more fully the nature of the difficulties which present themselves in this case, if you could do him the favour to call on him at this office to-morrow about one o’clock.”

For this wise decision Mr. Williams was prepared by previous intercourse and correspondence, and he subsequently saw, in one instance at least, that failure was better than success. Clearly as such a grant would have indicated the favourable feeling of the government towards missions, which, however, was sufficiently shown by their anxiety to meet his wishes, and the reluctance with which they decided against them, many warmly attached to him and his object would have been grieved by an act which, in their view, would have been an unfaithful appropriation of national property. He, indeed, while holding the same general views respecting the province of civil rulers, and deprecating any official support of religious objects, considered the ground of his application sufficiently national and unsectarian to permit him consistently to make it; but whether right or wrong in this opinion, he was subsequently satisfied that the refusal of government was far more conducive than their compliance would have been to his important design; and in a very short time he found how little such aid was required, and with what confidence he might rely upon the voluntary offerings of the friends of Christ and missions. He was the more rejoiced at this result because it had been attained, not only without offence to any party, but so as to heighten the interest of many in the enterprise for which he was preparing, and to draw forth their warmest sympathies, their fervent supplications, and their generous support.

The sanction of the Directors, most prudently withheld from Mr. Williams’s previous attempt, was now cordially given to an “Appeal for the Purchase of a Missionary Ship,” a paper dated December 27, 1827, signed by the secretaries, and speedily circulated through different parts of the country. Indeed, many of them headed the subscription list, which in a short time amounted to nearly 1500*l.*, and satisfied Mr. Williams that he had everything to hope from the large-hearted and open-handed friends of Christian missions. The “Appeal” from the Society was accompanied by another from himself; but, not satisfied with the pen and the post, he put forth all his personal energy, and with the ardour which inspired him

whenever he was prosecuting any great missionary enterprise, he preached, and pleaded, and travelled, until, in a very short time, a sufficient sum was secured to justify the purchase of a ship. While making inquiries on the subject, a letter from G. F. Angas, Esq., directed his attention to the "Camden," as in all respects suited to his purpose, and, after a careful investigation, she was purchased for 1600*l.*, a sum, however, which did not exceed the half of what was required for her repairs and outfit. But although the requisite amount had not yet been raised, Mr. Williams felt that he had no reason to shrink from pecuniary responsibility. Through various channels, contributions were poured into his lap, and numerous invitations were received to preach for this special object. Seldom, since the collections were made for the poor saints in Judea, has the spirit of Christian liberality been shown more promptly. Of this the reader may judge from the subjoined communications. "You will be pleased," Mr. Williams writes to Mr. Arundel, "to hear that I obtained at Manchester 400*l.*, and might have had twice that sum had I required it." To the author, writing from London, Feb. 19, he adds, "My visits to Liverpool, Manchester, and Birmingham were most interesting and productive. One gentleman at Birmingham, an entire stranger to me, brought me 100*l.*, and said that, if I required two or even three hundred, it should be readily given. It was a delightful illustration of the blessed influence which the Narrative is exerting in the country. The ship is a beautiful model. She will cost altogether about 2600*l.*, and I am happy to tell you that I have about 2400*l.* already contributed. Thus God has graciously exceeded our expectations. I should like very much that you should come up and see the 'Camden.' I will most gladly pay the expenses of the journey. I shall be proud to do it. You must come."

The letter from which the preceding passages are extracted contains some other particulars of interest which occurred at this period, and may be suitably inserted in this place.

"I should have answered your letter immediately on receiving it, had I been able to obtain a single half hour for the purpose, but I certainly never was more fully employed in my life than I have been for the last month or six weeks.

"You are aware of my interview with Earl Fitzwilliam, but you are not probably acquainted with all the interesting particulars. Mr. Cooper, the Earl's head gardener, was originally a missionary in the 'Duff' when she was captured. He still retains his consistency as a Christian and a dissenter, and maintains his love to the missionary cause. Mr. Cooper came to Chatsworth when John was staying there, and Mr. Paxton said to him, 'Allow me to introduce to you an interesting young friend, Mr. John Williams.' 'Ah,' replied the old gentleman, 'I have just been reading an interesting book written by a Mr. Williams of the South Seas,' and he then proceeded to tell them about the building of the ship, &c. John and Mr. Paxton were, of course, much amused, and, observing this, he asked the cause. 'Why,' said Mr. Paxton, 'this is his son.' The old gentleman was much delighted, and in a few days sent me a

box of seeds, and a letter requesting me to write him a note, if it were but two lines. I immediately sent him a copy of the 'Enterprises,' and recollecting your naming Earl Fitzwilliam, I thought it would be an excellent opportunity of sending to him. I did so; and, at the expiration of a week or two, I received the following letter.*

"To the questions of his Lordship I replied in a letter of eight closely-written pages of foolscap paper; and, about a fortnight after this, I received a note from his Lordship, requesting me to call upon him at Halkin Street. I did so, and, after three hours' interesting conversation, in the course of which his Lordship sent for Lord Morpeth, and several times expressed his delight, he desired me to call at his bankers, where he had empowered me to receive 300*l.*, half of which was for the ship, and the other half to be equally divided between the London, Church, and Wesleyan Missionary Societies.

"At this interview, hearing that I was going again to Chatsworth, he requested me to visit Wentworth House. I did this. It is a noble mansion, but unfortunately the family was from home. I therefore stayed but a short time, during which I received every possible attention from the steward, &c. From Wentworth, accompanied by Mrs. Williams, I went to Chatsworth. His Grace showed us every possible respect. To show you the excellent feeling of the Duke, I will mention an incident. I wrote to say that Mrs. Williams and I were coming. My letter arrived on the Tuesday, and we were expected on the Thursday. On the receipt of my letter, the Duke said to Mr. Paxton, 'Send to London immediately to John, and let him meet his father and mother here. The surprise will afford them delight.' On Mr. Paxton's saying that there was not time, he expressed his regret. He has purchased a very handsome gold watch for John. Thus God has honoured us.

"I do not now regret the detention which I have experienced. Not only has it brought me into contact with the members of government and with noblemen, whom otherwise I should not have known, but it is amply compensated by my obtaining Captain Morgan's services. This is a delightful circumstance."

And it was, in Mr. Williams's esteem, as providential as it was unexpected and gratifying. For many years, this most excellent man had been known and esteemed by the South Sea missionaries for his devoted piety. His vessel was called by the natives "the praying ship;" and both by them and their teachers her arrival was always hailed with gladness. As characteristic of the man, it may be mentioned that, on one occasion, while in England, and when about to return to the South Seas, he proposed to his officers and crew to raise a sum for the purchase of useful articles, to present to the missionaries, as a token of their esteem, and 30*l.* were contributed for this purpose. Frequently, after the "Camden" had been purchased, Mr. Williams had said that, of all the men he knew, he should prefer Captain Morgan to be her commander. And the feeling was mutual; for that valuable officer, having heard in the South Seas that a missionary ship was in contemplation, wrote

* Vide Missionary's Farewell.

from thence to offer his services, should circumstances permit the engagement. But as the "Camden" was then purchased when this communication was received, and Captain Morgan did not expect to be at liberty in less than two years, it was, of course, impossible to accept his offer of service, and nothing at the time seemed much more improbable than that an arrangement so desired by all parties could have been effected. Mr. Williams had consequently applied to another captain, with whom an engagement was nearly closed, when, at the beginning of a week in February, he went to visit Sir Culling Smith, intending to return on the following Thursday, at which time he had engaged to give the applicant a final answer. The urgency of Sir Culling's kindness, however, detained him at Bedwell Park another day; and that morning's post brought a letter from his son, with this unexpected announcement—"Captain Morgan has just arrived, having been wrecked on the north coast of New Holland! He is willing to take the 'Camden.'" Mr. Williams exclaimed, "This is the finger of God!" He instantly returned to London, and mutual joy filled their hearts when he and Captain Morgan met. The engagement was immediately concluded, and frequently did both these honoured men refer to the circumstances now narrated, as signal evidence of the Divine regard. The pious captain subsequently assured the writer, and he said it with marked emotion, that he deemed his command of the "Camden" the highest honour and the greatest privilege which God could have conferred upon him.

From this time until his departure Mr. Williams became more than ever an object of interest. Demonstrations of affection for his person, and of sympathy with his design, were spontaneously presented by numerous individuals of the higher classes. But, gratifying as were these, the number of *anonymous* "friends" to his noble enterprise, whose kind letters, with their enclosures, or accompanying presents, supplied practical proof that they were what they had designated themselves, proved still more gratifying. Yet of all who contributed to the missionary ship, or who discovered their interest in the man whom it was destined to convey, no class ministered more to his enjoyment at this period than the poor. Amongst other instances of this, the writer remembers well the lively interest with which Mr. Williams related to him the following simple incident. Not long before his departure, he had been attending a public meeting a few miles from town, and being obliged to return that night, a fly had been ordered to take him home. As the journey was rather long for so late an hour, he intended to have given the owner of the vehicle some extra remuneration. But to his great surprise, when he alighted at his door and inquired the fare, the poor man replied, "O, Sir, I shall take nothing from *you*. I have been to the meeting to-night, and heard you speak, and I think it an honour to have had you in my fly." Most gratifying, however, as this was, Mr. Williams would by no means consent to deprive the driver of his well-earned reward, and he, therefore, pressed him to receive payment. But it was in vain. When the money was held out he fell back; and, as Mr. Williams followed him, still

holding his purse, to escape any further importunity, he sprang upon his box, and, again saying that he had been well paid by what he heard, he smacked his whip, and drove off, leaving Mr. Williams standing near his house, smiling, but almost disposed to weep, at this delightful evidence that "the common people heard him gladly."

It would be invidious and unjust to make selections from the numerous liberal contributors to the expedition; and to insert them all is impossible. But no act of kindness, and no sum subscribed, impressed Mr. Williams more deeply, or awakened livelier gratitude, than the generous conduct of J. Fletcher, Esq., the ship-builder, by whom the "Camden" was repaired; and who, instead of charging about 400*l.*, the amount justly due to him, sent a letter to say that he felt much pleasure in giving it all to the cause of the Redeemer.

But Mr. Williams's appeal was not confined to the ship merely, nor directed only to those who felt a religious interest in the South Sea mission. Knowing as he did that the labours of himself and his brethren had proved most beneficial to the commerce of this country, and believing that, if the facts which proved this were but fairly laid before them, many British merchants and ship-owners would become friends of evangelization, he forwarded to several influential firms in the metropolis a copy of the "Enterprises," and an application for their aid. But while he considered that Christian missions had a claim upon all who were engaged in foreign trade, he was convinced that he could appeal, with irresistible force, to the South Sea merchants, whose ships and property, formerly so exposed, had been rendered secure by missionary labours. To this class, therefore, he addressed himself; and, aided by one of their own body, several handsome donations rewarded the effort. Had his stay in England been protracted, he would have pursued this course much farther; and judging from his early essays, it was his firm belief that numerous bodies of efficient friends might thus be won over to the sacred cause, while new shafts might be sunk into veins and beds of precious ore not hitherto reached, but from whence immense treasures might be raised, and ample resources made available for the work of the Lord.

But of all the efforts to advance his object, which Mr. Williams made beyond the ordinary and beaten track of missionary advocacy, the boldest was his petition to the Corporation of London, which, had the opportunity been afforded, he would have followed up by similar applications to the leading municipal bodies of Great Britain. But while all were constrained to admire the man, who in such a cause nobly adventured upon so untried a course, the propriety of this step, like that of his appeal to the government for a ship, was not so universally acknowledged as the purity of his motives and the excellence of his aim. It was considered by not a few, that this application rested upon unsound principles, and that it required the misappropriation of corporate property. But this Mr. Williams did not perceive. While as strongly as any he disapproved of the abstraction of public funds from the secular objects and social interests which they were designed to promote, he contended that these very purposes had been secured by missions,

and would be advanced still farther by the expedition upon which he was embarking; and moreover, he maintained that the commercial benefits thus conferred upon a trading community, were sufficiently distinct from the spiritual results connected with them, to permit the trustees of public money to assist an enterprise such as he contemplated, not only without diverting a fraction from its proper design, but so as to secure that design more effectively and extensively than could be done by any different appropriation. How far he judged correctly in this case will perhaps continue to be, as it was at the time, a point of doubtful disputation. If he erred, he did so under the strong conviction that his course did not compromise his own consistency, or deviate from the strict line of social equity and Christian law. Had he deemed it otherwise, he would have instantly foregone all possible advantages, which could only be purchased at so costly a sacrifice.

This application was made on the 15th of March, 1838, in the usual form of a petition to the aldermen and common council; and Mr. Williams appeared at the Guildhall in its support. The scene was one of singular interest. It was a new conjunction in the moral world. Bodies, which had until that day moved in orbits so widely apart as missionaries and municipals, were thus brought together; and for the first time an attempt was made to demonstrate that at different points they crossed each other's track, and throughout their whole course exerted a mutual and mighty influence. And whether sympathizing with his design or not, no one could have seen the missionary on that memorable day, standing up before the assembled representatives of the most enlightened, opulent, and powerful city beneath the sun, and heard him demonstrate the position that merchandise and missions, commerce and Christianity, sustained to each other the closest and most beneficial relationship, without being affected and impressed.

The writer accompanied Mr. Williams on that occasion; and, although free to confess that he did not concur in this important movement of his friend, it was impossible for him not to feel a deep interest in the scene. The hall was well filled with aldermen and common-councilmen, and the truth of a remark in one of the daily papers, that "a great deal of interest was excited in the court by a petition from the Rev. J. Williams, and by the presence of that gentleman," was evident from the numerous spectators who had been attracted to the spot by the novelty of the occasion. Prior, however, to the reading of Mr. Williams's petition, another was presented from certain inhabitants of some unimportant street, bitterly complaining of grievances, and earnestly imploring their redress; and it was supported by a speaker who, if voice and magniloquence could have moved the municipals, would have carried his point by storm. But whether the assembled representatives were indifferent to the state of the narrow thoroughfare, or were unable to appreciate the noisy eloquence of the modern Tertullus who pleaded before them, cannot be determined; but certainly, during his harangue, the court presented an appearance not the most orderly or dignified for a deliberative assembly. But nothing could have been more

striking than the change which came over them as soon as Mr. Williams commenced his address. The storm was instantly hushed. Confusion gave place to perfect stillness and general attention. A few sentences only had fallen from his lips, when all present seemed impressed by the simple dignity of his demeanour, and the important facts which he was advancing. Throughout his speech, every eye appeared to be turned towards him, and nothing interrupted the general silence, but the loud cheers with which his narratives and appeals were received. No man in that hall ever commanded a more respectful hearing; and the expressions of interest, and the smile of approbation upon the countenances of his auditors, indicated the power with which he spoke. It was certainly a proud position, and a marked triumph for the humble missionary.

His petition, and the speech which supported it, presented no features that will be new to the readers of his "Missionary Enterprises." It will, therefore, be needless to insert them on these pages, and only requisite to add that he commenced both by a general reference to the effects of his previous labours, and to the fact that a ship had been purchased to convey similar blessings, with those already conferred upon many islands, to the still unenlightened groups of Polynesia; and then argued that, as the civilization of their inhabitants would entail immense advantages upon them, and indirectly upon the country by whose benevolent agencies it had been secured, the court might consistently testify its approbation of this benevolent expedition by contributing to its support. This prayer Mr. W. sustained by showing in detail the advantages thus accruing to British commerce, to geographical knowledge, and to the shipping interests.

At the conclusion of this appeal, it was proposed, amidst the loud cheers of the court, that the petition be referred (the usual course) to the Coal, Corn, and Finance Committee; and the motion was supported by the speeches of several members of the common hall, in terms highly eulogistic of the object and the applicant. It was now evident that the impression made was most favourable; and that, though not in form, in reality, Mr. Williams's purpose was attained. This appeared, not merely from the manner in which those who favoured it were cheered, but from the decided disapprobation with which one dissident common-councilman was heard; and, when the Lord Mayor submitted the motion, it was carried by an immense majority, and its adoption followed by a loud burst of applause. It may be added, as an interesting indication of the interest which Mr. Williams had awakened, that, during the debate, three donations from unknown members of the corporation were placed in his hand. The subsequent proceedings of the corporation will appear from the following extract of a letter from Mr. W. to a friend:—

"I met the committee yesterday; and, after having been interrogated about an hour, I was requested to withdraw, and, in about five minutes afterwards, was recalled to the committee room; when the chairman rose, and said that he had the high gratification to inform me that the Committee had resolved *unanimously* to recommend to the

Court that FIVE HUNDRED POUNDS should be given to the great expedition upon which I am embarking! But the money is as nothing compared with the interest that has been created, and the information that has been communicated. Many, who scarcely before had heard of missions, have thus been interested in a high degree. So greatly has God prospered this novel undertaking! Some of my friends smiled at the idea of my going to the Court of Common Council to plead the cause of missions; but I felt that, if it did no good, it could not possibly do any harm, and that, if no pecuniary aid were obtained, it would give me an opportunity of imparting important information. But God has exceeded all my anticipations, and I trust that his gracious blessing will still rest upon us."

This munificent grant raised the contributions to nearly 4000*l.*; and being now relieved from the pressure of pecuniary necessity, Mr. Williams was free to prepare for his departure. And all circumstances seemed to cheer him onward. Every object for which he had visited his native land had not only been fully realized, but he had been honoured and successful beyond his most sanguine anticipations; and difficulties which, at one period, appeared, like heavy and threatening clouds, to be gathering in the distance, had been swept away, and left his path brighter than before with the evidences of Divine approbation. This was remarkably the case in reference to his beloved partner. Her shattered constitution seemed for a time to present an almost insuperable objection to her return to a climate, in which she despaired of ever being enabled to resume the work wherein she delighted. Most anxious as she was to cherish the holy zeal, and aid the noble efforts of her honoured husband, the painful mementos of her past toils and trials, the distressing effects of which she daily experienced, naturally induced both of them to dread a similar ordeal. And these consequences of the past were unhappily increased by the injurious prescription of a medical tyro, which left Mrs. Williams's constitution in a state of greater unfitness for the voyage, than when she first reached this country. It need not be added, that this apparently untoward circumstance often filled Mr. Williams with anxious feelings, and caused him no little perplexity. But, as often as his thoughts troubled him, he stayed himself upon God, and rested in the conviction that, if He designed him again to go forth to the heathen, his way would be made plain. And so it proved. Just before it became necessary for him to form his final decision, and most unexpectedly to all their friends, the health of Mrs. Williams returned, and with it the energy of her mind. At once the dread of revisiting the warmer climate from which she had so long suffered departed, and she began to anticipate with pleasure what had previously filled her with dismay. She herself contemplated the change in her feelings with surprise; and often mentioned it as an evidence of the Divine favour, and an indication of the course of duty. Mr. Williams regarded it in the same light, and "assuredly gathering that the Lord had called him" to go forth to this service, "he thanked God and took courage."

These feelings were fostered by the proofs of

Christian love and liberality which he was now continually receiving. Letters, poetry, and presents were poured in upon him from many warm hearts and generous hands; and scarcely was the "Camden" repaired, when she was stored with presents of provisions and luxuries, such as rarely fall to the lot of those "who go down to the sea in ships." The kind people appeared to be determined that, whatever privations the mission families might endure after reaching the scenes of their labour, they should lack no good thing by the way. And many of these gifts came, not from the more affluent friends of the expedition, who, like Sir Culling Smith, had liberally stocked the pens and coops on the deck with some of the best sheep and poultry which his estate could furnish, but from tradesmen, and individuals in the humbler walks of life, who were forward in contributing to the same design. The conduct of the pilot who came to solicit the privilege of gratuitously conducting the "Camden" out of port (the regular charge for which was from 20*l.* to 25*l.*), and of a pious man who obtained his living by supplying ships with filtered water, and who, after carrying off twenty tons to the "Camden," refused all remuneration, saying, "I know what this ship is going for, and I too will have the pleasure of giving a cup of cold water," greatly interested and affected Mr. Williams.

To enhance his happiness at this time, his eldest son was united in marriage to Miss Caroline Nichols, daughter of Mr. Nichols, of Linton; a connexion which was as gratifying to Mr. Williams as it has proved conducive to the happiness of his son, and beneficial to the natives of Samoa.

Anxious to give the numerous contributors to the "Camden" an opportunity of inspecting her, she was open to visitors for several days prior to the 9th of April, when she left the West India Docks, and was towed down the river to Gravesend, where she awaited the arrival of her precious freight. But more important arrangements had been made to render the parting scene at once improving and delightful. On the evening of the 4th of April, a public valedictory service was held at the Tabernacle, Moorfields, which, for interest and impressiveness, has been rarely surpassed. Long before the doors were opened, many had anxiously gathered around them; and at an early hour, a dense mass thronged the capacious sanctuary; a spot endeared to the church by many sacred associations, and especially so to the beloved missionary, upon whom the interest of that service was concentrated, as the scene of his spiritual renovation. At six o'clock, William Bateman, Esq., president of the Board of Directors, took the chair; and, after Kelly's beautiful hymn, "Who are those that go with gladness?" had been sung, and prayer presented by the Rev. Dr. J. P. Smith, addresses were delivered by the Rev. W. Ellis, Rev. J. Clayton, and the Rev. J. Campbell, minister of the congregation, who, in his own name and in that of his flock, presented several valuable books to Mr. and Mrs. Williams, as the expression of their regard; when Mr. Williams publicly bade the Society and Christian friends present a solemn farewell. Singing, and prayer offered by the Rev. George Clayton, closed this impressive service.

To the wise determination of securing a full and

accurate report of this meeting, the public are indebted for the interesting little volume entitled "The Missionary's Farewell;" and this work has obtained so wide a circulation as to preclude the necessity of a more extended notice here of a scene which it so graphically describes. All, therefore, that will be done is to extract from its pages a few sentences from Mr. Williams's last words, as indicative of the state of mind in which he contemplated the duties and the perils of his adventurous voyage.

"I am fully aware of the dangers to which we shall be exposed. The people at some islands which we purpose visiting are particularly savage. But we recollect how we have been preserved; we recollect the gracious declaration that the arm of the Lord is not shortened that it cannot save, neither is his ear heavy that it cannot hear. Thus encouraged, we shall go forward; should God in his providence so arrange it that we fall in the conflict, there is still a sweet consolation to the mind." Having referred to a celebrated actor, who assigned as his reason for retiring from his public performance that he felt that there must be a gap between the stage and death, Mr. Williams added, "Now the missionary wants no gap between his work and his death; therefore, should God call us to suffer in his cause, we trust that we shall have grace to bow with submission to his will, knowing that others will be raised up in his providence to carry into effect that work which we have been employed to commence. * *

"I should like to speak with all Christian modesty. Whatever infirmity may cleave to us,—and there is infirmity cleaving to human purposes and undertakings of every kind,—yet I do sincerely hope and trust that the eye is single, that the motive is simple, and that the only desire is to go and carry the glad tidings of salvation to those who are destroyed for lack of knowledge.

"My dear friends, I am fully aware of the feelings of which my brethren and myself are conscious at the present moment. We know how to appreciate the endearments of civilized society; we know how to appreciate the entwining of affectionate relatives; and we know that we are tearing away all the sympathies which bind heart to heart. We have gazed upon it all; we have taken it into consideration. I have looked at the violent storms to which we may be exposed, at the ferocity of the savages among whom we are going; and, having viewed it all, I have just placed the object in view in the opposite scale, and fixing the eye of the mind intently upon the greatness and sublimity of that, I trust I can say in the face of all difficulties and dangers—*None of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.*"

On the Sabbath evening, April 8th, Mr. Williams and several of the brethren about to accompany him, united with the church at Barbican Chapel in the celebration of the Lord's death; and, on the following day, at a full meeting of the Board of the Society, they were once more commended to the care and blessing of God. These were seasons of solemn interest to the mind of Mr. Williams.

Deeply did he feel his need of such frequent and fervent petitions. An unusual weight of responsibility was placed upon him by God's providence; and, tremblingly alive to the importance of his position, he valued, at no ordinary sum, the supplications of the saints. But, during these last days of his sojourn in England, Mr. Williams was called to pass through other scenes more tender and trying than those now described. In again leaving his native land, he was about to separate from many for whose persons he cherished the warmest affection, and from whose society no motives save those which religion inspires would have severed him. Amongst these were his sisters, whose sorrows at the prospect of renewed separation from a brother so beloved, could not fail to awaken corresponding emotions in him. But by far the most painful trial through which he had to pass was to sever himself from his son, whose cries and tears filled the father's heart with distress, such as parents only can appreciate or understand.

The 11th of April, 1838, was selected as the day of their departure; and both as a public testimony of regard to their honoured missionary, and for the gratification of numerous friends of Mr. and Mrs. Williams and of their associates, the Directors engaged the "City of Canterbury" steamer to convey them to the "Camden." Tickets were issued for four hundred, and admirable arrangements made for their comfort. Long before the hour of departure, the wharfs and eastern parapet of London Bridge were thronged with spectators attracted to the spot by the interest of that hour, and anxious to catch a parting glance of the beloved missionary. But while these preparations were being made, Mr. Williams was passing through a far different scene, and was compelled to endure no ordinary degree of sorrow. Surrounded by friends to whom he was most tenderly attached, it require no common measure of self-control to enable him to read the 46th Psalm, and, while interrupted by the heavy sighs and frequent sobs of those in whose sorrows he so largely shared, to commend himself and them to the favour and protection of the Lord. No sooner, however, had his feelings had free vent in tears and supplications, and he had released himself from the fond embraces of his beloved relatives, than his spirit resumed its wonted cheerfulness, and, on arriving at the spot where so many were waiting to honour him, his countenance was again lit up with animation, and his mind recovered its wonted tone. Nor could he well feel otherwise than happy, though the season was that of separation, and, in some respects, of sorrow. The morning was one of the brightest of early spring; everything above and around was adapted to produce delight; and, on reaching the vessel, the plaudits of those on board, and of a still greater number on shore, conveyed an assurance of love and confidence, well calculated to neutralize the pang of separation. And Mr. Williams well knew that many of those, by whom he was now greeted, were the excellent of the earth, whose esteem and approbation it was amongst his highest privileges to enjoy. Rarely before had an individual attracted towards himself such an amount of sacred sympathy and Christian love.

Many incidents imparted additional interest to

the parting scene. At the suggestion of some friends, as soon as the steamer began to move, Mr. Williams ascended a platform, and signified to those on shore that he duly estimated the feelings which had brought them to that spot. In an instant, the waving of hands and handkerchiefs, accompanied with some audible cheers, but by more signs of sorrow which could not be concealed, indicated the sincerity with which the gathered multitude said, "Fare thee well;" and, at the same moment, many on board were dissolved in tears at the affecting spectacle. But sadness was not the leading feature of that separation. Few seemed disposed to look gloomily upon a scene so bright; and, perhaps, none permitted the dark suspicion to depress their spirit, "that they should see his face no more." Had the tragic issue of the enterprise thus happily commenced been but dimly discerned—had coming events cast their shadow before them—the gladness of that day would have been turned into mourning. But this was graciously concealed. To the eye of hope, the future was as bright as the present; not a cloud darkened the horizon, and all seemed to anticipate the day when they would hear of fresh triumphs which he would be honoured to win for the truth and grace of the Lord Jesus.

While the steamer was pursuing her course down the river, and in accordance with a previous arrangement, Mr. and Mrs. Williams occupied a part of the vessel where each of the friends on board could exchange with them some parting expressions of Christian regard; and it required no common strength to enable them to bear the warm pressure of the hand, and the fervent benedictions of the lips, often accompanied by tears and looks which indicated the sorrow and esteem of so many sincerely attached friends. But during all this time their parental feelings were subjected to a trial far more severe than any other to which they were called, by the presence of the son from whom they were to be severed, and whose grief was so poignant and irrepressible, and created such emotions in those present, that all appeared to desire, both for the sake of the child and his parents, that the hour of departure had passed. And on this account it was to many a relief, when the announcement was made that Gravesend was in sight, and that the "Camden" was desisted.

But while the thoughts and affections of the majority present were chiefly centred upon Mr. and Mrs. Williams, others on board shared in their sympathies and regard. Their eldest son, Mr. John Williams, jun., and his devoted partner, were going forth on the same embassy, and with corresponding objects, although not in connexion with the Society. The other brethren and sisters, sixteen in number, were destined for the following posts of labour. Mr. and Mrs. Charter, for Raiatea; Mr. and Mrs. Stevens, Mr. and Mrs. Joseph, and Mr. Johnson, for Tahiti; Mr. and Mrs. Gill, and Mr. and Mrs. Royle, for Rarotonga; Mr. and Mrs. Day, Mr. and Mrs. Stair, for Samoa; and Mr. Thompson, for the Marquesas.

Shortly after the "City of Canterbury" came alongside the "Camden," and the missionaries had separated themselves from their friends, all on board the two vessels united in a devotional ser-

vice, which the Rev. J. Arundel commenced by reading a hymn,* composed by Master E. R. Conder, for the occasion. Those who were in the "Camden" felt most fully the tenderness of the parting at this moment. All there were oppressed with sorrow or sympathy; and scarcely a head was raised or an eye tearless, while the sweet and touching strains of "Shirland" conveyed "o'er the waters soft and clear" the language of love and devotion. Then, as in the days of Ezra, "many wept with a loud voice; and many shouted aloud for joy." At the conclusion of the hymn, the Rev. T. Jackson, of Stockwell, the oldest Director of the Society present, offered an appropriate prayer to "the God of the sea and of the dry land," after which the Rev. Dr. Fletcher gave out the psalm, "From all that dwell below the skies," &c., with which the service was closed. The "Camden" then unfurled her sails; and the wind being fair, she commenced her distant and important voyage. The "City of Canterbury" accompanied her for a few miles; and the expressions of affection were, during this time, repeatedly exchanged by those on board each vessel, nor did they cease after they had parted, until persons could be no longer distinguished, and the farewell signals no longer discerned.

CHAPTER IX.

FROM MR. WILLIAMS'S SECOND DEPARTURE FROM ENGLAND UNTIL HIS DEATH.

Design of the voyage now commenced—With what feelings contemplated by Mr. Williams—Cheerful sail down the Channel—Detention at Dartmouth—Farewell to England—Occupations during the voyage—Christian fellowship—A funeral at sea—Crossing the line—Arrival at the Cape of Good Hope—Mr. Williams's services and success at Cape Town—Gratifying reception at Sydney—Interest awakened—Kindness and liberality of the friends of Missions—Interesting intercourse, and important information—Public embarkation for the Islands—Unexpected meeting—Arrival at Tutuila—Early visitors—Estimate of Christianity by the converted Samoans—Fulfillment of native prophecy—Intercourse with Amoamo—Scene at Leone—Delightful voyage along the coast of Upolu—Incidents at Apia—Mr. Williams's engagements—His estimate of the Samoan mission—Illustrations—Labours of the Missionaries—Tribute to Captain Morgan—Death of Rev. J. Barnden—Mr. Williams resolves to remain at Upolu—Remarkable selection of a place of residence—Reasons of his choice—Gratitude and joy of the natives—Removal of property—Erection of dwelling-house—Surprise and jealousy of the heathen—Calamities averted by the influence of his name—Employment—Magic lantern—Visit to Rarotonga—Reception—Makea—Distribution of the New Testament—The chief's house—Preparations for commencing a college—Unexpected detention—Mr. Williams at Tahiti—Conduct of the French—Visits to Eimeo, Huahine, Raiatea, Borabora, Mauke, and Atiu—Large accession to the Church—Merciful deliverance—Return to Rarotonga—Animating scenes—Departure for Samoa with native teachers—Their preparation for the work—Visit to Aitutaki—Encouraging incidents at Manua—Missionary meeting at Manono—Mr. Williams's numerous visitors—Regulations—Results—Fears of the heathen—Singular conversion—Formation of a Christian church—Mr. Williams's stated engagements—

* Vide Missionary's Farewell, p. 119.

Return of the "Camden"—Arrival of American expedition—Preparations for Western voyage—Last Sabbath at Samoa—State of Mr. Williams's mind—Affecting visit—The "Camden" sails—Arrival at Rotumah—Intercourse with the natives—Description of the island—Settlement of teachers—Mr. Williams's feelings on the voyage to the New Hebrides—Favourable reception at Fatuna—Last entry in his journal—Attempt to account for its remarkable phraseology—Arrival at Tanna—Auspicious commencement of a mission on that island—Mr. Williams's hopes and fears—Landing at Erromanga—Death—Reflections—The "Camden" reaches Sydney—Recovery of the remains of Messrs. Williams and Harris—Effect of the tidings at Samoa—Native sorrow and sympathy—Funeral—Distress of the Rarotongans—Monuments—Arrival of the intelligence in England—Manifestations of regard and sorrow—Brief sketch of Mr. Williams's character—Recollections and impressions of the Rev. W. Ellis—Conclusion.

EIGHTEEN years had passed since Mr. Williams formed the first conception of that important embassy upon which he had now embarked. If the reader will turn to the notices of his reluctant residence at Sydney in 1822, he will find there its outline sketched by his own pen. And every page of his subsequent history shows that this was not a mere brilliant illusion, originating in youthful ardour and unreflecting zeal, which delay and disappointment would moderate, if not destroy; but a project wisely formed, and well founded upon principles and calculations which experience had fully confirmed. Already in the successes of former years, his "patient continuance in well doing" had brought to him a large reward; and no man had ever more reason than he to "rejoice in his own works;" but his previous conquests were in his esteem merely the outworks of that mighty citadel of the enemy which he burned with ardour to overthrow. Not, indeed, that he expected by the voyage now commenced to accomplish all that was in his heart. He went primarily to survey the field and prepare the way for future labourers, and to clear a path, not for the missionaries of a single society, but of every institution willing to take its part in the evangelization of Polynesia; and had his life been spared and his designs accomplished, every Christian body in Britain would have been invited to enter the field and gather the fruits of his noble enterprise.

It will not be supposed that in undertaking a voyage so onerous and hazardous, Mr. Williams was a stranger to anxious thought and painful forebodings. Although sustained by faith in God, by the results of former and similar labours, by the full conviction that he sincerely desired and designed to do the will and spread the glory of his Divine Master, and by the assurance that the effectual fervent prayers of the righteous would follow him through his adventurous course, he was nevertheless weighed down, at times, by an oppressive sense of the responsibility of his position. These feelings, however, were but passing clouds, which shaded a path usually bright, and neither his piety nor his natural temperament permitted him long to walk in darkness. This was very apparent soon after the painful hour of separation had passed, and the "Camden," with her canvas filled, was pursuing her course. From that time his spirit rose with elastic energy, and retained its buoyancy

during the progress down the Channel. This will appear from the following extracts:—

"Five o'clock, April 12. I hasten to inform you that we are now leaving Deal. A boat-load of kind friends has just come off to bid us farewell. Last night we anchored about fifteen miles beyond Margate, and after we had met together in the large cabin for worship, the men held another meeting for prayer amongst themselves, and we were all delighted with the pious fervour which breathed in their supplications, and were surprised at the appropriateness and fluency with which one of them expressed himself." "We are gliding down the Channel most delightfully with a fine breeze and a smooth sea. The bleating of the sheep, the quacking of the ducks, the crowing of the cocks, and the singing of John's canaries, make us think that we are still on shore, though I cannot persuade our sea-sick folks that such is the case. The vessel is the most perfect we could have obtained. There is a prospect of great happiness on board." "Off the Isle of Wight, April 13, 1838. Our vessel is gliding splendidly past every ship she sees, even those double her size. The weather is beautiful, and the wind veering round just as we require it. I hope, my dear sisters, that you will be so entirely reconciled as to rejoice in our departure. You see the hand of God; you see the blessing of God; you know it to be the cause of God. The captain and mates are everything we could wish. Most of the crew, we hope, are decidedly pious."

These pleasing circumstances exerted a delightful influence upon Mr. Williams's mind, and throughout the first three days of the voyage his spirits were unusually high. His admiration of the "Camden" was unbounded, and he entered with all the ardour of a racer into every trial of her qualities with numerous vessels pursuing the same course, and watched her progress with undisguised delight as she neared some that were ahead, or distanced others that were astern. Thus prosperously did they pursue their voyage until Saturday night, when a heavy and contrary wind compelled the captain to seek shelter in Dartmouth roads. It was Sabbath afternoon when they came to anchor, and Mr. Williams immediately landed and preached for the Rev. T. Stenner, who, with his hospitable flock, manifested the utmost delight at this unexpected arrival, and most cordially opened their hearts and their houses to all the missionaries. "The friends at Dartmouth," writes Mr. Williams, "have loaded us with kindness," and those friends will not soon forget the public meeting on the Monday, and the valedictory service on the Wednesday evenings, during which their beloved visitor was detained amongst them. The wind having become fair, early on the morning of the 19th of April, the "Camden" again weighed anchor, and at six o'clock P.M., Mr. Williams looked for the last time upon the dim shores of his native land.

As soon as the brethren had sufficiently recovered from the effects of a first essay upon the unstable billows, plans were formed for the profitable employment of their time, and it was agreed that every day at ten and two o'clock they should meet Mr. Williams for instruction in the Tahitian and Rarotongan. Shortly after this, on the 3rd of May, the missionaries, the captain, mates, and other

members of the ship's company, altogether twenty-six persons, formed themselves into a Christian church, and on the following Sabbath evening united in commemorating the Lord's death. This was a season of peculiar interest to the brethren, and it was rendered deeply solemn by the circumstance, that death had that day removed from their midst a poor Marquesan whom they were conveying to his native shores.

On the following morning, the last melancholy duty of committing the body to the deep was performed, and none but those who have witnessed the scene, can fully realize the solemnity of a funeral at sea. "At half-past ten," writes Mr. Gill to his brother, "we all assembled on deck, and the service commenced by singing the hymn, 'Oft as the bell with solemn toll,' &c., (the ship bell had been tolling for the previous quarter of an hour,) Mr. Williams gave an address, after which the remains of this poor Marquesan were committed to the deep, until the sea, with the solid ground, shall at the voice of the archangel give up its dead. We were all deeply affected."

On the following Thursday they crossed the line; but instead of the follies usually practised by seamen while making this transit, the day was dedicated to devotion. All the crew were released from labour, and "at eleven o'clock," writes Mr. Gill, "we met on deck, when Mr. Williams gave us a most excellent address from Psalm cvii. 23, 24." The evening was set apart for special thanksgiving and prayer. From this time nothing occurred to diversify the daily engagements of the missionary band until the 4th of June, when they spoke with an American whaler, by which Mr. Williams wrote a hurried note to his sister, Mrs. Kuck, in which he says—"We are now in lat. 25 south, 30 west longitude, having had a most delightful run of six weeks, and we hope to be at the Cape in two or three more. We are all very happy."

On the 1st of July, the "Camden" entered Simon's Bay. "As soon as we had cast anchor," writes Mr. Gill, "the lieutenant of a ship of war lying here came off to us, to make sundry inquiries. When the captain told him that our cargo was missionaries and Bibles, he smiled, and evidently could not understand it. As soon as convenient, we unitedly bowed ourselves before the throne of our God, to acknowledge the goodness and mercy which had so signally followed us." Mr. Williams landed with some of the brethren, and as it was the Sabbath, he readily accepted an invitation to proclaim, in the Wesleyan chapel, and for the first time on an African shore, the same glorious truths which he was conveying to Polynesia. But his engagements during his stay at the Cape, with other particulars of interest, will be best conveyed in his own language. The following extract is from a letter to the author, dated July 14, 1838:—

"You will be gratified to learn that, after a most delightful passage of ten weeks from Dartmouth, during the whole of which we did not experience a storm and enjoyed every comfort, we safely reached this place. On our way we sighted Madeira, and had a splendid view of Teneriffe. We sailed close by it, and the scene would have enchanted you. The Peak is the summit of one stupendous moun-

tain of which the island consists, and is occasionally enveloped in clouds. It was so when we glided by it; but as the wind was strong and the weather clear, we saw it to great advantage. It was first surrounded by a belt of clouds, above which it towered a considerable height, and this beautiful appearance was presented several times, as one mass of clouds were dispersed and another succeeded them. I have been busily employed on the voyage, in teaching my brethren the language, in writing, in Tahitian, the history of some of the martyrs, &c." To another friend and his sisters, he adds other particulars of the voyage and its termination:—"Most of the sailors being pious, we did not hear an oath from one of them throughout the passage, and instead of songs, they amuse themselves with singing hymns. Our captain is an eminently pious man, and does all in his power to make his passengers happy. Dear Mary never suffered so little on any voyage as on this, and Willy has been as happy as possible. His mother gives him a good mark for his lessons, and with the money thus obtained he bought an omnibus with 'Baker, Whitechapel, Mile End,' upon it. I can assure you that this being almost the first article we set our eyes upon in Cape Town, it brought Bedford Square and Denmark Street so vividly to our minds, that the tear of affection was standing in the eye before we were sensible of it. Scarcely a day passes but we think of you all, and speak of you all with unabated love. * * After reaching Simon's Bay, I had to travel about twenty-two miles to Cape Town. For fourteen miles this road is pretty good, but the other part is across bays and sands from which horses and vehicles have sometimes to be dug out. At one place you reach an extensive sandy plain covered with heath, where there stands a small public-house with the sign of 'The Gentle Shepherd of Salisbury Plain,' and the odd fellow who keeps it has had placed on the sign-board two verses as odd as himself, which begin thus:—

"Mulum in parvo. Pro bono publico;
Entertainment for man and beast all of a row."

"At Cape Town," Mr. Williams writes to the Rev. W. Ellis, "I was most kindly welcomed by that long tried and invaluable servant of the Society, Dr. Philip, and his devoted wife. In the evening of the same day, I gave an address at the missionary prayer meeting, where I was introduced to Messrs. James Backhouse and George Walker, two excellent gentlemen of the Society of Friends, who have been upon a religious visit to New South Wales, &c., and have been, we think, the instrument of very much good. On the following day I hired waggons drawn by eight horses each to bring the party from Simon's Town. On Wednesday evening, we held a Temperance Meeting, which was numerously attended, and at which considerable interest was excited in reference to our missions. On Sabbath evening I preached to a very crowded audience; Dr. Philip having addressed to us a most excellent discourse in the morning. During the week, I visited many of the infant schools, and was exceedingly delighted; but sorely grieved that no one of our number knew a system so admirably adapted to the present circum-

stances of the South Sea missions. I was therefore most anxious to obtain a teacher, but Dr. Philip thought there was little prospect of success, and we were about to relinquish the hope, when, on Monday morning, one of the most efficient masters in Cape Town came and offered his services. I consulted with Dr. Philip and my brethren, who considered that I should engage him, and I have done so for five years. His name is Mr. Ebenezer Buchanan." "The Cape Town friends," Mr. W. adds to the author, "have expressed so lively an interest in the introduction of this invaluable system into the islands, that they have contributed 100*l.* to provide the necessary apparatus, and cover the expenses of conveying Mr. and Mrs. B. to their destination. Two merchants went round and collected 40*l.* At a meeting of Sunday-school teachers, which was numerous attended, I mentioned the circumstance, and 10*l.* more was contributed; and I have had colonels, captains, invalids from India, and other persons of distinction call upon me to tender their donations. There is a beautiful place about half-way between Simon's Bay and Cape Town, called Wynberg, where many pious gentry reside, who wished me to come there and hold a meeting. This I did and they gave me 30*l.*"

This cheering reception, and the pleasure which Mr. Williams derived from the society of Dr. Philip and other excellent friends, would have detained him longer at the Cape, had not duty constrained him to depart, which he did on the 19th of July. As the wind was fair, the "Camden" soon cleared Simon's Bay, and in a few hours was rapidly pursuing her course to Sydney.

On the 10th of September, after suffering severely from a gale off St. Paul's, they entered Sydney harbour, and were received in a manner the most gratifying.

"On reaching Sydney," Mr. Williams writes to the Directors, "our old friends Messrs. Bourne and Crook, with many others, gave us a hearty welcome, and received us into their houses." Here, however, he was detained much longer than he desired. But the time was not lost. "I have been endeavouring," he writes, October 7th, "to excite interest in the missionary cause, and our first meeting was held last evening. The late Colonial Secretary, Alexander M'Leay, Esq., took the chair, and the place was crowded to excess by a most respectable audience. No collection had been intended, as the meeting was only preparatory to the formation of an auxiliary to the London Missionary Society. One friend, however, rose and said, that he would give 50*l.* per annum for five years! another gave a donation of 50*l.*; two others of 10*l.*, and four of 5*l.*; and this, I trust, is only a commencement of the work. We are to hold another meeting next Wednesday evening, when the auxiliary is to be formed; but as neither the Independent nor Baptist chapel is large enough, Dr. Lang has kindly lent us the Scotch kirk." The adjourned meeting served to deepen the impression previously made by Mr. Williams's addresses. "The place," remarks Mr. Gill, "was crowded to excess, and all appeared to be deeply interested in the engagement. His Excellency, the Governor of New South Wales, was present, and to him Mr. Williams presented a fine copy of

the Rarotongan Testament." Referring to these pleasing occurrences, Mr. Williams thus writes to Sir Culling Eardley Smith: "The efforts I have made to excite an interest here in the cause of Christ among the heathen, have been greatly blessed; so much so, that an efficient Australian auxiliary has been formed, and upwards of 500*l.* donations and subscriptions have been already received. His Excellency the Governor, Sir G. Gipps, attended our meeting, and set down his name for 20*l.* I have had the honour of dining twice or thrice with his Excellency, and he takes a lively interest in the great work in which I am engaged. One gentleman set down his name for 50*l.* per annum for five years. Thus is God smiling upon my labours." In a letter to Mr. Snow, he adds, "The books (Missionary Enterprises) we brought out are all gone; and if we had a hundred more we could have sold them."

Such success was sufficiently encouraging to Mr. Williams, but his happiness, during this delightful sojourn, was much increased by the intelligence brought at the same time from the South Seas. Under date, October 5th, he writes, "A vessel arrived from the islands yesterday, and I have this afternoon seen the captain, who gives a most delightful account of the state of the islands, especially Rarotonga and the Navigators. He states that it is of no use to take muskets and powder to that group; that nothing is demanded by the people but books, missionaries, pens, ink, slates, and paper; and that the work is going on with unprecedented success. The missionaries are much beloved by the people." And this testimony was confirmed by Captain Bethune, of H.M.S. "Conway," who had recently returned from the islands; and at the second public meeting, and in the presence of the governor, "he gave," writes Mr. Williams, "a most delightful account of what he saw." "Here also," he adds, in a letter to the author, "I met the expedition, which is going to Port Essington, in New Holland, to form a new settlement. Sir Gordon Bremer had the command of it, but it is ultimately to be under the command of Captain M'Arthur, who is a most exemplary Christian. From all the gentlemen connected with this expedition, I received attentions and valuable information; but especially from Captain M'Arthur, who was exceedingly urgent that I would visit Port Essington, and form a mission in the vicinity. For my encouragement, he not only promised every assistance, but gave the following piece of singular, encouraging, and valuable information: that in the Arafura sea, which is just through Torres Straits, there is an island called Kissa, where the inhabitants are all Christians, and where they have large places of worship, with native schoolmasters and ministers; that they have had no intercourse with Europeans for fifty years, until lately; that they are exceedingly anxious for missionaries; and that, as they are constantly trading with New Guinea, this may afford an auspicious opening to that island. Mr. Earle, a gentleman of the expedition, gave me a most interesting manuscript, containing a full account of the island. It appears that about seventy years ago, a Dutch missionary laboured amongst the people with great diligence, and that the existing

state of things is the fruit of his toil. I long to be able to commence my great voyage."

But there were other circumstances of a widely different character, which contributed to animate him in the prosecution of his noble enterprise, especially the condition of the Australian aborigines, and the proceedings of the Catholic priests. In a letter to his son Samuel, dated October 20, he thus refers to the former pitiable class. "We formed another society last night, which is an auxiliary to the Aborigines Protection Society; for the stock-keepers up the country kill the poor natives most sadly. I cannot stay to give you the particulars, but I am sorely grieved to tell you, that the poor aborigines are as ignorant, wretched, and degraded as they were when the English first took possession of their country fifty years ago. This shows us that it is not mere intercourse with civilized society that can convert and elevate the heathen, but the precious Gospel of Jesus Christ." "With regard to the Catholics," he writes to Mr. Snow, "you will be grieved to hear that the priests are making a most desperate effort to establish Popery in the islands. I have heard that a French frigate is gone to the Gambier Islands with fifty priests on board. What a call is this for exertion on the part of British Christians; and how ought the friends of Christ of all denominations to unite hand and heart in opposing that despicable and destructive system. The popish bishop confirmed about three hundred Irish convicts last Sabbath day."

But however important his stay in Sydney, Mr. Williams was most anxious to embark for his more distant destination, and it was therefore with great joy that, on the 17th of October, the vessel for which they had been waiting entered the harbour. Preparations were immediately made for proceeding onwards to the islands; and on the following Tuesday evening, (October 23,) the missionary band, in connexion with three Wesleyan brethren and their wives, who were about to sail in another vessel for the Fijis, were publicly and specially commended to the care of the Most High. "This," writes Mr. Gill, "was a truly interesting service. The chapel was crowded to excess. The kindness of the friends here is past all description. The separation is quite a second leaving England, and to complete it they are going to engage a steamer to convey us to the Head, seven miles down the stream, when we embark. This is kindness indeed."

This proposal was carried into effect on the following Thursday, (October 25,) and the scene then witnessed was a striking evidence of the intense interest which had been awakened. The following extract from the interesting journal of Mr. Gill contains some particulars of the embarkation.

"This morning, at half past nine o'clock, crowds were collected at the government jetty, where the Australian steamer was to take up her passengers. At ten o'clock, she came alongside, and was soon completely filled. We were detained about an hour, during which we engaged a native of Rarotonga, a lad about twelve or fourteen years of age, to go on with us to the island. He appeared truly pleased; having been brought to Sydney by a merchant who told him that he should get back to

his island in a day or two. He cried with joy at the anticipation of seeing his *meua vaine*—mother. A little after eleven o'clock we proceeded down the stream. As we left the shores of Sydney, Mr. Saunders gave out the hymn, 'Jesus, at thy command,' &c. At ten o'clock we came alongside of 'the Letitia.' Another hymn was then sung, and Mr. M'Kenny offered prayer, after which the Wesleyan brethren embarked on board the 'Letitia,' which lay about ten minutes' sail from the open sea. As we were leaving them, we sang 'Ye messengers of Christ,' &c. A little before two o'clock we came alongside of the 'Camden.' But it is impossible to describe the scene which we then witnessed. I must leave you to supply yourselves from your recollection of the 11th of April last. As the steamer left us, the friends, as well as their feelings would permit, sang the Christian's parting hymn:—

" 'Blest be the tie that binds
Our hearts in Christian love, &c.'

"After sailing round the 'Camden,' and giving us three cheers, they bade us farewell and returned, and in less than an hour we were again at sea with a favourable wind."

No event demanding particular notice occurred until November 16, when they joined company with an American whaler, and enjoyed much pleasant intercourse with Captain Biggs, her commander. Amongst her crew they were surprised to find a native of Savage Island.

"The captain," writes Mr. W. to his son Samuel, "lowered his boat and came alongside, bringing the savage with him. And you would have been much amused, had you seen him sit and stare at the missionaries' wives. Our cow was in the long boat, and we took him there to see her. Immediately he got a sight of her, he sprang back, set up a shout, and gazed intensely for five minutes, every now and then uttering an exclamation of astonishment. It was some time before I could make him understand, but at length I told him that my name was Williams, when he immediately began talking about Uea and Niumanga,* and informed me that Uea was killed in the war, and that Niumanga was at Manua, having made his escape. I intend to call at Manua, and take him and some teachers to Savage Island; so, my dear Sam, you must remember them and me in your prayers."

"This youth," adds Mr. Gill, "was very desirous to stay, but the captain would not part with him. Captain Biggs told us that the native police is in efficient operation, and gave us the following illustration. It is appointed that two policemen shall watch over every sailor that lands; and one evening fifteen sailors came on shore, and went to a house where they hoped, as they termed it, to enjoy themselves; but to their great mortification, they were followed by thirty policemen, who kept them in good order."

After a pleasant voyage, on the 23rd of November, they came in sight of Tutuila, and on the following morning the "Camden" entered and

* The two natives taken on board the "Messenger of Peace." Vide Missionary Enterprises, p. 296.

anchored in the sheltered and lovely harbour of Pangopango.

"The scenery," observes Mr. Gill, "is beautiful beyond description. * * The natives who came on board were quite overcome with surprise, when we told them that ours was a missionary ship, and that we had Mr. Williams with us." "The very first man," Mr. Williams writes to the author, "who stepped on board the 'Camden' was the powerful chief who killed Tamafaigna. He is still a heathen and a wicked man. I talked seriously to him; but whether any beneficial impression was produced, time will tell. A few minutes after, four or five young men, whose appearance formed a perfect contrast to that of the chief, came on board, and lifting their hats from their heads, saluted me very respectfully by saying, in the native language, 'Good indeed are God's arrangements. He has heard our prayers, and brought you back at last.' They proved to be members of the recently formed church, and during our stay we were delighted with the piety of their conduct. Presently Moana, the chief of the Marquesas, came alongside. You may recollect him. He was in England, and came out with the brethren in the 'Dunottar Castle.' At length, Mr. Murray came. He is very tall, and thin, and pale; we were all distressed at seeing him. But he informed us that he was in tolerably good health. He and his brethren, we found, had endured great privations, but he spoke of them as a true missionary of Jesus Christ, who had learned 'to endure hardships as a good soldier.' As soon as he came, all hands were called aft, and we joined on our quarter deck, with one heart and one soul, in presenting our united praises to God for his gracious and protecting goodness. On going on shore, we found most of the people professing Christians. They appeared to be exceedingly kind to Mr. and Mrs. Murray. We were present at their usual Friday meeting, when several excellent speeches were delivered by the natives, who congratulated themselves and thanked God on our safe arrival. Most of the brethren said a few words, which were interpreted by Mr. Murray. On Sabbath, we united with the infant church in the ordinance of the Lord's Supper. They are all interesting characters. The place is romantic and beautiful in the extreme; and a settlement might be formed here which would not be surpassed in the whole Pacific Ocean."

During the meeting on Friday, referred to by Mr. Williams, "I was much affected," writes Mr. Gill, "by the conduct of one of the wives of a native teacher from Rarotongar. As soon as Mr. W. told her who of our number were for her land, she took firm hold of Mrs. Royle's hand and Elizabeth's in one of her own, and in the other held Mr. R.'s and mine, and welcomed us with an expression of great affection. On the following day, we were all summoned to a meeting of the chiefs, who had a good supply of pigs and fruit to present to us. After we had received the presents, with a speech from the principal chief, Mr. W. told them that he would give them something in return, but immediately he and his attendants exclaimed against it, saying, '*The introduction of the light of the Gospel is more than a compensation.*'" After several natives had

made their "little speeches," a very old chief arose, and said that many years ago a chief in a neighbouring village delivered this prophecy—"That the worship of the spirits would cease throughout Samoa,—that a great white chief would come from beyond the distant horizon, who would overthrow their religion, and that all this would happen very shortly after his death." "That old man," he added, "died just before the lotu was brought to our land," and then, turning from the assembly, fixing his eyes intently upon Mr. Williams, and pointing to him as he sat in their midst, he said, in a most expressive tone, "See! the prophecy is fulfilled. *This is the great white chief who was to come from beyond the distant horizon; this is he who has overthrown the worship of the spirits!*" He then proceeded to show how completely the prediction had been verified, and concluded with an earnest exhortation to all to embrace the word of God.

"On Monday morning," Mr. Williams proceeds, "we sailed for Leone, which is about sixteen miles from Pangopango. Here I recognised, and pointed out to my brethren, the place where our boat lay to on her oars at our former visit; the trees under which the Christians sat, and Amoamo, the chief who waded into the water, and who, I am truly happy to say, is, I believe, a decided Christian."

Shortly after their arrival, Amoamo came on board the "Camden," and during his short stay, Mr. Williams showed to him the plate which represented the scene at his first visit. On seeing it, his astonishment was excessive. For some time he stood motionless as a statue, gazing upon the picture with a look of incredulity, and then, lifting up his hands, he broke forth into the exclamation, "Yes! it is so truly. That is I myself; there are my people," and for a considerable time did nothing but express his admiration of the picture, and of those wonderful *papalangis* who could represent on paper things which their eyes had never beheld.

"Poor Barnden," writes Mr. W., "was much attached to him, and his kindness to the missionary was great and unvarying. When it was determined that Mr. B. should remove for a season, to assist in putting up the press, &c., the poor chief's heart seemed ready to burst; he cried for days like a child." "Poor fellow," writes Mr. Gill, "I shall never forget him. Mr. W. endeavoured to comfort him by the assurance that he should have another missionary in a few months, but he refused to be comforted, saying, 'You promised me a missionary when we were heathens, and now we have had him a little while, and have cast off heathenism, what can we do without him? Shall we go back again to darkness?'"

At a short distance from the landing-place, and on the site of the little original chapel, there stood a half-finished house of prayer 100 feet long. "A class of feelings scarcely describable," writes Mr. Williams, "rushed into my mind at the sight of this large chapel, capable of containing 1500 people, and finding the entire population under instruction." As soon as the missionary party landed, they were unexpectedly invited to a dinner in native style, consisting of a pig baked whole. "We sat down on the stones," writes Mr. Gill, "and each

took a leaf as a substitute for a plate, and ate as much as we pleased, but none seemed to relish it so much as Mr. Williams."

"Having taken Mr. Barnden on board," Mr. W. proceeds, "we steered for Apia, the harbour in Upolu, where Mr. Mills is stationed; and as we sailed along the coast of that noble island, at a distance of every few miles, we recognised large places of worship, white as snow, smiling a welcome to us through the dark rich foliage in which they were embowered. We entered the harbour at eight o'clock, and soon received a hearty welcome from Mr. Mills." "We were soon surrounded by natives," adds Mr. Gill, "who were rejoiced at being told that ours was a *lotu pae*, a religious ship, and that we had brought Mr. Williams."

"Messengers," Mr. Williams proceeds, "were immediately sent to convene missionaries, chiefs, and native teachers; and in the mean time I obtained the use of a large house, and, with the assistance of some of my brethren, set to work, and divided it into apartments, to accommodate the missionaries on shore while the 'Camden' was unloading. In about a week, those who were summoned assembled, and a great meeting was held, at which the stations of the three brethren were fixed. Mr. Stair, the printer, is settled at Falelatai, the settlement of the interesting young chief spoken of in the narrative (page 451), called Riromaiva. He is now a powerful preacher. Mr. Heath calls him the Whitefield of Samoa." Amongst other arrangements, it was agreed that Mr. Macdonald should remove from his station to another, where his labours were most urgently required; but not a native would render the slightest assistance in conveying his goods to the 'Camden,' and the reason they assigned was that it should never be said they helped a missionary to leave them."

While the brethren were being located at their respective stations, Mr. Williams improved the season by holding intercourse with the natives, and in making observations upon their spiritual condition. His estimate, with some of the incidents which marked this portion of his history, will be found in the following extracts.

"I must now tell you something about the state of the mission. And, in the first place, the numbers who have renounced heathenism are very great. It is supposed that the whole group contains a population of sixty or seventy thousand, and of these about fifty thousand are under instruction. The desire for missionaries is intense and universal. Chiefs from all quarters came, some one hundred, others two hundred miles, and pleaded with us in the most urgent manner, and, if we had had twenty instead of three, all would have been readily disposed of. Your heart would have ached, had you seen the downcast dejected looks of those who were unsuccessful. Since my arrival, I have attended the opening of three or four places of worship, each of which will contain from twelve to eighteen hundred persons, and there are eight or ten of these places in Upolu, besides other smaller ones. The natives have got into a method of killing an immense number of pigs when they open their chapels. At one place there were seven hundred killed; and at another, where the population did not exceed sixteen hundred, they slaughtered

thirteen hundred and seventy! We hope shortly to improve upon this system, and to induce them to save their pigs to buy clothes. The entire cessation of their sanguinary wars is another interesting feature of their condition. When Matetau, a chief mentioned in the 'Missionary Enterprises,' became really converted,* he called together his friends and relations; and having a large stock of muskets, clubs, &c., he distributed them all, not reserving even one for himself; and then, holding up the Gospel of Matthew, he said to them, 'This is the only weapon with which I will ever fight again.' He had been a great warrior. The multitude who can read would surprise you. The Tahitians made very great progress, and were rapid in acquiring the art of reading; but the Samoans far surpass them. It is but a few years ago that this language was unwritten, and now the Gospel of St. Matthew is translated, and many elementary works are in print, thousands of which are in the hands of the people, and they read them with fluency and interest. At most of the houses in the island, family prayer is conducted, and at the dawn of day you are awoken by the voice of prayer and praise. A short time since, Mrs. Mills went into the house of her servants one evening, and found them sitting in the dark. Inquiring why they did so, they replied that they had but a small portion of oil, and as they did not know when they should get any more, they sat in the dark that they might use their oil at family prayer, and be able to read the Scriptures."

"To give you an idea of the extent of the brethren's labours," Mr. W. writes to the Directors, "I would just describe Mr. Heath's station. Besides Manono, he has to superintend twelve or fourteen thousand people, scattered in villages along a line of coast of seventy miles in length; and the other brethren have stations of equal extent, and having no horses, they are compelled to walk a great deal, which is wearing them out fast. I have much pleasure in stating my conviction that a band of more devoted, laborious, and talented missionaries is rarely to be met with. * * Of our truly beloved and excellent captain I cannot speak in too high terms. He has gained the affections of every one on board. As a man, he is mild, amiable, and obliging in the extreme; as a captain, he is the most skilful of any with whom I ever sailed. In danger, he is calm and collected, prudent but decisive; and as a navigator, although he has not enjoyed the advantages of a good education, he is so correct, that we have not been out a mile in our reckoning in making any land since we left England. As a Christian, he is 'a holy man of God.'"

The scene which surrounded Mr. Williams at Samoa could not fail to awaken in his heart peculiar emotions. Here he beheld, with gratitude, wonder, and delight, the blessed results of his former labours, and reaped the large reward of those two voyages of Christian beneficence, by which he laid the broad and deep foundation of the noble superstructure now rising up before him. But amidst his exultation, and only five weeks after their arrival, the mission was deprived of one of its most efficient labourers, the Rev. J. Barnden, who was drowned while bathing. The loss in such cir-

* He is now a deacon of a Christian church.

cumstances was severely felt by the missionaries, all of whom justly and highly esteemed their devoted brother, but no one suffered more severely than Mr. Williams. "We all loved him much," he writes; "he was an invaluable missionary." It devolved upon Mr. Williams to take a principal part at the funeral of this excellent man. The event deeply impressed him at the time; so deeply that, on returning to his own house, his emotions overcame him, and he said to his family, with a solemnity almost prophetic, "I, perhaps, shall be the next."

Mr. Williams's primary intention was to have obtained a residence for his beloved partner, amidst their numerous and attached friends at Rarotonga, and during his western voyage to have made that island his head-quarters. But the state of society at Samoa, the conviction that his occasional sojourn there would be more productive than at any other group, the urgency of the missionaries and their flocks, and the desire of Mrs. Williams to dwell amongst a people so prepared of the Lord, induced him to make Upolu his future home. In addition to these motives, Mr. Williams writes that "the chiefs and inhabitants of a large district came to my son, and begged of him to dwell with them, promising to render him every assistance in their power. Considering it an eligible situation for promoting his objects, and a place presenting a wide scope for missionary labours, we determined upon taking up our abode there." In a letter to his son Samuel he has supplied other most interesting particulars of this movement:—

"But I think I hear you say," he writes, "what about my mother? Where is she? Tell me something about her. She is at Fasetootai, and John and Carry are with her. The people of that district were conquered during the late war, and were all driven from their lands; but since the introduction of Christianity, they have been allowed to return to their respective villages. The people came and begged so hard, and pleaded so forcibly, that your dear mother was moved with compassion for them, and agreed to go and settle there. The young chiefs are two as fine men as any you ever saw, and, referring to the benefits of Christianity, one of them said, 'Had it not been for the Gospel, we should never again have set one foot upon the land of our fathers. But now, here we are, and we can dry our beautiful mats in the sun without fearing the hands of the plunderer; we can plant our food without being afraid of having it forcibly taken from us; and we can lie down and sleep in peace at night without dreading the murderous club of the warrior. Oh! what a good thing the religion of Jesus Christ is!' Tears were in his eyes while he spoke, and he could scarcely give utterance to his words. And then he added—'We only want one thing more, and that is that a missionary would come and live amongst us; and if you would come, we should never cease rejoicing.' All the women too came to your dear mother and Carry, and the chiefs went to John. Thinking that, upon the whole, it was a suitable place for all our purposes, we consented; and the people were so delighted that they put up a house sixty feet long and thirty wide for us in *one day*! The district is a very remarkable one. At the back of our house is the large mountain which was in flames when I

first came. (Missionary Enterprises, p. 333.) A few paces from the house are the large black patches where the fires were kindled in which the bodies of the victims were burnt; and a short distance farther is the spot where Tamafaina was killed; so that the situation is invested with much interest. There are 3000 or 4000 people in the district, whose instruction will afford to your dear mother and Carry plenty of employment."

Prior to this, Mr. Williams's temporary home was at Apia, nor did he contemplate a removal to Fasetootai until, in their way to a more distant part of Upolu, he and his family called at this settlement. It was during this short sojourn of a few hours that their future residence was fixed. But it was rather fixed for them than by them. The impertinence of the people, and the eligibility of their district, had, indeed, favourably disposed Mr. W. towards the locality, and this much, but without acceding to their wishes, he merely intimated to the beseeching chiefs and clamorous crowd who followed him. This, however, they deemed sufficient, and acting upon the maxim that delays are dangerous, about five hundred natives instantly started for Apia, a distance of twenty miles; and, having reached it, they sought out and seized every package upon which they saw the letter "W;" and then, without waiting for refreshment or rest, they began their retreat in Samoan style, which is in single file; and thus forming a lengthened train along the shore, they pursued their course, shouting, laughing, and, when the burden was not too heavy to prevent it, jumping and dancing with delight. Songs also were composed for the occasion, the chorus of which was:—

"Williamu is coming, is coming, is coming,
He is bringing the lotu to Fasetootai."

It is an interesting supplement to this incident that, although the property thus conveyed was distributed through several villages, and in scores of houses, and the temptation to dishonesty was peculiarly strong, not a solitary article was stolen.

The scene witnessed on the day of the erection of the mission premises, was not less characteristic than that which has just been described. The house, which consisted of several rooms, was built according to a plan of Mr. Williams; and every native capable of rendering assistance on this occasion most cheerfully did so; all acting under the direction of their chiefs. Some were in the mountains felling the trees, and lopping off their branches; others were digging holes for the main pillars of the house, or fixing them in their proper positions; and another band was appointed to bring the trees, some of which were of gigantic size, to the spot where they were required. These masses of timber were carried upon the *shoulders* of the natives, about 200 being assigned to each tree; and while the bearers were staggering under their burden, another native, selected on account of his agility, and the readiness with which he could compose songs and music suitable to such an occasion, acted as master of the ceremonies, and did his utmost to encourage and stimulate his brethren. At one time he would dart before them, or wheel round the log, shouting as he ran; and at another he would leap upon it, and dance along

between their heads and shoulders; and, while in this elevated position, commence a solo, of which the following is a sample:—

“ This log is for the house of our teacher—Williamu.
He the good word has brought to our land.
He is coming to live at Pasoototai.”

And instantly as the last line was uttered, it was caught up and repeated in chorus several times by the whole band at the highest pitch of their voices. Nor was the singing confined to a single company. All the different parties had their fagelman, and at every stage of their work, some new stanza would be composed and sung in celebration of their own achievements, or of their missionary's arrival.

But the joy of these natives was not unalloyed. As soon as it was known that Mr. Williams had fixed his abode in the conquered district of Ana, and amongst its vanquished inhabitants, it awakened almost universal surprise. How so great a man as he could deign to dwell with this subdued and despised people was a mystery which few could fathom. And some did not scruple to tell him, that they deemed his choice no proof of his discernment, and very derogatory to his dignity. But for all this, Mr. Williams was prepared; for he knew well the contempt and contumely with which the vanquished were commonly treated by their victors. This, indeed, had been suffered with more than ordinary severity by the brave but now beaten people at Ana; and as their subjection had been dearly purchased by the combined forces of the other districts, in revenge, their settlement had been given up as a prey to all. Hence, if a party were passing either by land or by sea, they would almost invariably levy contributions upon this oppressed people, who well knew that resistance would only bring destruction. To such grievous injustice were they continually subjected from their heathen fellow-countrymen, many of whom delighted to add insult to injury, that even the children of the conquerors would enter the district, and command the chiefs to climb the cocoa-nut trees, procure them food, or perform other servile offices; and it was at their peril that they disobeyed these imperious urchins. Christianity, indeed, had, prior to Mr. Williams's residence, partially thrown her shield over them, and greatly improved their circumstances; but still a contemptuous feeling was widely prevalent, especially amongst the heathen. But their depressed position only supplied an additional inducement to Mr. Williams to settle amongst them; and he was well aware that such a decision would create surprise. Had the evil consequences, however, ended here, they would have been comparatively harmless. But, unhappily, some heathen chiefs, moved with envy, burning with vengeance, and resolved to humble this favoured people, during Mr. Williams's temporary absence, made a descent, with many hundreds of their warriors, upon the settlement. Mercifully for the people, whose destruction otherwise appeared to have been inevitable, Mr. John Williams heard that a fleet of war canoes, crowded with armed men, was approaching the shore, and hastening to the beach, arrived there just as their prows grounded. For a considerable time the infuriated chieftain rejected his pacific persuasives, and said to him, “ Young gentleman,

if it was not you, you would be dead in a moment;” but after much effort, the sturdy warrior began to relent, and at length consented to abandon his design, “ because the son of Williamu had interceded for the people.”

Shortly afterwards another party landed, and according to the custom, demanded food; but the people, deeming themselves now delivered from subjection by the residence of the missionary, refused to supply it, and the requisitionists departed empty. Incensed, however, at this disappointment, they resolved to take vengeance on their return; but this design also was frustrated by a similar intervention. Mr. John Williams met them, just as they were about to lay waste some of the villages of the settlement; and on hearing who he was, they said that they loved the name he bore too much to oppose his wishes, and allowed him to conduct them through the settlement, and back to their canoes in peace.

Mr. Williams's stay at Samoa was much longer than he had proposed; and although anxious to visit Rarotonga and other islands, he had deferred his departure in expectation of the arrival of a vessel, which was bringing the goods of the missionaries from Sydney. The time, however, was not lost, but filled up in useful visits and labours, and public discourses, attendance at the schools, instruction in mechanical arts, and evening meetings for conversation, which were productive of many good fruits. The people, grateful for the condescension of Mr. Williams in residing amongst them, were most ready to do or learn whatever he prescribed. But there was no method of instruction more popular than the magic lantern, a powerful and perfect instrument presented to him by the late Thomas Walker, Esq.; and as the circumstances under which it was given are characteristic of Mr. Williams, they may be briefly described. While on a visit to that excellent man, Mr. Walker said to him, “ I want to make you a present: what shall it be?” Thanking him for the kind intention, Mr. Williams replied, that as the Romish priests were on their way to the islands with electrifying machines, and other philosophical apparatus, by which they expected to impress the natives with their preternatural power, he thought he might legitimately, if it were necessary, turn their weapons against themselves; and as he intended, on the voyage, to translate Fox's Martyrology, he should like to illustrate it by the magic lantern. The idea pleased Mr. Walker, who, in addition to numerous other slides on Scripture, English, and natural history, ordered a series to be well executed from the best plates in the Martyrologist's work, representing the tortures and deaths of the faithful confessors of Protestant Christianity. The following reference, in a letter to his son, will show the use which Mr. Williams made of this valuable present, with the results. “ I may here inform you of the prodigious interest the exhibition of the magic lantern produces. At the natural history slides they are delighted; the kings of England afforded them still greater pleasure; but the Scripture pieces are those which excite the deepest interest. The first time I exhibited it was at Mr. Murray's station; and then the birth of Christ, Simeon taking the Saviour in his arms, and the flight into Egypt,

indeed, all that had a reference to the Saviour, excited prodigious interest; but when the plate of the crucifixion was exhibited, there was a general sobbing, their feelings were overcome, and they gave vent to them in tears. This is a very valuable present, and I shall ever feel obliged to good Mr. Walker for it."

While waiting for the "Elizabeth" from Sydney, Mr. Williams returned with Mr. Murray to Tutuila. "I determined also," he writes, "to go to Manua, as that people were at war, and had sent to say that, if I would visit them, they would make peace and embrace the Gospel. But a heavy gale of wind prevented me from reaching it." At length, as the expected vessel had not appeared, it was resolved that they would wait no longer, and on the 17th of January, 1839, they directed their course to Rarotonga, and on Monday, the 4th of February, the "Camden" dropped anchor off Avarua.

"As we passed Mr. Pitman's station," writes Mr. Gill, "we hoisted our colours and fired a salute. A few natives came off in canoes, and having hailed Mr. Williams and the missionary ship with feelings of inexpressible delight, returned to communicate the news to their friends on shore. About half an hour after we reached Avarua. Here also we fired a salute, and were soon visited by Davida, the son of the chief, Makea. He is one of the largest men I have ever seen; but he says he is only a little boy compared with his father. Mr. Buzacott soon came off, and it was indeed affecting to see him and Mr. Williams embrace. They are much attached to each other, and must of necessity meet with peculiar feelings." "We had long been anxiously expecting his arrival," Mr. Buzacott writes to the author, "and when our patience was nearly exhausted, a brig was seen off the island with strange colours flying, and the natives immediately said, 'It is Williamu!' As soon as she had dropped anchor, I hastened off to welcome our beloved brother's return to a place to which he ever felt so peculiarly attached. I will not attempt to describe my feelings on witnessing such a cargo of missionaries and Testaments, and especially on finding that some of them were to remain and assist us in this group. As the morning was unfavourable, they could not all land immediately, and therefore taking our letters from dear absent friends, only Mr. Williams, and Messrs. Johnson, Stevens, and Charter, accompanied me to the shore. By this time the beach was completely lined with natives, their countenances expressive of the greatest joy, anxiously waiting to give Williamu a hearty welcome, and it was a considerable time ere we could squeeze our way through the crowd, who appeared very happy in again shaking hands with their old friend. When he came to Makea, they fondly embraced each other, while Mr. Williams exclaimed, 'O Makea, how kind are God's dealings to us in sparing us thus far, and permitting us to meet again.' Little did those two attached friends consider that their race was so nearly run, and that they were so soon to have a far more joyful meeting in their Father's kingdom. Makea died on the 19th of October, and Mr. Williams was cut off on the 20th of November." In a letter to a friend, written just before his own death, Mr. Williams thus refers to this excellent man. "The good chief

Makea is gone. He was invaluable while he lived. His influence and power, great as it was, was given to God. He died most happy. I never knew a chief I loved so much, or thought so highly of. He will be a great loss to the mission; but I am happy to inform you that his son David is treading in his steps."

Soon after they had landed at Avarua, Mr. Pitman arrived, and referring to this period, he writes, "Mr. Williams's joy in again treading the shores of Rarotonga was exceedingly great. He clasped us in his arms with all that brotherly affection and kindness for which, you know, he was so eminently distinguished, and he briefly related to us his great labours in England; but nothing seemed to give him greater satisfaction than having been successful in obtaining a vessel for the important work he had had so long in contemplation. In imagination, he quickly passed from island to island, and from group to group; and cherished the hope that, ere long, he should see with his own eyes native or foreign agents occupying them all."

Mr. Williams's first effort after landing was to get on shore the 5000 Rarotongan New Testaments which he had brought with him, and to obtain which the natives were manifesting their anxious desire. The manner in which they were received will be best described in his own words.

"I could fill my sheet with relating many delightful circumstances about dear Rarotonga, the truly affectionate manner in which the people welcomed me again amongst them, and how they scolded me for not bringing John and Mrs. Williams. The eagerness with which they received the Testaments would have cheered your heart, could you have been an eye-witness of the scene. The countenance of a successful applicant glistened with delight, while he held up his treasure to public view; others hugged the book; many kissed it; some sprang away like a dart, and did not stop till they entered their own dwellings, and exhibited their treasure to their wives and children; while others jumped and capered about like persons half frantic with joy. Many came with tears in their eyes, begging and beseeching that they might have one; and if Mr. Buzacott said, 'You cannot read,' the reply was, 'But my son or my daughter can, and I can hear and understand them.' One woman came and said that she had been doing but two things the whole of the night; the one was to cry, and the other to scold her husband, because he had nothing with which to pay for a Testament for her. You will recollect that none are given away. Those who had money to pay for them were first supplied, (the price was 3s.) and in a few days nearly 20% were brought into Mr. Buzacott's hands. The next were those who had dried bananas, or nuts to pay for them; these my dear John was to purchase at the price of a book, and find a market for them where he could. The third class supplied were those on trust; and when some came whose character was such as to cause a little hesitation, their appeals were pointed and affecting. 'Do let me have a Testament; do let me have the good word of God; perhaps by reading it my heart may be made better.' Others who could not read, and were slack in their attendance at school, would plead and promise to do better. 'We did not know,'

said they, 'that our eyes would ever have beheld such a sight as this in Rarotonga; we shall neither eat, drink, nor sleep, if you do not give us the good word of God.' These are but faint representations of never-to-be-forgotten scenes which occurred at this delightful island."

Together with other brethren, Mr. Williams accepted the invitation of Makea to occupy his house during his stay at Rarotonga, some apartments in which were called by his name. This was a noble building. "It may indeed," remarks Mr. Gill, "be called a South Sea palace. It is two stories high, and has ten bed-rooms and a large hall." "It is fitted up," adds Mr. Williams, "with very respectable sofas and chairs, beds and bedsteads, entirely of native manufacture. While a guest here, every *minute* attention that would have been shown at an inn was paid to me by the chief's wife and domestics. If I left a pair of stockings, or any other article of wearing apparel, in the bedroom, it was immediately washed, ironed, and placed ready for me when I wanted it again. A bowl of water, soap, and towels were always provided, and thinking the counterpane of my bed was not good enough, they made a very nice new one. I mention these things to show you what progress has been made at this charming island."

The first days spent by Mr. Williams at Rarotonga were fully occupied in meeting with the brethren and the natives, and in making arrangements for the establishment of a college to educate pious and intelligent young men for missionary work, where, in addition to theological truth, they were to be taught the English language and mechanical arts. Over this important institution Mr. Buzacott consented to preside. Mr. W.'s intercourse with the people need not be minutely described. In addition to public ministrations, he visited the different stations, and excited peculiar interest by his narrative of the proceedings in England, and the persecutions at Madagascar, as well as by the exhibition of his magic lantern.

"After remaining here about a week," writes Mr. Buzacott, "having got through our most important business, Mr. W. and the missionaries intended for the Tahitian group prepared for their departure, and sent their clothes on board, intending to depart on the morrow. During the night, however, the wind increased much, and next morning no vessel was to be seen. Our friends were rather awkwardly situated, not having a change left on shore, but none more so than Mr. Williams, who, in consequence of his size, could not so easily be suited. He, however, made no difficulty of it; but having obtained some dungaree of Mrs. B., he set several of the natives to work, and was soon fitted. I mention this to show how easily he could accommodate himself to circumstances. The time of the 'Camden's' absence was a season of great anxiety to the ardent mind of our dear brother, who, at one time, would be projecting the building of a boat to visit Aitutaki or Mangaia, but was persuaded to wait awhile. At length, on the 5th of March, the 'Camden' returned, and on the following day Mr. W. departed for Tahiti."

"On arriving at Tahiti," he writes, "I was most cordially welcomed by missionaries and people, but everywhere the cry was, 'Why have you left Mrs.

Williams?' At a meeting of the brethren they all cordially approved of the purchase of the 'Camden,' the arrangements respecting her, the confiding her to my care, &c.; indeed, resolutions to this effect were passed at every station. Mr. Johnson was appointed to Papara, and the queen and chiefs were delighted with the prospect of having a good education imparted to their children."

The only point of peculiar interest which occupied Mr. Williams's attention during his short stay at Tahiti is stated in the following extract from a letter to Mr. Kuck:—

"You will doubtless see by the papers the cruel and oppressive conduct of the French. A sixty-gun frigate has been sent here to chastise the queen and people of Tahiti for not receiving the Roman Catholic priests, and the captain demanded two thousand dollars to be paid in twenty-four hours, or threatened to carry devastation and death to every island in the queen's dominion; and Mr. Pritchard, assisted by some merchants here, paid the money and saved the lives of the people. The French had only heard one side of the question, and would not hear any statements in defence, but demanded four things within the twenty-four hours—two thousand dollars, a letter of apology to the French king, a salute of twenty-one guns, and the hoisting of the French flag."

His long detention at Rarotonga made Mr. Williams anxious to leave Tahiti. Writing from this island, he says, "I shall have been four months away, instead of two, and poor dear Mrs. W. will be in considerable trouble about me. I feel very much for her." But ere he could reach Samoa, it was necessary for the "Camden" to call at other islands, for which they had either missionaries or communications. In this voyage, Mr. Williams was accompanied by his attached friend and invaluable fellow-labourer, Mr. Pritchard; but the visits then paid were too short to enable the brethren to accomplish much for the people. The following brief sketch will embrace the leading incidents of this part of Mr. Williams's proceedings. The "Camden" left Tahiti on the 26th of March to visit the various islands of the group. At Eimeo Mr. Simpson received them with great cordiality; and at an early hour on the following day the people were convened to hear from Mr. Williams an account of his engagements in England, and the objects he expected to accomplish for the inhabitants of Western Polynesia. A similar statement was subsequently repeated at Hualine, Raiatea, Borabora, and other islands, and in every place was heard with the most lively interest. Shortly after the meeting at Eimeo, the "Camden" sailed for Huahine; and on the following Friday (March 29) she was towed into Fare harbour. The full moon was shining at the time; and as it was a dead calm, the shore and the sea presented a scene of peculiar brilliancy, and no sound but the beat of the oars broke in upon its solemn stillness. On landing, Mr. Williams was warmly welcomed by his valued friend and former fellow-labourer, Mr. Barff, and was rejoiced to learn that the mission was presenting many signs of temporal and spiritual prosperity. Mr. Pritchard speaks of the services of the succeeding sabbath, when Mr. Williams preached in the morning, and in the afternoon narrated his own

recent history, as highly interesting. On the following day he and Mr. Barff were called to perform the last sad offices over the infant of Mr. and Mrs. Charter, which had terminated its brief existence below on the previous morning.

"Next day," writes Mr. Pritchard, to whose journal the author is greatly indebted, "we went to open a little chapel at Maiava, a village three or four miles from Fare harbour. The spot in which this little sanctuary stands is one of deep interest. There numerous human sacrifices were offered, and there they worshipped the gods which their own hands had made. But their heathen temple is now converted into a house for Jehovah, and their false deities are exchanged for the only living and true God. This house of prayer stands upon the margin of a beautiful lake, and is surrounded with various trees of ancient growth, and of rich foliage, which were formerly sacred to the gods. On our arrival we found an immense quantity of food prepared for the visitors." At the close of this service the missionary band returned to the harbour, and sailed for Raiatea, where they landed at eleven o'clock on the following day. It may be readily believed that mingled feelings arose in the mind of Mr. Williams as he surveyed a spot associated with so many pleasing and painful recollections; and much that he saw there was calculated to produce sadness. Still he writes respecting it in a cheerful tone. "Raiatea," he says, "is improving. Mr. Platt's principal trouble is, that the young people do not come forward to join the church, and the houses of the natives are inferior; but they have been very busily occupied in building large decked boats, thirty or forty of which are on the stocks and finished, which may in a measure account for the state of their dwellings. One thing has pleased me much, which is, that the young chiefs, formerly so wild, are now steady, respectable, and devoting themselves to the advancement of education and religion. This is particularly the case with Tefaatau, Tamatoa, and Tapoa. Tahitoe may be added to their number. Mr. Platt has just finished his new house, and is going on diligently in his work." Their stay at Raiatea was short, but fully occupied. In the afternoon of the day of their arrival the people were convened and addressed by Mr. Williams; a meeting for business engaged them in the evening; and on the following morning the people of that island and of Tahaa met the missionaries to adopt plans for their future improvement. On Friday the brethren again sailed; but so short a sojourn would not have satisfied Mr. Williams, had he not designed to repeat his visit, and remain much longer with the people: a purpose, however, which he did not live to perform.

"On leaving Raiatea," Mr. W. proceeds, "we sailed for Borabora, which we found in a most interesting and flourishing state. Tapoa is a thoroughly good chief. Here are excellent schools superintended by himself. He also preaches most effective sermons. To this island we conveyed Mr. and Mrs. Rogerson, and I think no missionaries ever settled with brighter prospects of comfort and usefulness. The people of Papara gave them up with great reluctance. I had to visit them repeatedly, and to hold meetings, before they would yield." At this island, the brethren remained until

the following Monday; and on the sabbath, Mr. Williams presided at the Lord's table, and awakened here, as at other stations, great interest. Their next visit was to Mauke; but the "Camden" did not reach it until the following Saturday, and in consequence their stay was short.

When the sabbath dawned, the voyagers found themselves off Atiu. And their arrival proved most opportune and beneficial. "The people," writes Mr. Williams, "were just upon the point of war; for a worthless Englishman had succeeded in ingratiating himself into the favour of one of the chiefs, and in bidding defiance to the laws. But the other chief being determined to uphold the laws, matters had run so high, that powder had been procured, and the run-away sailor was employed in casting bullets. Mr. Pritchard, who took the opportunity of visiting the islands in his capacity as consul, called him to account, and removed him from the place." "The teachers having told us," adds Mr. P., "that there were many anxious to join the church, we met more than forty candidates, who, after giving very satisfactory answers to our questions, were received into communion. Their clear and correct views of the way of salvation, and of the doctrines of the Gospel, do great credit to the native teachers." After public worship, the visitors exhorted the people to preserve peace, when they replied that, "as the foreigner was going away, there was now no fear of war." In leaving this island, Mr. Williams was again rescued from a watery grave. Owing to some mismanagement, the canoe which conveyed him and a son of Mr. Barff was upset; but, happily, the receding wave bore them a considerable distance from the reef, otherwise they would have been dashed upon it. Providentially the ship's boat was near, and took them up. "This," adds Mr. Pritchard, "is the seventh time in which Mr. Williams has been thus upset in visiting these islands, and the second at this identical place." After a vain effort to reach Mangaia, on the 17th of April the brethren landed at Rarotonga. "Here," writes Mr. Williams, "I was delighted to find dear, good Buzacott *agate*, as they say in Lancaashire, with the institution, and that he had already eleven fine young men under his care. Mr. and Mrs. Royle had also assisted him in establishing an infant and an English school; and during my short absence the children had learned to sing in *English*, "Oh, that will be joyful," &c., and I was astonished to hear them go through that hymn. "In the evening," Mr. Pritchard adds, "we had a very interesting service in the chapel, for the people to take leave of their fellow-communicants, who were about to carry the Gospel to the heathen, and to commend them to the protection and blessing of God. It was truly affecting to see the feeling which was manifested by them in taking leave of each other. The whole day was one of no ordinary interest. One of these teachers with his wife was from Mr. Buzacott's church, the others from Mr. Pitman's, who thus writes respecting them:—"Both by myself and Mr. B. they were told what might be the probable result of landing amongst savages, viz., the loss of life. 'Content,' replied the worthy men, 'it is the cause of God. He will shield us from harm; if not, we cannot die in a work more glorious.' One of them added,

'Teacher, look at these scars! These I got in heathen wars. I was marked out and sought for as a sacrifice; but eluded my pursuers by secreting myself in the mountains. Often have I wondered how I escaped; but now it is all plain—the love of God through Christ my Saviour. Cheerfully, therefore, will I devote that life to him who has redeemed me with his blood. Had I died when sought for my soul had perished.'" From Rarotonga the "Camden" steered for Aitutaki, which they reached on the sabbath morning, just after the close of the service; but the people immediately reassembled. "After the service," observes Mr. P., "all, or nearly all, came to shake hands with us. It is no trifling business to shake hands with more than a thousand people; yet any one not getting a shake would consider himself as deprived of a privilege which all are anxious to enjoy. This ceremony being over, we went to the teacher's house, where we had a good dinner in European style. It was gratifying to see a clean white cotton tablecloth, with knives and forks, plates, tumblers, &c. Our dinner consisted of cold fish and bread-fruit, and a very nice pudding made of bread-fruit, cocoa-nut, &c. The teacher, in apologizing for not having a better dinner, said, 'If you had sent us a note to say you were coming, we would have provided for you; but as it is the sabbath, we can only offer you what we had prepared for ourselves.' Soon after dinner we again assembled in the chapel, when twenty-five candidates were admitted into church fellowship, and the ordinance of the Lord's Supper was administered."

Having completed these visits, the "Camden" again sailed for Samoa, and on the 26th of April they sighted Manua. On reaching the settlement some natives came off to them, and from these they learned that peace was restored, and that a native teacher, *who had been sent to them by another native teacher*, was labouring amongst them with success. Thus were the circles of Christian influence spreading from new centres. But although the station was preoccupied, as the native teachers from Rarotonga ("two fine young men and women," writes Captain Morgan) "were appointed to this island, it was thought well not to change their destination, and on landing they were cordially welcomed by their predecessor, whose preparatory work, and knowledge of the language, would greatly facilitate their future labours."

"We were much pleased," observes Mr. Pritchard, "with the meek and mild appearance of the Samoan teacher and his wife. Christianity has effected such a change in them as to make them differ greatly from the heathen around them. Their little property having been landed, those who profess to worship the true God were assembled and addressed by Mr. Williams, from Luke xix. 9, 'This day is salvation come unto this house.'" Leaving Manua, the brethren proceeded to Tutuila, and on the 27th of April landed at the missionary settlement there. They found Mr. Murray, his family, and a large number of the natives, suffering severely from a prevailing epidemic; but Mr. Williams preached, "and on the following day," writes Mr. Pritchard, "a native came to inform us that three persons at a certain house wished to abandon their heathenism. We went immediately

to the place, and found an old man, who had been a very troublesome character, his wife, and his son, a fine looking lad about fifteen years of age. The old man was ill, and had found by sad experience that there was nothing in heathenism to support him in affliction, and prepare him for death. He and his family had been coolly deliberating upon the step they were now about to take. It was truly affecting to hear the old man, who had grown grey in the service of Satan, now solemnly declaring that henceforth he and his would serve the Lord. By the side of this aged chief sat one of his daughters, who had long made a profession of Christianity. We were struck with the difference of her appearance from that of those around her. She was better clad, and her countenance was modest, placid, and thoughtful. She was evidently the subject of no ordinary feelings while listening to her aged father declaring himself on the Lord's side."

Early on the 2nd of May, the "Camden" reached Upolu, and Mr. Williams hastened to relieve the fears of his beloved and anxious partner at Fasetootai, where, shortly afterwards, he was followed by Messrs. Pritchard and Cunningham, who had accompanied them from Rarotonga. Early in the ensuing week, Mr. and Mrs. W., with their visitors, attended a missionary meeting at Manono.

"On Wednesday morning," writes Mr. Pritchard, "we went to the *Malai*, a fine open space where the natives had been accustomed to hold all their political meetings. Soon after our arrival, Mr. Heath's school was marched forward two and two, and as they entered the open space commenced singing their little hymns. The children being seated, Mr. Buchanan set them all to work in such a way as greatly to interest the spectators. The little creatures themselves seemed exceedingly delighted while shouting, clapping their hands, and going through the various manœuvres of the infant school system. The children having concluded their exercises, Mr. Hardie engaged in prayer, Mr. Heath stated the arrangements for the day, and Mr. Williams gave an account of his voyage to Tahiti and the various islands he had lately visited, and showed that the cause was advancing. The old chief, dressed in red feathers, then spoke, and contrasted their present state with their former. Malietoa was the next speaker, and he gave an account of Mr. Williams's first coming, and their subsequent labours; and concluded by stating that he was willing to act according to whatever advice and counsel Mr. W. might give." The services were closed by addresses from the visitors. "Could the motley group which composed our May meeting have been removed to Exeter Hall, the speakers might remain silent on the platform; for the sight of these South Sea islanders, lately converted to the Christian faith by the instrumentality of missionaries, would produce on the minds of the British public impressions far more powerful than could be made by the most elaborate and eloquent addresses.

"On Thursday morning we assembled in Mr. Heath's chapel, and the members of the different churches united with the missionaries in commemorating the Savjourn's death. At the close of the service two adults and two children were baptized. The man and woman were both young, and their countenances were peculiarly interesting. The

effect produced by the Gospel, even in their external appearance, is truly astonishing. It was extremely gratifying to see an old man (Matetan), who had grown gray in the service of Satan, and who, by his dexterity in using the club and the spear, had been famed as a great warrior, now holding the office of deacon, and assisting at the celebration of the Lord's Supper."

After this, the party returned to Upolu, and on the 18th of May Mr. Pritchard bade a last farewell to the beloved brother, who from that time until his fatal voyage remained at Samoa, and, with the exception of the period occupied in two tours through Upolu and Savaii, resided at Fasetootai. But most of the features of this portion of his history so closely resemble others already sketched as to render circumstantial description unnecessary. In his visits he was everywhere warmly welcomed, and addressed by both the heathen and the Christian chiefs as "Tama," their father; and soon after his return he was followed by multitudes, who came to hear his voice, or gaze upon the many novelties he had brought to their land. Frequently, hundreds during a single day honoured him with their company; and while some filled the rooms to which access was permitted, others stood or sat without, waiting their turn of admission. So numerous were these visitors, that, according to Mr. Williams's computation, within a few weeks nearly the whole population of the group had graced his levees. And he knew how to render such visits available for better purposes than mere gratification. Although it was not "ordered" that every guest should appear in a "court-dress," some clothing was made indispensable, and consequently many, who would have been quite satisfied with a coating of red ochre and oil, arrayed themselves for the first time in decent apparel. But the stimulus thus given to civilization was the least important result of these visits. As a different congregation, and frequently a large one, was daily drawn within his influence, Mr. W. seized the occasions thus afforded to him for imparting religious instruction, and not a few returned from Sapapalii to their own districts with correct views and deep convictions of the value of Christianity. These, however, were not so much the consequences of formal addresses as of familiar intercourse. During the same period, he was much occupied in building a chapel and an infant-school, and in preparing to erect a Samoan college; and it was principally while thus labouring that he taught the truths of the Gospel to the gazing and gaping crowd by whom he was constantly surrounded. All, however, were not disposed to listen. Many came to see only, not to hear; for it was a general impression amongst the heathen that, if they once heard Williamu preach, they would be unable to resist his arguments, and compelled to abandon their superstitions. Hence several visiting parties cautiously shunned the school-room and the chapel, and seemed particularly anxious to avoid the presence of the missionary. But in these efforts they were not always successful; for although resolved when they came not to abandon their spirit-worship, they saw enough to satisfy them of the superiority of the new system, and returned with the resolution to adopt it. There was a very singular case of such outward conversions which occurred at this

time. One day some heathens, while walking round the dwelling-house, and carefully observing every part of it, espied a lad cleaning the table knives in a shed, and were so enamoured of the shining blades, that they could not resist the temptation of appropriating some of them to their own use. Having, therefore, drawn off the attention of the youth, and, unnoticed by him, stolen four knives, they decamped in great haste to their canoe, and set sail for Savaii. But on the voyage the wind became too strong for their fragile bark, and more alarmed by the voice of conscience than of the storm, which they viewed as a judgment for robbing the missionary, they resolved, as their only means of deliverance, to rid themselves of their ill-gotten booty. Accordingly, but with much reluctance, they did with the knives what the shipmen did with the prophet, and on arriving at Savaii proceeded direct to the native teacher's house, confessed what they had done, and declared their desire henceforth to become "sons of the word."

Mr. Williams's numerous visitors were much interested in his manual labours, and filled with amazement at his mechanical skill; feelings which he knew how to excite and how to improve. Several of the native residents, and amongst them one of the chiefs, soon acquired a considerable knowledge of the useful arts, and many of the casual sojourners did not leave without some valuable acquisition.

During his residence at Fasetootai, Mr. Williams formed there a Christian church, and felt no ordinary satisfaction in partaking, with this little flock of converted Samoans, of the memorials of the Saviour's death, upon the very spot on which, ten years before, they were shedding each other's blood. His directly spiritual labours at this period were numerous. The Sabbath was fully occupied in the schools, public services, and examinations. But each day brought its claims. Every morning at the rising of the sun, he attended the adults' school, and after breakfast the children's. At noon, the natives invariably indulge in a siesta, and from the close of the children's school until the afternoon, when he again met the adults, Mr. Williams was ordinarily occupied in manual labour. As soon as the shadows of evening compelled him to dismiss his scholars, he returned to his house, which, from that time until a late hour, was usually crowded with natives who came to hear and ask questions. In addition to these ordinary labours, for each day there was some special duty. On Monday afternoon, he held a general catechetical meeting with the people. After the children's school on Tuesday, the native teachers of the surrounding district came to his house for instruction. On Wednesday, he preached. On Thursday, he again met the teachers, heard the texts they intended to explain on the following Sabbath, with the illustrations they proposed to employ, and improved this opportunity for correcting their mistakes, and enriching their minds. Friday evening was devoted to a meeting for prayer and exhortation, in which some of the pious natives took a part, and which were frequently seasons of solemn interest and great spiritual improvement. On the Saturday, the people were too busy in preparing their dwellings, clothes, and food for the ensuing day, to attend any but the ordinary instructions of the missionary. Generally,

nothing was cooked on the Sabbath; but this rule was not enforced. Some of the natives preferred to cook their food early on the morning of the sacred day, and as this did not prevent their attendance at the school and the sanctuary, Mr. Williams did not discourage the practice.

In these various and valuable occupations, did this man of God pass his time at Upolu, until the 26th of October, when the "Camden" returned, bringing Mr. and Mrs. Pratt, and Mr. Harris, his future fellow-sufferer. This estimable man had visited the islands in search of health, and having become deeply interested in the welfare of the people, was about to return to England, and offer himself to the Society for missionary service. He was much esteemed for his piety and devotedness, and gave the promise of being an efficient labourer.

Just prior to the arrival of the "Camden," an American expedition for scientific purposes visited Samoa, with the officers of which, especially with Commodore Wilks and Captain Hudson, Mr. Williams had much interesting intercourse. About the same time, a general meeting of the native teachers was convened, to ascertain who amongst them were willing to leave their land for the islands to which he was proceeding; "and we had the unspeakable satisfaction," he writes, "of witnessing no less than thirty of the best instructed and most approved among them, offer themselves for this service. Of these, twelve were subsequently set apart in a deeply interesting service, which was succeeded by another not less so, when many of the brethren, the teachers, and the natives, altogether about 150, united in the commemoration of the Lord's death.

November 3rd, 1839, was the last Sabbath which Mr. Williams spent at Samoa, and it was a day of deep and solemn interest to himself and the people. Often on other occasions, when preaching to his flock, he had witnessed scenes which filled his soul with hope and gladness, and while thus engaged, he had seen the whole assembly, and it was always large, moved by a common feeling, bowed down as under the weight of deep impression, and melted into tears. But his farewell address appeared to fall with greater power upon their hearts, than any which he had previously delivered. His own mind at the time was unusually solemn. Various causes contributed to render it so. For many previous weeks, and in the anticipation of what he designated "his great voyage," he appeared to realize with peculiar power the responsibility resting upon him, and sometimes with a poignant and painful sense of his personal inadequacy. Often did he express his fear that, through his deficiency in wisdom or devotedness, the noble enterprise might fail, and the high expectation of British Christians end in disappointment. But other thoughts served to sadden his mind, and to impart an unwonted seriousness to his manner, as the period of his departure drew near. As if the Master whom he served was specially preparing him for his final hour, the brevity, uncertainty, and value of life were amongst the themes which most deeply interested his thoughts. So frequently, and with such evident emotion, did he refer to these topics in his discourses, his prayers, and his conversation, as to attract the especial notice of his beloved partner and family. But on

no former occasion had these considerations appeared to impress his mind so powerfully, as when concluding his public labours at Upolu. The remarkable passage from which he then preached was Acts xx. 36—38, but the part of it upon which he dilated most fully was this:—"And they all wept sore, and fell upon Paul's neck and kissed him; sorrowing most of all for the words which he spake, that they should see his face no more." These touching references, and the tears of the natives, acted so strongly upon his tender spirit, that for a considerable time the place was a Bochim; pastor and people wept together, and nothing but sighs and sobs were to be heard throughout the assembly. Had the text been uttered by a spirit from the invisible world, and the dread scene on Erromanga's shore been then revealed to their view, the affectionate people could scarcely have felt more solemnly or mourned more bitterly than on that memorable day. Their sorrows tended to deepen those of their departing friend, and it was with pain that Mrs. Williams remarked the depression under which he laboured. This to him was an unwonted state of mind. Formerly, when separating from his family on similar embassies of mercy, no sadness sat upon his countenance, and no feelings prevailed in his heart but those of hope and animation. But now the scene was changed. As if "coming events had already cast their shadow before them," and he felt its oppressive gloom creeping over his spirit, he went forth dejected and weeping. Never before had his family seen him thus, and they "wondered and held their peace." In the evening of this last Sabbath at Samoa, some of the brethren met at the house of their beloved friend, to commend him and his enterprise to "the God of the sea and of the dry land," and at midnight, he embraced his beloved partner and children, and bade them all a last and long farewell. It was one of Mrs. Williams's latest and most earnest entreaties that he would not land at Erromanga.

Proceeding from Fasetoatai to Apia, on the following morning Mr. Williams preached on board the "Vincennes," and attended a meeting of the officers of the American expedition with the Samoan chiefs. In the evening, "while sitting in our house," writes Mr. Mills, "talking over our plans, a blind chief, who is an intelligent and good man, entered. He said, 'Teacher Williams, I am a blind man, but I have a great desire to go with you to the dark lands. Perhaps my being blind will make them pity me, and not kill me, and whilst I can talk to them, and tell them about Jesus, *my boy*' (placing his hand on the head of his son, an interesting youth) 'can read and write, and so we can teach these things.' I never," adds Mr. Mills, "saw Mr. Williams more deeply affected."

On the following morning the "Camden" commenced her voyage, but as Mr. Williams kept a circumstantial journal of the closing days of his life, their history will be supplied from his own pen. After calling at two stations in Savaii, they bent their course to Rotuma.

"As Rotuma," writes Mr. W., "is an island very much frequented by shipping, especially whale-ships, natives from almost every island within the compass of their wide range occasionally find their way thither. It having occurred to me that pos-

sibly we might succeed in finding there some, either from the Hebrides or New Caledonia, I determined to call on our way to the westward. A native also of Rotuma, named Friday, who had been some time under instruction at Samoa, was very anxious to return with teachers to his superstitious and benighted countrymen; and whether we ultimately determined to place teachers there or not, I conceived that considerable good might arise from the efforts of Friday, to produce in the minds of his countrymen a favourable disposition towards missionaries whenever they should arrive. On Tuesday morning, November 12, at daylight, the island was in sight. The distance from Samoa is about 600 miles, which we had run in a little better than three days.

"When we were within about five miles of the island, a canoe approached us with four men in it; and we imagined that the natives were clad in red shirts, but coming nearer, we perceived that their bodies were smeared over with a thick coat of turmeric and oil. On coming alongside, one of their number called out in very good English, 'Back your mainyard, and give me a rope for my canoe.' Leaping on board, he inquired what ship it was, and was informed that it was a missionary ship. 'Where's the captain? where's the missionary?' he inquired. He then presented us with something tied up in a small piece of native cloth, which, upon untying, we found to contain certificates given by several masters of vessels, stating that they had found Tokoniuia exceedingly useful in procuring supplies for their vessels, and that he was a chief in whom confidence might be placed. We proceeded immediately to inquire of him whether there were any New Hebrides or Caledonia people on Rotuma; to which he replied that many of their people had been to the former place, upon a sandal wood expedition some years ago, and lost their lives there, but none of the inhabitants of those islands came to Rotuma. As he informed us that there were both Samoans and Tahitians on shore, we proposed to send a message for them to come off immediately, as we should be able to obtain more information from them than from the broken English of our knowing little friend Tokoniuia. Captain Morgan suggested that I should write to them, upon hearing which he exclaimed, 'Oh, they no understand English,' when the captain informed him that I should write in their own tongue, which led to an explanation of our character and objects. The letter being finished, the canoe was despatched, and the chief having requested permission to remain on board, he continued with us, and conducted the ship to a bay where she could ply on and off in comparatively smooth water. Shortly after the first canoe, a second arrived. The chief was a taller and finer man than Tokoniuia, but by no means equal to those of other islands. His name is Fusipaoa. On reaching the deck, he recognised Captain Morgan, who had visited the island some two or three years ago, in the "Duke of York," and exclaimed in very good English, 'Captain Morgan, how do you do? me very glad to see you; where's "Duke of York?"' Captain Morgan informed him of her wreck, and of the death of a fine Rotuma lad he took away, who was unfortunately killed by the black natives on the coast of New

Holland, after the wreck of the "Duke of York." Finding this chief of higher rank and greater importance than the first who boarded us, we stated our objects to him. Moreover, Captain Morgan reminded him of his request to him when he formerly visited their island. To this he replied that he would go on shore and consult with the king, 'and if the king say very good, oh then missionary very good; if king say missionary very good, then him be very good.' On having our objects fully explained to him, Fusipaoa left the vessel, saying that he would send a messenger over to the other side of the island immediately, to ascertain the sentiments of the principal chief upon the subject of placing native missionaries upon Rotuma. The cool reserve manifested by this chief, and his evident disappointment when he ascertained who we were, convinced us that no ordinary efforts had been used to prejudice his mind against missionaries. On reaching the bay in which the town of Fusipaoa is situated, we determined upon going on shore. We met on the beach three white men, one of whom wanted to trade for the vessel. Another said, he would do anything we wanted by way of 'linguisting.' The third, as soon as he ascertained who we were, walked off. From an old man named Gray, who had been upon the island some twelve years, we learned that there were only about twenty-three runaway sailors infesting this island; that some time ago there were as many as sixty or seventy! On approaching the town, the chief Fusipaoa met us, and said, that he had sent to the San, or principal chief, who lived about four miles away, and that he expected him soon. This town or village, like all the others we visited, is built upon a sandy belt, with which it is girt nearly round. It runs generally about a quarter of a mile wide, and is raised a few feet above the sea on the one side, and the lowland attached to the base of the mountains on the other. The dwellings are small and low, thatched with cocoa-nut leaves, which are far inferior in appearance to the pandanus or palm-leaf of Tahiti, and the tautolo or sugar-cane leaf of Samoa. They are entirely enclosed with cocoa-nut leaf mats, while ingress and egress is obtained through two trap-doors, which are suspended from the top, and are lifted up like a hanging shutter. These, with the sides of the houses, are so low, that I could not get in by crawling, but had to lie nearly flat down before I could effect an entrance. The rafters, and indeed the whole of the interior, corresponds with its exterior, as rough in workmanship as anything I have seen in the whole Pacific Ocean. Thus, while there has been great intercourse with this island and European shipping for upwards of twenty years, and at times, as many as a hundred white men living at once on its shores, not a single trace of improvement is apparent in the houses or habits of this people. The only thing that attracted our attention in this settlement was their burying-place. Here there was a house rather superior to the others in appearance. It was raised on a bed of sand with stone edging. Gray opened two of these trap-doors, when to our surprise we beheld, not only neat clean mats spread on the floor, and white cowrie with glittering mother-of-pearl decorating both the posts and rafters of the house, but a

writing-desk, three American chairs varnished yellow, a cup and saucer, tumbler, wine-glass, two framed paintings of ships, besides several handkerchiefs, and other articles of European manufacture. On inquiring respecting them, we found that a child belonging to a principal chief had been interred there, and that these things were presented to his manes. On returning into the village, we found that the king had not come, neither had the messenger returned. But the four Tahitians and two Samoans were waiting for us. The Tahitians, I was sorry to find, were living without the fear of God before their eyes, and aiding the heathen in their heathen amusements. I had some serious conversation with them, when they promised to assist the native missionaries all in their power, should I resolve upon leaving them. The Samoans were heathens, but promised to unite immediately with their countrymen in worshipping the true God. We also learned with much satisfaction, that a native of Aitutaki, in conjunction with some New Zealanders, had erected a chapel, that they kept sacred the Sabbath, and were using their efforts to induce the heathen to become worshippers of Jehovah, but that their efforts hitherto had been unsuccessful. On returning towards the beach where our boat landed, we observed the instruments of death and destruction in a very contemptible position: two six-pound cannons with their carriages perched upon a small rude stone pavement, covered over with a few cocoa-nut leaves. Upon inquiry, we learned that they had been purchased from shipping, and that there were a considerable number on the island. Finding that the king had not come, I determined to take the Tahitians on board, make them a few presents, and give them a supply of books, by which time we hoped that the chief might have either arrived or sent a message. This not being the case, and evening approaching, we determined to abandon at present our intention of placing teachers at Rotuma, and arrange with the Wesleyan committee as to which of the Societies should occupy the island. With this intention, we took leave of this cool uncivil people, and got into the boat. While in the act of pushing off, our little friend Tokoniua came running out of breath, and cried out, 'Back astern there.' This imperative order having been obeyed, he stepped into the boat, and having seated himself, gave another command, 'Pull away now boys.' Not being accustomed to have the reins of government taken thus unceremoniously out of our hands, we inquired what he wanted; to which he replied, 'I want my missionary.' We informed him, that we understood that the king was not desirous of having missionaries on his island, and we were therefore about to sail to islands larger and more populous than theirs, and where we hoped they would be well received. In reply he said, 'I no mind the king; he king his own town; me and my brother chief, we got town too; the king no come speak my town, I no go speak his town. Suppose king no like missionary, me like him.' I replied that we were very anxious to get away, as we had a long distance to go, and many islands to call at, and appealed to Captain Morgan. As soon as he heard me appeal to the Captain, he attacked him with a warmth and earnestness which opened the hearts of all in the

boat. 'You very kind man, I know, Captain Morgan; what you say Captain? You no give me missionary? Only one night Captain, then I get my missionary, and you go. What you say Captain? Now what you say?' It appeared that our friend Tokoniua had been to the town in which he was second in rank, and had held a consultation with his brother chief and the people, and he had hastened back to secure the missionary; for he exclaimed, 'I afraid I come, boat gone, and I no get my missionary.' This circumstance induced us to alter our determination; and taking our loquacious but sensible little friend on board, we stood off for the night. The poor lad Friday cried bitterly when he found I was not intending to leave a missionary at his island. He was exceedingly anxious that we should proceed at once to his settlement, and land the teachers there; but we found, as in Samoa, that there is a victorious and a conquered party, and the vanquished are subject to insult and oppression of every kind from their imperious brethren; consequently they are not in a situation to afford protection to the persons or property of any intrusted to their care. The friends and family of poor Friday were, unfortunately, of this party, so that I did not deem it prudent to commence operations under such circumstances. During the evening, we had an opportunity of obtaining considerable information as to the language, traditions, and other particulars relative to the island of Rotuma, which I shall record elsewhere.

"Early this morning, 13th, we rounded the S.E. point of the island, in the hope of finding a smoother sea in order to facilitate our intercourse with the shore. The boat being lowered, two teachers, Leitana, from Falefa, and Tau, from Sanapu, both Manono men, took an affectionate leave of their brethren, placed their bundles in the boat, and then stepped in themselves. On approaching the shore, we found a tolerably good boat entrance, but no harbour, anchorage, or shelter for a ship. The town was large, for the houses stretched for two miles at least along the beach. On being introduced to the principal chief of the town, he informed us that a message had been sent all round the island by the king, desiring that the teachers might not be allowed to remain; to which he had returned answer, that if they came he would receive them and treat them kindly, but leave their religion with themselves. They might, therefore, remain, and he would give them the house in which we were then seated as a residence, until they could get one finished for themselves. After making the chiefs and their wives some trifling presents, we prepared to take our leave, and expressed our intention to the chief to engage in prayer with our friends before we parted. This he begged we would not do in his house, for he was afraid lest the spirits should be enraged with him, and wreak their vengeance upon his children. We informed him he had nothing to fear, for the power of Jehovah was infinitely superior to that of his Aitu or spirits, and he would protect all who put their trust in him. He replied, that he did not fear for himself, his anxieties were about his children. Perceiving his feelings upon this subject, we waived our intention, but said a few words of encouragement to our brethren, commending them to God in our hearts,

and took our departure. Just as we were about leaving, we heard that there was a lad from Erromanga residing at the other side of the island. This being one of the New Hebrides group, we determined, if possible, to get him, and for this purpose prevailed, by a few little presents, upon our friend Tokouiuua and his brother to accompany us to the town where he was residing, which we found to be on the N.W. side of the island, not far from the place from which we started last night. Having made almost an entire circuit of the island, we landed at the town about four o'clock in the afternoon, but unfortunately did not succeed in getting sight of the lad; for as soon as our intention was known, the people, I presume, not liking to part with him, secreted him in the bush. This was certainly a great disappointment, but having made the effort 'we have done what we could' to the accomplishment of an object, which would apparently have facilitated our intercourse with the tribes we were about to visit. The people of this town are a little more civil than those of the first we visited. Reaching the vessel by sunset, we steered our course with a fine breeze for the New Hebrides. Thus terminated our first intercourse with the inhabitants of Rotuma."

The state of Mr. Williams's mind, during the voyage from Rotuma to the New Hebrides, will appear in the following passages of a letter written to a friend on Saturday, November 16th, four days prior to that upon which he fell. After referring to the death of Makea, he proceeds:—

"Thus, my dear friend, we live in a dying world; perhaps this may not reach England before your happy spirit will quit its tenement of clay, and unite with that of my departed friend Makea, in praising and loving the Saviour, who redeemed you both by his blood. Ere long some friend will communicate to surviving relatives and connexions the information of our death. The grand concern should be to live in a constant state of preparation. This I find a difficult matter, from the demand incessantly made upon my energies both of body and mind; but I find great comfort from the consideration that many, very many of God's people pray for me, and also that *all* is spent in the *best* of *all* causes. * * Oh! what a luxury it is to do good! What sound philosophy there is in the Bible! What a knowledge it displays of sanctified human nature, when it asserts, '*It is more blessed to give than to receive.*' * *"

"I have just heard dear Captain Morgan say that we are sixty miles off the Hebrides, so that we shall be there early to-morrow morning. This evening we are to have a special prayer meeting. Oh! how much depends upon the efforts of to-morrow. *Will the savages receive us or not?* Perhaps at this moment you or some other kind friend may be wrestling with God for us. I am all anxiety; but desire prudence and faithfulness in the management of the attempt to impart the Gospel to these benighted people, and leave the event with God. I brought twelve missionaries with me; two have settled at a beautiful island called Rotuma; the ten I have are for the New Hebrides and New Caledonia. The approaching week is to me the most important of my life."

The following entries, during this and the two

succeeding days, contain most probably the last records of Mr. Williams's pen:—

"Saturday, November 16.—As we expected to make Fatuna on the following morning, we set apart this evening as a special prayer meeting, that God would graciously protect our persons, and open a way for the introduction of his word among the barbarous tribes we were about to visit.

"On sabbath day, early in the morning, we were close in with the island. It appeared to be one large, high, rugged mountain, with, in many places, perpendicular cliffs reaching to the sea. No low land presented itself in any direction, so that we began to doubt whether or not the island was inhabited. On nearing the coast, however, we discovered cultivated patches on the sides of the hills, and little low huts were discerned. At length we perceived two canoes approaching us, in one of which were four men. They were tolerably well made and good looking. Their complexion is not black like that of the negro, neither brown like that of the other South Sea islanders, but of a sooty colour. Their faces were thickly smeared with a red pigment, and a long white feather was stuck in the back of the head. The lobe of the ear was pierced and rendered large by the repeated introduction of a piece of wood, until it was sufficiently extended to receive a piece of an inch or more in diameter. Into this hole a number of tortoise-shell rings, from two to six or eight, were introduced by way of ornament. The cartilage also of the nose is pierced, and many we perceived, by being stretched too much, were broken. We could not induce any of them to leave the canoe and trust themselves on board our vessel; although we enticed them by presents of looking-glasses, scissors, fish-hooks, and other trifling articles. They not being inclined to venture among us, we determined to visit them. Accordingly our boat was lowered, and they shouted for us to come on shore, saying that there were yams, taro, and other vegetables. On approaching the shore, a man sprung from his canoe into our boat, and stated that he was an ariki, or chief, and wished to go on board. At first we understood that he was a chief at Tanna, and wished us to convey him home; but this arose from our inquiries about Tanna; and they have a method of repeating almost every word you utter, if they do not understand you, and yielding assent to it. We accordingly returned to the vessel, rejoicing that we had succeeded in getting such a person to accompany us. On reaching the vessel we put on him a red shirt, and fastened a piece of cloth round him, in which new and gay apparel he strutted about the decks, and shouted most lustily in admiration of himself. At length sea-sickness, that annihilator of human distinctions, brought him to sit down as tamely and quietly as a helpless infant. When we spoke to him, he looked up piteously, and exclaimed, 'I'm helpless. I'm dead.' We obtained a considerable deal of information from him, and were truly thankful to find that, by a mixture of the Samoan and Rarotonga dialects, we could interchange our ideas tolerably well. Towards evening he began to get very restless, and begged hard to be put on shore. We therefore stood in again with the ship, and getting into smooth water he recovered, and we found him an intelligent, communicative man. We endeavoured to explain

to him the object of our visit, and asked him if he would like to have any person placed on his island. To which he replied, that they would give him yams, taro, and sugar-cane. On preparing to return, we gave him a looking-glass, a knife, some fish-hooks, and other articles. The glass delighted him exceedingly. As soon as he caught a glimpse of his own countenance, he danced with surprise, and shouted a song very similar to that of sailors when heaving anchor or hauling a rope. On reaching the shore we were entirely surrounded with natives, who behaved with great civility towards us, and appeared entirely without arms. They chattered away at a great rate to our friend, who was decorated in the red shirt, and who, in return, spoke highly to them of the kindness his wealthy friends had shown him; and among other trifles he took up a little pig we had given him, and exhibited it to public view. Being about to take our leave, we renewed our efforts to induce some persons to accompany us on board, but without success. Although we were not rich enough in teachers to spare two for this island, it will be occupied as soon as possible, and, indeed, we gave them to understand that we should visit them again shortly; and the result of this day's labour is such as to induce the conviction that such a friendly feeling has been excited as will enable us to settle teachers as soon as we can possibly spare them. In sailing round the island, we observed everywhere traces of inhabitants; but from the nature of the country they must be located in small numbers, and the aggregate cannot be large. On the N.W. side a most romantic cliff presented itself, exhibiting an appearance similar to a tessellated Roman pavement, but in segments of a foot or more square. We spent the evening of this memorable sabbath in thanking God and taking courage. As on the following morning we expected to make Tanna, and settle some teachers, we made it a matter of special prayer.

"Monday morning, 18th.—This is a memorable day, a day which will be transmitted to posterity, and the record of the events which have this day transpired will exist after those who have taken an active part in them have retired into the shades of oblivion, and the results of this day will be —"

This is the closing entry by his own hand on the pages of Mr. Williams's journal, and these words were most probably the last which he ever penned. The history of this unfinished sentence cannot now be recovered. At the first glance, and viewed in connexion with the fatal 20th, it wears an aspect almost preternatural and prophetic. But upon closer inspection its mysteriousness disappears. Although bearing date "Monday morning," the strong probability is that this record was not made until the evening of that day, just after the friendly reception at Tanna. It is also probable that the description of what passed on the two preceding days was penned at the same time; a supposition founded upon the appearance of the writing in the journal, and upon the ordinary practice of Mr. Williams to enter his proceedings, not daily, but every third or fourth day, under the dates at which they occurred. If the reader will notice the wording of the entries, dated the 16th and 17th, he will perceive that they bear the marks of having been written on a subsequent day. And that the time in which he penned

the whole of this part of the journal was the evening of the 18th is rendered almost certain, not only from the fact that the morning (as will shortly appear) was too much occupied to have allowed of such an employment, but from internal evidence. Upon any other theory we are quite at a loss to account for the excitement which it indicates, to explain the meaning of the statement, "This is a memorable day," or to discover a reason for the use of the *past* tense, as well as for the statement, "*The events which have this day transpired*;" a day which, at its commencement, presented no such striking characteristics. The strong emotion which this entry indicates will awaken little surprise when all the circumstances of the case are considered. With what intense interest, bordering upon painful anxiety, Mr. Williams anticipated this visit, has already appeared; and when approaching the group, and but two days prior to that upon which the mysterious sentences were written, he thus expressed his state of mind:—"Oh! how much depends upon to-morrow! The approaching week is to me the most important of my life." Nor were these feelings unreasonable. This enterprise had in it more the character of an experiment than most of his previous efforts to introduce the Gospel, and its probable issue was far more doubtful. The people with whom he was now about to open intercourse were distinct in character, language, and habits from those amongst whom he had previously laboured; and he had long been impressed with the belief that they were excessively savage and sanguinary. These considerations naturally awakened more than ordinary solicitude. But although not free from apprehension, he was filled with the hope of shortly realizing the visions, and accomplishing the desires, of many previous years. He was, moreover, deeply impressed by the conviction that the New Hebrides were the key to New Caledonia, New Britain, New Guinea, and other extensive islands inhabited by the Papuan race; and that while success here would almost certainly and speedily secure the evangelization of the whole of Western Polynesia, failure in this first essay would greatly retard, if not frustrate, the accomplishment of his grand design. Thus feelings, like crossing tides, ruffled his mind as he drew near to these unknown shores; and whilst hope and fear hung in the balance, strong excitement was the necessary consequence. When, therefore, the doubtful case was decided as it appeared to be, and as he regarded it, on the day this concluding passage of his journal was written, we cannot wonder at the views expressed or the emotions awakened. With his estimate of the events of that day, the language is not too strong. At the same time the sentence is so remarkable, viewed in connexion with subsequent events, as to give to the opinion of Dr. Campbell much plausibility, that this "servant of God wrote, though unconsciously, under a supernatural impression."

But although the words now cited were the last written by Mr. Williams, there is another journal of the same voyage, in which the hand of an amanuensis has recorded the events of that and the following day, apparently at his dictation. This document will enable us to follow the steps of the devoted missionary down to the period when he

closed his noble career. Under the date of "Monday, November 18th," this entry was made:—

"Early this morning we found ourselves just on the eastern side of the island of Tanna, and stood off and on Port Resolution. After breakfast we went ashore in the boat to examine the harbour, and to see the people. We were highly gratified with the friendly and peaceable disposition of the natives, being exceedingly anxious to barter with us. We had the three native teachers appointed for this island put ashore, and introduced to the chiefs of this place, Lalolago, Salamea, and Mose. We could not explain to them our object more than that they were 'chiefs of God,' and that we wished they should live with them. The chiefs appeared highly delighted at this; and one of them said he would bring yams, cocoa-nuts, and pigs to the person who was to live with him. We then received a present from the chiefs of a pig, some yams, bananas, and cocoa-nuts, and went on board with one of the chiefs and two of his people, to whom we made presents of some trifling articles. While ashore, we had a ramble among the plantations, and nothing we have seen in any of the other islands exceeds the skill and attention they manifest in their cultivation. We were also conducted to what they called a marae, where there was a large banian tree; they told us it was 'tapu' (sacred) to the god. Among the fruits they brought to us are the rose-apple and a species of fig. When our boat was ashore the last time to-day, other tribes of strange natives had arrived in great numbers in the bay, from other parts, being armed with spears, bludgeons, bows, and arrows, and seemed exceedingly outrageous to obtain fish-hooks and other articles that they saw we had distributed to the other party in the bay. Finding that we did not distribute anything among them, they seemed to be infuriated, and about a hundred of them surrounded the boat, and made an attempt to detain her. After a short time, however, and by talking to them, they became quiet, and the chief with whom we had made friends began to address them, and presently a consultation was held among the party who had hold of the boat, till at length they let her go, and the party dispersed. We then managed to push off, and come on board. As the teachers intimated their wish to remain one night on shore before their property was landed, so that they might have an opportunity of being with the natives, to see how they behaved before we finally left them, we intend to remain here another night, and to land their property to-morrow. By our last boat we have brought off two natives, who will be with us during the night.

"November 19th, Tuesday.—Early this morning we went ashore, taking with us the two natives who had been with us all night. On our arrival off the beach, we waited some time inquiring for the native teachers whom we had left ashore last night. In the mean time some little disorder and confusion took place among the people on the beach; but at length the greatest quietness prevailed, all of them grouping together according to their respective tribes, and each party having brought a quantity of yams, bananas, and cocoanuts, expecting to receive in return from us articles of barter. The teachers then made their appearance, and gave us a most favourable account of

their reception by the people. We then proposed for the teachers to go off with us to the ship to bring ashore their luggage, and then finally remain among them; here they expressed the utmost anxiety, supposing that we might take them away altogether; but, having two other teachers on board of our boat, we told them that, in order to ensure our return, we would put them ashore as hostages, and also allow the vegetables the people had brought to remain on the beach. They then expressed themselves pleased at our proposal, and we hastened with the teachers to the ship. After breakfast, the native teachers having got their luggage together, we all again entered the boat, and went ashore. We found the people waiting in the most orderly manner on our return. We then went among the different parties of them, all sitting down in groups on the beach, and diffused the greatest pleasure and goodwill among them all by receiving from them the vegetables, &c., and they obtaining in return small presents of calicoes, scissors, and fish-hooks. The goods of the native teachers were landed at the same time, and very promptly taken to the huts of the chiefs, the word 'tapu' being repeated among them as the things were passed. At length we took leave of them. They followed us as far as they could along the beach, and to the extremity of the point, among the rocks, and their last words to us were, 'One, two, three moons, and you will come back.' Thus terminated one of the most interesting visits we have ever yet been privileged to have with the heathen in their barbarous and savage state, when called to take to them the word of life; and none, perhaps, manifested a more peaceable and friendly demeanour to strangers such as we were among them. Others, indeed, had had intercourse with them, but they met them under arms, which showed their want of confidence in the people, and, to say the least, they met them as enemies, and in many instances at this very spot were engaged in actual conflict.

"Tanna is, as far as our limited observation at present enables us to judge, a most important island; it is of much greater extent than we were led to expect, being as large as the island of Upolu. All its eastern and northern coast appears iron-bound; but there are all along in many places fine spacious bays and lowlands. Its northern range of mountains is pretty nearly of the same height, but at its southern extremity, the mountains form many different ranges, and rise in sublime grandeur amidst the perpetual clouds of smoke, which seem to envelope their summits from the volcano with which they are connected. Port Resolution is a beautiful bay, bounded on the west by a ridge of low mountains extending from the volcano to the sea. A fine sandy beach sweeps round its southern and eastern sides. The entrance into it is rather wide, which leaves its northern part quite exposed to the northerly and north-westerly winds; but the low sandy beach with which it is surrounded is almost an evidence of the harbour itself not being affected by any wind: there are also some shoals in the neighbourhood of the entrance outside, which form a kind of breakwater, and by which the violence of the waves is broken ere they reach the harbour. As to the population of the island, we could learn no more than hearing from the natives that the land was

great, and the people great; and, from seeing plantations of cocoa-nut, and smoke ascending in various parts all along the sides of the mountains, we suppose it is exceedingly well populated. The care and attention they show in the cultivation of their plantations has already been mentioned in the occurrences of Wednesday. As to the appearance of the people, language, &c., we have not observed any difference from those on the eastern island of Fatuna. As it is likely we may have some other general observations to make on the island, we shall defer so doing till we have an opportunity of seeing the other islands of this group, at which we intend to call in our present voyage.

"About one o'clock we set sail, and stood to the northward, for the island of *Erromanga*, and got to its southern side sufficiently early in the evening to run along the coast for the distance of some miles to the westward, till, at its becoming dark, and being unable to distinguish the creeks and bays in the land, we put the vessel about to lie-to during the night."

These extracts have conducted us to the morning of the dark and dreadful day when the course of this apostolic man on earth was closed. The state of mind in which he approached the fatal hour, although not free from a gloomy tinge, was much more cheerful than it had been prior to his arrival at this group. The success at Fatuna and Tanna had dissipated his fears, and realized his most sanguine expectations. He now appeared to feel a strong confidence of ultimate and complete success; and the grand object for which he had long planned, and prayed, and laboured, seemed so nearly within his grasp, that he spoke to those who sailed with him, as though the New Hebrides were already added to the other groups, whose conversion to Christianity he had been honoured to commence. On the evening before he fell, as the "*Camden*" was gliding along the shores of *Erromanga*, and Mr. Williams was leaning over her side, conversing with Mr. Cunningham in glowing terms about the events of the day, he told that gentleman, that as Samoa was now so well supplied, and the New Hebrides presented so fine a missionary field, he had almost determined to bring his family and reside there. But, cheered as he was by previous success, other feelings sobered, and at times saddened, his mind. On the morning of the dreadful 20th, he told the same friend with whom he had conversed in such cheerful tones on the preceding evening, that he had passed a sleepless night, from the consideration of the magnitude and importance of the work before him; that he was much oppressed by its weight, and feared that he might have undertaken more than he would be able to accomplish; that so extensive were the islands he had engaged to survey, that many years of anxious toil would be requisite ere he could realize his own designs, or meet the expectations of his friends. It was just after this conversation, that he entered the boat, which bore him to the strand, upon which he was so soon to fall beneath the assassin's club, and pour out his blood as an oblation in his divine Master's service. But the dark details of that hour, so sorrowful to survivors, but so glorious for him, will be best described by the circumstantial communications of

Captain Morgan and Mr. Cunningham, who witnessed the tragical scene.

"Rev. W. ELLIS.

"Dear Sir,—I have to communicate to you the painful intelligence of the death of your beloved brother and faithful missionary, the Rev. John Williams, who was massacred at the island of *Erromanga*, one of the New Hebrides, on the 20th of November, 1839, and of Mr. James Harris, a gentleman who was on his way to England, with the view of becoming a missionary to the *Marquesas*. The event happened the day after we left the island of Tanna. There the natives received us most kindly, and Mr. Williams remarked, he had never been received more kindly by any natives among whom he had been; his spirits were elated to find such a door of entrance opened. In the afternoon we left there three teachers and a son of one of them.

"We proceeded to *Erromanga*, and hove to on the south side all night. At daylight we ran down the south side in hope of landing more teachers. The island appeared thinly inhabited; we saw now and then a native or two at a distance. On reaching *Dillon's Bay*, we saw a canoe paddling along shore with three men in her, and by Mr. Williams's desire we lowered down the whale boat, and took in Mr. Williams, Mr. Harris, Mr. Cunningham, myself, and four hands; we spoke to the men in the canoe, and found them to be a far different race of people to those at Tanna, their complexion darker, and their stature shorter; they were wild in their appearance, and extremely shy. They spoke a different language from that of the *Windward Islands*, so that Mr. Williams could not understand a word they said. He made them some presents, and tried to persuade them to come into our boat. He did not succeed, so we left them, hoping, as Mr. Williams remarked, with favourable impressions towards us. We pulled up the bay, and some of the natives on shore ran along the rocks after the boat. On reaching the head of the bay, we saw several natives standing at a distance; we made signs to them to come towards us, but they made signs for us to go away. We threw them some beads on shore, which they eagerly picked up, and came a little closer, and received from us some fish-hooks and beads, and a small looking-glass. On coming to a beautiful valley between the mountains, having a small run of water, we wished to ascertain if it was fresh, and we gave the chief a boat-bucket to fetch us some, and in about half an hour he returned running with the water, which, I think, gave Mr. Williams and myself more confidence in the natives. They ran and brought us some cocoa-nuts, but were still extremely shy. Mr. Williams drank of the water the native brought, and I held his hat to screen him from the sun. He seemed pleased with the natives, and attributed their shyness to the ill-treatment they must have received from foreigners visiting the island on some former occasion. Mr. Cunningham asked him if he thought of going on shore. I think he said he should not have the slightest fear, and then remarked to me, 'Captain, you know we like to take possession of the land, and if we can only leave

good impressions on the minds of the natives, we can come again and leave teachers; we must be content to do a little; you know Babel was not built in a day.' He did not intend to leave a teacher this time. Mr. Harris asked him if he might go on shore, or if he had any objection; he said, 'No, not any.' Mr. Harris then waded on shore; as soon as he landed the natives ran from him, but Mr. Williams told him to sit down; he did so, and the natives came close to him and brought him some cocoa-nuts, and opened them for him to drink.

"Mr. Williams remarked, he saw a number of native boys playing, and thought it a good sign, as implying that the natives had no bad intentions: I said, I thought so too, but I would rather see some women also; because when the natives resolve on mischief they send the women out of the way; there were no women on the beach. At last he got up, went forward in the boat, and landed. He presented his hand to the natives, which they were unwilling to take; he then called to me to hand some cloth out of the boat, and he sat down and divided it among them, endeavouring to win their confidence. All three walked up the beach, Mr. Harris first; Mr. Williams and Mr. Cunningham followed. After they had walked about a hundred yards, they turned to the right, alongside of the bush, and I lost sight of them. Mr. Harris was the farthest off. I then went on shore, supposing we had found favour in the eyes of the people. I stopped to see the boat anchored safely, and then walked up the beach towards the spot where the others had proceeded; but before I had gone a hundred yards, the boat's crew called out to me to run to the boat. I looked round, and saw Mr. Williams and Mr. Cunningham running; Mr. Cunningham towards the boat, and Mr. Williams straight for the sea, with one native close behind him. I got into the boat, and by this time two natives were close behind me, though I did not see them at the moment. By this time Mr. Williams had got to the water, but, the beach being stony and steep, he fell backward, and the native struck him with a club, and often repeated the blow; a short time after, another native came up and struck him, and very soon another came up and pierced several arrows into his body.

"My heart was deeply wounded. As soon as I got into the boat I headed the boat towards Mr. Williams, in hopes of rendering him some assistance, but the natives shot an arrow at us, which went under the arm of one of our seamen, through the lining of the boat into a timber, and there stuck fast. They also hove stones at the same time. The boat's crew called out to me to lay the boat off; I did so, and we got clear of the arrows. I thought I might be able to get the body, for it lay on the beach a long time. At last I pulled alongside the brig and made all sail, perceiving with the glass that the natives had left the body on the beach. I also ordered a gun to be fired, loaded with powder only, thinking to frighten the natives, so that I might get the body; the natives, however, made their appearance, and dragged the body out of sight.

"Yours, &c.,
(Signed) "ROBERT C. MORGAN"

To these some other particulars of the tragic scene are added by Mr. Cunningham. After describing their landing, he writes:—

"Mr. W. called for a few pieces of print, which he divided in small pieces to throw around him. Mr. Harris said he wished to have a stroll inland, which was not objected to, and he walked on, followed by a party of the natives. Mr. W. and I followed, directing our course up the side of the brook. The looks and manners of the savages I much distrusted, and remarked to Mr. Williams that probably we had to dread the revenge of the natives in consequence of their former quarrel with strangers, wherein perhaps some of their friends had been killed. Mr. W., I think, did not return me an answer, being engaged at the instant repeating the Samoan numerals to a crowd of boys, one of whom was repeating them after him. I was also trying to get the names of a few things around us, and walked onward. Finding a few shells lying on the bank, I picked them up. On noticing they were of a species unknown to me, I was in the act of putting them into my pocket, when I heard a yell, and instantly Mr. Harris rushed out of the bushes about twenty yards before me. I instantly perceived it was run or die. I shouted to Mr. Williams to run (he being as far behind me as Mr. Harris was in advance) and I sprang forward through the natives that were on the banks of the brook, who all gave way. I looked round, and saw Mr. Harris fall in the brook, and the water dash over him, a number of savages beating him with clubs. Mr. Williams did not run at the instant I called to him, till we heard a shell blow; it was an instant, but too much to lose. I again called to Mr. W. to run, and sprang forward for the boat, which was out of sight; it was round a point of bush.

"Mr. Williams, instead of making for the boat, ran directly down the beach into the water, and a savage after him. It seemed to me that Mr. Williams's intention was to swim off till the boat picked him up. At the instant I sighted the boat, I heard a yell behind me, and, looking round, found a savage close after me, with a club. I stooped, and picking up a stone, struck him so as to stop his further pursuit. The men in the boat had, on seeing Mr. Williams and me running, given the alarm to Captain Morgan, who was on the beach at the time. He and I jumped into the boat at the same instant; several stones were thrown at the boat. Mr. Williams ran into deep water, and the savage close after him. On entering the water he fell forward,* but did not attempt to swim, when he received several blows from the club of the native on the arms and over the head. He twice dashed his head under water to avoid the club, with which the savage stood over him ready to strike the instant he arose. I threw two stones from the boat, which for a moment averted the progress of the other native, who was a few paces behind; but it was only for an instant. The two rushed on our friend and beat his head, and soon several others joined them. I saw a whole handful of arrows stuck into his body. Though every

* Captain Morgan says that Mr. Williams "fell backwards." The author is unable to decide between these two witnesses.

exertion was used to get up the boat to his assistance, and though only about eighty yards distant, before we got half the distance our friend was dead, and about a dozen savages were dragging the body on the beach, beating it in the most furious manner. A crowd of boys surrounded the body as it lay, in the ripple of the beach, and beat it with stones, till the waves dashed red on the shore with the blood of their victim. Alas! that moment of sorrow and agony—I almost shrieked in distress. Several arrows were shot at us, and one, passing under the arm of one of the men, passed through the lining and entered the timber. This alarmed the men, who remonstrated, as, having no firearms to frighten the savages away, it would be madness to approach them, as Mr. Williams was now dead; to this Captain Morgan reluctantly assented, and pulled off out of reach of the arrows, where we lay for an instant to consider what we should do, when it was proposed that we should, if possible, bring up the brig, now about two miles distant, and, under cover of two guns which she carried, to land, and, if possible, to obtain the bodies, which the natives had left on the beach, having stripped off the clothes. We hastened on board and beat up for the fatal spot; we could still perceive the white body lying on the beach, and the natives had all left it, which gave us hope of being able to rescue the remains of our friend from the ferocious cannibals. Our two guns were loaded, and one fired, in hopes that the savages might be alarmed and fly to a distance; several were still seen on a distant part of the beach. Shot we had none, but the sailors collected pieces of iron, &c., to use if necessary. Our hopes were soon destroyed, for a crowd of natives ran down the beach and carried away the body, when we were within a mile of the spot. In grief we turned our backs and stood from the fatal shores. We had all lost a friend, and one we loved, for the love he bore to all, and the sincerity with which he conveyed the tidings of peace to the benighted heathen, by whose cruel hands he had now fallen."

To these harrowing details nothing need be added but a brief statement by one who remained on board the "Camden" while these deeds of blood were being perpetrated on shore.

"After the boat had left us, the ship got a fine breeze out of the bay, and we stood to sea to work up to windward, so as to be as near as possible when the boat should have occasion to come on board again. But while we on board were quietly enjoying the beautiful scenery of the shore, and the romantic appearance of the various peaked mountains in the distance, our brethren in the boat had landed on a bourne from which they were never again to return. As the boat approached us, and came within hail, we foreboded that something had happened; but our imaginations had not formed the most distant idea of the tragical scene which was about to be disclosed. As the boat was coming alongside, the orders for getting a tow-line in readiness, and for 'all hands to stand by and make sail,' produced the most horrifying sensations in our minds, and intense anxiety as to what had really happened. Messrs. Williams and Harris were not to be seen, and their seats were vacant. Our first impression was they might have remained

on shore, and had sent off the boat for the teachers as they had done at Tanna. When our boat was alongside, in the fulness of our anxiety, we all hastened to hear the intelligence. We heard the captain exclaim, 'We have lost Mr. Williams and Mr. Harris.' A moment's suspense led us to imagine that the natives had detained them till a ransom should be taken for them, but how were our feelings harrowed up when the captain added, 'They are dead! The natives have killed them!' Language cannot describe what our feelings were at this dreadful moment. The most intense grief took possession of our hearts. We looked vacantly on the shore, but, oh! how gloomy! As soon as Captain Morgan came on board, we made all possible sail in the ship, and exerted our utmost endeavours to work her to windward. After our efforts had proved unsuccessful, we were obliged most reluctantly to let our ship go off, and direct our course immediately for New South Wales, without calling at New Caledonia, according to our original intention."

These affecting accounts may be fitly closed with a passage from the journal of Captain Morgan, written in his own artless style. "Thus died a great and a good man, like a soldier standing to his post: a heavy loss to his beloved wife and three children. He was a faithful and successful labourer among the islands of these seas. May I ever remember the kindness with which he always spoke to me; always studying ever to please me and all around. I have lost a father, a brother, and a valuable friend and adviser."

"And what shall we say to these things?" When first the astounding intelligence, so contrary to their fondest hopes and sanguine calculations, burst upon the friends of Christ in this country, consternation and grief unfitted them for calm contemplation; and in such a state of mind it was natural to take refuge beneath the shadow of the Divine throne. "How mysterious!" was the general exclamation, and few were disposed to venture more than echo these words. But when they began to study the painful providence through a clearer medium, they saw that the mystery was merely in appearance; that the darkness which obscured the sad scene on the shore of Erromanga was occasioned by "excess of light." And while we would not attempt to penetrate the counsels of "the only wise God," or presume to divine what foreseen consequences might have induced him who had so long preserved and so often delivered his servant, now to say, "Go thou thy way till the end be," enough may be discerned in the present and the past, without prying curiosity or bold conjecture concerning the future, to warrant us in viewing this tragic termination of a career so bright, not simply with silent submission, but with intelligent and even approving acquiescence. If life should be estimated rather by its usefulness than its years, and death by its tendency to confirm and increase that usefulness, what a life and death were his! For more than a quarter of a century he had consecrated himself to the service of the Saviour, and whether we consider what he had been or what he had done during that period, we shall discover ample reason rather to rejoice that he continued so long than to lament that he was cut off

so soon. If a stainless Christian reputation, a public career marked by growing splendour to life's latest hour, singular successes and triumphs amidst thickest dangers and in the noblest of all causes, days lengthened until he had auspiciously commenced his last and greatest scheme of benevolence, and opened the door of faith to western Polynesia, and a termination to a course so honoured, which, while it recorded his name amongst those of "the noble army of martyrs," and introduced his spirit to their society, invested his history with an interest and his example with a force scarcely derivable from any other cause,—if these considerations possess any weight, they concur to reconcile our minds to the martyrdom of Williams. "Who can recall that name, and not be impressed with a sentiment of unearthly greatness? How can it be suffered to pass away without a discriminated praise? * * How does the wave of Erromanga henceforth seem to redden with his blood, and to murmur with his name; and its corals to pile up their monument to the enterprise of his mission and the oblation of his death." *

On the 30th of November the "Camden" reached Sydney, where the intelligence caused the deepest distress to the large circle whose friendship and admiration Mr. Williams had secured during his previous visit. As soon as practicable, the Committee of the Missionary Auxiliary met, and conveyed to the governor a request that a ship of war might be despatched to recover the remains of the martyred missionary, and convey the tidings of his death to Samoa. After wisely satisfying himself that this request had been prompted by no revengeful purpose, Sir G. Gipps readily complied with it, and on the 1st of February H.M.S. "Favourite," Captain Croker, whom Mr. Cunningham had consented to accompany, sailed for the New Hebrides, and on the 26th inst. reached Tauna. Here the first question asked by the natives was, "Where is Williamu?" and when the sad truth was told, they hung upon Mr. Cunningham's hand, and wept like children. They had merely heard that one of the "Camden's" party had been massacred at Erromanga. On the following morning they reached the scene of the dreadful tragedy, and Captain Croker, his second lieutenant, Mr. Cunningham, and others put off for the shore; but as they approached it, they heard the reverberations of the war-conch, and saw the savages flying in all directions. At length, however, communications were opened, and the wretched creatures confessed that they had devoured the bodies, and that nothing remained but some of the bones. These, including the skulls, were, after hours delay, brought to the boat; and having satisfied himself that he now possessed all the mutilated relics of the murdered missionaries which could be recovered, Captain Croker hastened from these horrid shores.

On the 24th of March the "Favourite" arrived at Samoa. "The first canoe that reached us," writes an eye-witness, "was guided by a middle-aged man, who, as soon as we were within hail, called out to our native teachers, inquiring for 'Missi Williamu;' and those who witnessed it will

* "Missions," a second Prize Essay, by the Rev. R. W. Hamilton, one of the noblest productions of consecrated genius and learning.

not forget the stunning and agonizing effect which the news of his death produced. The man seemed at once unhinged; he dropped his paddle, and stooped his head and wept. We did not understand his words, but his gestures could not be misinterpreted. He accompanied us for some time, making various inquiries; but no smile lightened his expressive countenance, and ever and anon he burst out into fresh cries and tears."

It was at the dead hour of night that Mrs. Williams was awake by the messenger who bore these heavy tidings; but who could depict that scene, or describe her sorrows? Great as was her fortitude, and it has been rarely surpassed, this astounding stroke for a season paralyzed and prostrated her powers of thought and utterance. Hers was anguish too deep for tears. But grief was not confined to this solitary house of mourning. Had the death scene in Egypt been that night repeated in Samoa, there could scarcely have been lamentations more bitter, or cries more piercing, than those which this intelligence awakened. In a short time every sleeping native had been aroused, and through the morning twilight they were seen grouped together in solemn and sorrowful communication, while on every hand were heard the sounds of deep distress. Early on the following day, the report brought to the spot chiefs, teachers, and multitudes of natives, who gathered around the house of their departed friend, uttering the pathetic cries, "*Aue Williamu, Aue Tama,*" "Alas, Williams! alas, our father!" Even the heathen were drawn to the place, and joined in these lamentations. All were anxious to see Mrs. Williams, and to administer consolation; but this for many hours she was unable to bear. At length, towards the evening, she yielded to the great importunity of Malietoa, who had hastened from his own settlement, and allowed him to be admitted; and, as soon as he entered the room, he burst forth into the most passionate expressions of distress, weeping, beating his breast, and crying, "Alas, Williamu, Williamu, our father, our father! He has turned his face from us! We shall never see him more! He that brought us the good word of salvation is gone! Oh! cruel heathen! they know not what they did! How great a man they have destroyed!" After indulging for some time in these and similar exclamations, he turned to Mrs. Williams, who was lying upon a sofa, and, kneeling by her side, he gently took her hand, and, while the tears were flowing fast down his cheeks, he said in the softest and most soothing tones, "Oh! my mother! do not grieve so much; do not kill yourself with grieving. You too will die with sorrow, and be taken away from us, and then, oh! what shall we do? Think of John, and of your very little boy who is with you, and think of that other little one in a far distant land, and do not kill yourself. Do love, and pity, and compassionate us."

For many succeeding days Mrs. Williams was called to pass through such scenes as these. So many came to weep over her, and their grief was so sincere, that, heavily as their tears and cries fell upon her heart, she could not deny their request; and God sustained her. But deep sorrow was not confined to that settlement. Throughout the islands the dreadful news produced the most painful im-

pression, and on the succeeding Sabbath, when the brethren referred to it in their sermons, the scenes witnessed by them were peculiarly affecting. One of these must serve as a specimen of many.

"When the intelligence reached us," writes Mr. Murray, "the degree of interest and feeling manifested by the natives was most surprising. It was on a Saturday; I was at Leone, but hastened home as soon as the mournful tidings arrived. I reached home in time for the afternoon service on the Sabbath, and preached from Acts vii. 59, '*And they stoned Stephen,*' &c. From the commencement of the service deep feeling appeared; but towards the close, when I spoke of Mr. W. as having been the first to make known among them the name of Jesus, their feelings became quite ungovernable, and there was a general burst, not like the manifestations of feelings which appear amongst the natives in their heathen state, but a comparatively sober and evidently sincere expression of emotions too big, too powerful to admit of restraint. I trust that all the effects produced by the sad tidings did not pass away with a temporary expression of feeling. Of this, however, I cannot speak with certainty. Like many other things connected with the life and labours of our esteemed friend, their influence and effects will only be fully seen at the day of the revelation of Jesus Christ."

Every possible expression of sympathy was conveyed by the devoted labourers at Samoa to the widow and family of their honoured brother, and at the funeral the greatest respect was shown to his memory. By Mrs. Williams's desire, his remains were interred at Apia, near the chapel, and by the side of the lamented Barnden. On this mournful occasion, all the missionaries, and an immense concourse of sorrowing natives followed the coffin; and Captain Croker, with the officers, seamen, and marines of the "Favourite," preceded it to the place of burial. Mr. Hardie then preached in English, and Mr. Heath in Samoan, and by the wish of Captain Croker, the marines fired thrice over the grave of the Christian hero, and a humble monument was erected upon the spot, with this inscription, written by Captain C.— "Sacred to the memory of the Rev. John Williams, Father of the Samoan and other Missions, aged 43 years and 5 months, who was killed by the cruel natives of Erromanga, on November 20th, 1839, while endeavouring to plant the Gospel of Peace on their shores."

But severe as was the grief at Samoa, it was not more so than at Rarotonga, to which island the sad intelligence was conveyed on the 15th of May, by the "Sulphur" sloop of war.

"The shock," writes Mr. Buzacott, "was great to us all; the lamentation here was indeed universal. The natives flocked to our house to inquire into the truth of the report, and felt as if bereft of a near and dear friend. The usual habiliments of mourning were worn by the people, and although those have now (August 13, 1841) been laid aside, he still lives in their hearts by many a grateful recollection. Were I to attempt to describe our own feelings, I should dip my pen in gall, and write in the bitterness of my spirit. '*Alas, my brother! By whom shall Jacob now arise? Howl fir trees, for the cedar is fallen.*' But amidst the tumult of

our grief, we hear our Father's voice saying unto us, '*Be still and know that I am God. I will be exalted among the heathen.*'"

"I was at the time," adds Mr. Pitman, "visiting my poor sick and dying people, when a note arrived from brother Buzacott, giving us the painfully distressing intelligence. A little girl came running breathless into the sick apartment, and said, 'Teacher! Williamu is killed.' I was astounded, thunderstruck, and ran home to gain particulars. Alas! the report was true. Our house was soon thronged, and the news ran like lightning through the settlement. Our chief could not speak, but sat for a long time like a statue. Iro, native teacher from our out-station, came down at night, faithless in the report. The church members and others came to *shake hands*, (a token of their sympathy with us in our grief.) Men, women, and children crowded our doors to know if it were really so.* * The next day, Sabbath, I endeavoured to improve the event from 2 Sam. iii. 38, '*Know ye not that a great man has fallen this day in Israel?*' As soon as the text was announced, an unusual solemnity prevailed in the assembly. Every eye was fixed. As I proceeded in showing his tender compassion towards the heathen, his labours, &c., the greatest stillness was observed, and when I came to relate his death, the people seemed scarcely to breathe. Many wept much, and left the house of God apparently in deep thought. Maretu, my native assistant, who has been labouring for some time at Mangaia, informed me that the news produced similar effects there. In a letter received from our brother Royle, dated Aitutaki, April 29, 1840, he says, 'A vessel is now off our island, which has brought the report that our dear and honoured friend Mr. Williams has been murdered. I do most sincerely hope that it may not be true. It has, however, awakened very mournful feelings in our hearts, and thrown the islanders into the greatest consternation, for I believe they are truly attached to him. Oh, how anxiously do we desire to receive some speedy intelligence, to assure us that it is only report, and relieve our oppressed spirits.'

"For a long time the death of Mr. Williams was almost the only topic of conversation among our people. If I met a person in the road, or entered the houses of the sick, or received them when they came to our dwelling of an evening for religious conversation, almost the first words were, '*Aue Williamu!*' '*Alas! Williams!*' A few days after the news reached us, I went my usual rounds to see my sick people, and the following is recorded in my journal:—'Saturday, March 23, 1840. In my visits to-day I met the son and daughter of Pureiau, one of the natives taken down by brother Williams from this station, as a teacher to the New Hebrides. They were anxious to know if their father also had been killed. Not having received particulars, I could not give them the wished-for information. 'We are not,' said the daughter, 'over anxious about the event, as our father told us in taking leave not to be cast down, not to allow of immoderate grief, should we hear the news of his being slain by the heathen, 'for I am willing,' said he, 'to die in such a cause, if God calls me to such an end. You know I was an *ivi*, (one marked as a

sacrifice) and sought for in this district just before God visited this island with the Gospel of peace. Had not Jesus shown mercy to me, I should have perished. Willingly, therefore, do I go forth to this work of my Saviour. If I die by the hand of the heathen, it is because God permits it: if I live, I purpose to do what I can to lead their souls to Jesus.' Looking at the sick man, I said, 'Did you not think that Pureiau was slain?' 'Let that alone,' he replied, 'had he been killed, would that have been a matter of grief? Would he not have died in the work of God?' These were sentiments and feelings which called forth gratitude to God from my very soul."

Similar illustrations of the prevalent feelings of the pious Rarotongans are contained in other communications from Mr. Gill, "at whose suggestion," writes Mr. Buzacott, "a monument was erected to his memory at Arorangi, built of stone, and plastered with lime, having a suitable inscription both in English and in Rarotongan. Another has been erected at this place (Avarua), sawn out of solid coral, a drawing of which I send you." The following is the inscription upon that at Arorangi:—"To the memory of the Rev. John Williams, of the London Missionary Society, who, having laboured upwards of fourteen years at Raiatea, was made the honoured instrument of introducing Christianity to the Hervey and Samoan Islands. In attempting to convey the Gospel to the New Hebrides he fell a sacrifice, with his friend Mr. Harris, on the island of Erromanga, to the cruelty of the deluded heathen inhabitants, November 20, 1839." The opposite faces of the monument at Avarua bear a similar inscription in English and Rarotongan.

The intelligence of Mr. Williams's death was first brought to this country on the 6th of April, 1840, by the overland mail from India, and was contained in a passage extracted from a Sidney into a Bengal paper; and on the 4th of May the circumstantial confirmation reached the Directors. A special board meeting was immediately convened, at which a resolution expressive of the sentiments with which they regarded their honoured Missionary, and of the feelings with which they had heard of his lamented death, was placed on record. At the anniversary of the Society, on the following week, a similar resolution was proposed by the Rev. Dr. Morison, seconded by the Rev. G. Smith, and received with solemn and sorrowful emotions by the assembled multitude. But here these public manifestations of respect and grief did not close. By the appointment of the Board of Directors a special funeral service was held on the evening of the 20th of May, at the Tabernacle, Moorfields, when a sermon was preached before the bereaved relatives and Society, from Luke xxiii. 34, by the Rev. Timothy East, of Birmingham: the same honoured minister who, twenty-six years before, from the same pulpit, delivered that discourse on the value of the soul, which pierced the heart, and determined the character of the martyred missionary. And as a further means of expressing their sympathy with the afflicted widow, and their admiration of her honoured partner, the Directors immediately opened a subscription for her and her family, while from the pulpit and the platform and the press the character and history and death of

Williams called forth expressions of sentiment and feeling, which proved how deeply he was lamented and how much beloved.

It is not difficult to estimate the character of the man whose noble course of Christian philanthropy has now been traced. All his distinctive features stand out with prominence upon the surface of his history, and may be readily discerned through the "simplicity and godly sincerity" which, like transparent light, revealed and adorned them. From early years his simplicity, ingenuousness, cheerfulness, and generosity secured for him the warm esteem of his family and friends. Fostered in the nursery, beneath the benignant smile, the warm affection, and the Christian influence of one of the best of mothers, these excellencies rendered him a lovely youth. And when, subsequently, confirmed and sanctified by religion, they enhanced, not the attractiveness merely, but the influence of his matured character.

But the circumstances of his youth were not so favourable to the development of his intellectual powers as to the culture of the social affections. His education and early engagements made but a moderate demand upon his faculties; presented few incitements to study; and tended rather to restrict than to enlarge his field of observation. Within this confined sphere, indeed, he discovered considerable energy of thought and action; but it was not until brought into contact with the truth of God that his mind received an impulse, which rendered it equal to the demands, and superior to the difficulties, of subsequent years. To what extent, or under what particular forms, his latent powers might have been developed, had a course of sound mental discipline co-operated from the first with the quickening influences of the Spirit, cannot now be divined. It may, however, be affirmed with confidence that, in some departments of thought and action, whatever external advantages might have been enjoyed, he would never have excelled. The slightest reflection upon his peculiar characteristics will show that he could not have become either a metaphysician or a poet. The *terra firma* upon which he delighted to stand, and where alone his mind found its resting place, was equally remote from the regions of abstract thought and of ideal creations. And, although possessing activity, energy, and business talents in no ordinary degree, the absence of other characteristics would have also disqualified him for those spheres of public service, or party strife, which demanded unusual astuteness; a facility in detecting the motives of others and in disguising his own; with the power of constructing and counterworking comprehensive and crafty schemes of political expediency. Neither would he have succeeded in disentangling the difficulties, or demonstrating the theorems, of morals and theology.

But although Mr. Williams might have failed in some departments of intellectual labour, it must not from hence be inferred that he was deficient in mental power. On the contrary, the facts of his history demonstrate that in some endowments he had few superiors, and in others few equals. His memory, especially of words and things, was unusually accurate and tenacious; and, as his capability of exact observation was, if possible, still

more remarkable, there was scarcely an interesting object, or an important topic, which had at any time engaged his attention, the particulars of which he did not perfectly retain. And what gave to these faculties great additional value, was the perfect ease with which their possessor could render all his impressions of the past available for present use. Indeed, the command he possessed over his knowledge was almost absolute. It required no effort to enable him to recal an idea or an incident with which he had at any time been familiar; and this, moreover, was done so fully, and with so much exactness, that it rarely became necessary for him to correct the inaccuracies or supply the omissions of his own reminiscences. Had his reading been equal to his recollection, and to the promptitude with which he could employ his resources, he would, in any situation or society, have been considered a remarkable man. But a still more valuable endowment, in which Mr. Williams excelled, was a clear and comprehensive perception of what was most useful, practicable, or proper, in relation to the circumstances by which he was surrounded, or to the purposes he was anxious to accomplish. This faculty had ample scope for its exercise while in Polynesia, and was constantly quickened by an ardent desire to elevate the objects of his benevolent labours, in every social and religious excellence, far above the ordinary level even of those communities which shared in the blessings of missionary superintendence. But because he was thus thrown much upon his own resources, and accustomed to think and plan for himself, it must not be imagined that he preferred to pursue a solitary course, or to act in the spirit of proud independence. It was far otherwise. His mind was remarkably ductile. Few men were ever more open to the influences of truth, or to the suggestions of wisdom. Most tenaciously, indeed, did he adhere to the great principles of practical utility upon which he had based his missionary proceedings; and no one could have turned him from the pursuit of those evangelical objects which so deeply interested his heart. But upon points of secondary importance he was ever anxious to receive, and most willing to consider, the opinions of his brethren. In his character there was nothing impracticable. Most readily did he re-hear a cause, or review a course. An utter stranger to the vanity which induces a man, for the sake of apparent consistency, to maintain whatever he has once avowed, Mr. Williams was always free to modify his opinions, or to pursue a more excellent way. But, except on subjects which he had imperfectly considered, or which were remote from the ordinary range of his thoughts, he rarely found it necessary to abandon his belief, or retrace his steps. It may be very safely asserted that there was no leading principle, nor design, nor plan of operations which it was ever requisite for him to relinquish or revise. His judgments upon all points of personal and practical importance had been thought out with too much care, and tested by too long experience, to be open to serious correction.

That in the judgments which Mr. Williams formed he was invariably correct, it would be false and foolish to affirm. When, indeed, he possessed sufficient data, and gave himself sufficient time for their examination, his estimate was usually right.

But it is not surprising that, upon some subjects remote from his chosen sphere, his sentiments should have been erroneous or crude. This, however, is no proof of the general unsoundness of his judgment, but merely a natural consequence of the occupation of his thoughts by other themes. To test this faculty fairly, we must compare its conclusions with the particular circumstances or pursuits which call for its exercise; and if we discover between these a wise and close adjustment, a favourable estimate cannot be withheld. According to this rule, it must be acknowledged that Mr. Williams possessed in no ordinary degree the power of judging correctly. His missionary plans, with scarcely an exception, were proved by experience to have been as practicable and efficient as they were often bold and original. None of his schemes were Utopian or visionary. All of them would *work*, and his history is not marked by an incident which can be truly denominated a failure.

Few minds ever possessed more freedom and flexibility than his. With almost equal ease he could contrive or conform; mark out a new course, or traverse an old one; act with others, or without them; yield to circumstances, or bend them to his own will. And his self-reliance was equally remarkable. Sustained by this, he was prompted to dare, and enabled to do, what few besides himself would have ever conceived. And this was no presumptuous confidence. It was founded upon the possession of considerable resources, the results of experience, and the expected concurrence of Divine providence and grace.

Of his mechanical genius, little need be said in this place. Previous illustrations, and the remarks of his friend and fellow-labourer, Mr. Ellis, which follow, sufficiently show its extent and value. But marvellous as were the ease and skill with which he executed the various, and many of them difficult and complex, contrivances of art, the moral devices, by which he sought to interest and elevate the people around him, exhibit features scarcely less remarkable than those of the mechanical. In both there was the same clear apprehension of ends, the same ready suggestion and perfect adaptation of means. Success, whether in framing a plan of Christian beneficence, or in constructing a useful machine, was never a happy accident, but always an anticipated result. The movements of his mind and of his hand were not made at random, but were guided by wise forethought, and founded upon careful calculation. Hence their favourable termination and valuable fruits.

But the skill of Mr. Williams will not alone account for his success. This he owed more to perseverance than to power; to unremitting diligence, than to novel devices or excellent designs. Constituted by nature, and prepared by grace, for a life of labour, he became, in every sense of the words, "a workman that needed not to be ashamed." To each service he undertook he gave himself "wholly." Indolence and procrastination were as contrary to his predominant propensities as they were to his religious principles. He deferred not until the morrow what "the duty of every day required." In his exertions there was nothing capricious or fitful. He wrought by rule. As steady, moreover, in the prosecution of a plan, as he was

careful in its conception, he rarely left his work unfinished. His course was never marked by vacillation. Each day witnessed the progress of what he had taken in hand; and if unavoidably diverted from it for a season, his interest in the occupation did not decline, but as soon as the interruption ceased, he returned to it with unrelaxed vigour. With application and determination, such as he brought to bear upon every important design, failure was scarcely possible. Such resolute purpose and unremitting labour must have raised him to eminence and others to happiness, had his talents been as ordinary as they were rare; but combined with his surpassing skill, he was enabled in Raiatea, Rarotonga, Samoa, and England to effect more than most men would have attempted; and as much, perhaps, as could have been accomplished by any individual in circumstances precisely the same.

When we consider how gentle and yielding his natural disposition was, and how easily he was swayed by affection and benevolence, it would not have been surprising had Mr. Williams's conduct indicated a deficiency in firmness. Nor indeed could it be said that his character was strongly marked by this feature, if we understand by the term a tenacious adherence on all occasions to his own plans, and a resolute resistance to the persuasions of others. There were many instances in which he surrendered opinions previously entertained to the force of evidence, or waived his own wishes rather than maintain a controversy, or deny a request. Sometimes, indeed, this amiable spirit induced him to yield when he ought to have resisted; but this was never done in any but matters of secondary importance. He possessed, in a very considerable degree, the rare virtue of being flexible in little things, but firm in great ones. No one could ever charge him with weakness or vacillation, when the object was momentous, or the obligation clear. This was shown by the general tenor of his life, all the leading purposes of which he prosecuted with a concentration of thought, a steadiness of aim, a devotedness and determination which have been rarely equalled, never surpassed. Every reader of his history must have been satisfied that upon these purposes his heart was fixed; and that unchanged by delay, and unmoved by discouragement, he sought their accomplishment by all the means and agencies which he could command. This was sufficient proof of his firmness and decision.

A more disinterested man than John Williams will be rarely found. Whenever "the things of others" presented their claim, "his own things" were the last and the least which occupied his thoughts. From the day when he relinquished the endearments of home and the promises of commercial gain, (both of which were great,) until that on which he laid down his life in the service of his Lord, he discovered the same spirit of cheerful sacrifice. Few have been able to say more truly to those for whom he laboured, "We seek not yours, but you." This was shown not merely in the general course of self-denying exertion for which he was distinguished, and for the uncomplaining spirit in which he accepted the small salary allowed by the Directors to their Polynesian missionaries, but also by the readiness with which he appro-

riated his own private resources to promote the benevolent objects of his life and labours. The following extract of a letter, which was written in order to remove a misapprehension upon the subject, will make this evident:—"All the interest of my private property, from the day it came into my possession until the present moment, I have spent upon the means of accomplishing more for the mission, than the small stipend allowed by the Society would have enabled me to do. Had I pleased, I might have been worth 1000*l.* or 1500*l.* more than I am, without the slightest act of injustice to any one." The purchase of the "Endeavour," and numerous private transactions, might be adduced, were it necessary, in further illustration of this feature of Mr. Williams's character.

That the great missionary voyager possessed a spirit of enterprise, is undoubted; but this was so reined in by prudent forethought, and so subordinated to practical designs, as to present itself under a form very dissimilar from that which it ordinarily exhibits. He had too much of the calculating and too little of the imaginative, to be allured and misled by the visionary. Voyages would never have been undertaken by him for the sake of mere discovery; and discovery itself derived its interest in his esteem from its connexion with the welfare of man, and the extension of missions. The inducements which drew him forth to unknown shores, had no alliance with those which influence the mere adventurer. They consisted in the principles of duty, the promptings of compassion, and a large measure of sacred and sanctified ambition. This last was a principal element in his character, and a powerful motive in all his proceedings both abroad and at home. It led him, soon after his residence at Raiatea, to exclaim, in a letter to the Directors, "How are we cramped!" and to request a removal to a continent, where he might more completely fulfil his great commission. In the same spirit, while labouring within a comparatively confined sphere, he aimed to carry forward the people of his charge to a point of social and spiritual excellence far beyond what had been hitherto attained by others. And it was this ardent and irrepressible desire (ambition sanctified to noblest ends) which originated his voyages. With ordinary plans, efforts, or results, he never was, he never could be satisfied. Like Paul, he was unwilling to build upon another man's foundation, and was resolutely resolved, if it were possible, "to preach the Gospel in regions beyond, and not to boast in another man's line of things made ready to his hand." To surpass the limits reached by his predecessors was with him, not in one, but in every department of missionary labour, a leading object, and a governing aim. But this did not spring from the spirit of emulation, but of benevolence. Prepared as he was, when circumstances demanded it, to act alone, he was always anxious that his brethren should take their part in his enterprises; and those of his honoured survivors who, like Messrs. Threlkeld, Bourne, Ellis, Barff, Pitman, Buzacott, and Pritchard, laboured with him in the Gospel most closely, can testify to the fact that he sought not honour for himself. One of these, the Rev. W. Ellis, has recently favoured the author with a valuable letter, which will greatly enrich and

suitably close these notices of Mr. Williams's missionary character.

"The circumstances of the South Sea Mission, at the time of our lamented brother's arrival among the islands, required, on the part of those conducting it, qualifications of a high order and widely diversified character. Many of these he possessed in common with his brethren, and others in a measure peculiarly his own.

"The principle of adaptation, and harmonious arrangement, so evident in other departments of the Divine procedure, is often delightfully conspicuous in the progress of the missionary cause, not only in the fitness of the agents themselves, but in their introduction to the work at the precise time when their peculiar qualifications are most urgently required. It was so in the present instance, for, although the genius and moral worth of Mr. Williams would have prevented his ever becoming an inefficient missionary, his characteristic endowments would have been of less avail at any other period; and it is perhaps doubtful to what extent his ardent temperament and enterprising spirit would have found scope for exercise during the long years of monotonous and apparently fruitless effort, through which his predecessors toiled, unstimulated by any new or expanding prospects of usefulness, uncheered by the slightest token of success. Patience and constancy, that raised their possessors above the influence of the present and the apparent, enabled them to endure as seeing him who is invisible, and to derive their strength from confidence in the Divine veracity and care, were required and exemplified by the labourers then in the field.

"The astonishing change, that had then but recently taken place, required qualities of another order, and the elements of these Mr. Williams possessed in an unusual degree. Their development was very materially, and I believe favourably affected, not only by the circumstances in which he was placed, but by his most intimate associate Mr. Threlkeld, with whom he commenced, and, till the removal of the latter to New South Wales, carried forward the Raiatean mission. Mr. Threlkeld, the senior of the two, was an intelligent observer of men and things, and possessed a considerable amount of general information; he was also decided and determined in purpose, as well as prompt and vigorous in action. On the judgment of his colleague, Mr. Williams placed implicit reliance, and paid the utmost deference to his opinion. In natural disposition and peculiar talents there was scarcely any resemblance between them, yet their confidence in each other was entire, their co-operation uniformly harmonious, and their intercourse most affectionate and cordial. And it would not perhaps be an error to regard the period they spent together as the most important in its influence on the then but partially formed character of our brother; and as one that afforded as large a measure of pure and hallowed enjoyment, as he ever shared during his short but eventful career.

"The earliest, and for a long time the heaviest demands made upon Mr. Williams, were for the exercise of his mechanical skill. The art of working in iron, which he had acquired in England, had long been regarded with the highest admiration by

the people, and at that time it was possessed by him alone. This was sufficient of itself to render him, in the estimation of many, the most important person in the mission, and led the chiefs and people of every island to contend for his residence amongst them. The value of this attainment was greatly enhanced by the disinterestedness with which it was used in furtherance of the great objects of the mission, the willingness with which he performed many little services for the natives, and the pains he took to instruct the more intelligent among them, until the native smiths of Raiatea were not only able to supply the demands of their countrymen, but to satisfy their employers when engaged in the repair of foreign vessels visiting their harbours. This was the only mechanical art with which Mr. Williams was acquainted on his arrival. Some of his companions were excellent mechanics in other departments, and he speedily acquired and as speedily taught, among other things, the art of working and turning in wood, of boat and ship-building, and subsequently of manufacturing sugar and tobacco, and cultivating cotton.

"The wants of a people just emerging from barbarism, and taking the first steps towards civilization; and the requirements of a new station, where every kind of building necessary for the purposes of the mission had to be provided, and often even the tools of the workmen to be made before dwelling, school, or chapel, could be reared, afforded ample scope for all the versatility of our brother's genius; and at such times the fertility of his invention, the facility with which he turned every available material to the best account, and the perseverance by which he ultimately surmounted every difficulty, were often remarkably conspicuous.

"With equal aptitude Mr. Williams speedily acquired that extensive acquaintance with the country and the people, which ever afterwards proved so valuable. His views of the native mind and character were correct and clear, and imparted a degree of point and power to his instructions, and of practical utility to his plans, that would have been otherwise unattainable. The early age at which he entered the mission also favoured his acquisition of the native language, and enabled him the more readily to attain an extensive acquaintance with its separate parts and varied combinations, a correctness of pronunciation, a fluency in speaking, and a readiness in writing, that contributed greatly to his acceptableness and efficiency.

"However great the satisfaction which the acquisition of knowledge afforded, it was by him regarded only as a means to higher and more important ends. His attainments seemed comparatively valueless, until applied by himself to some useful purpose, or imparted to others. This rendered his intercourse with the people among whom, especially in the early part of his career, he passed the largest portion of his time, always interesting and instructive. Whether in his own house or their dwellings, in the garden or the smithy, the boat-house or the carpenter's shop, he was surrounded by natives; and whether working with his own hands at the forge or the bench, or directing and assisting others, it was his constant aim to inform and elevate the mind, while he trained the hand. He was remarkably goodnatured, cheerful, and

communicative, and always invited rather than repelled conversation and inquiry, however puerile the ideas of his companions might be. It is not always easy for a missionary to endure without annoyance the vague and idle questions of the people; to combat their prejudices, often equally foolish and absurd; to bear patiently their dulness of intellect and apathy of heart, and still maintain a cheerful and encouraging demeanour, seeking thus to allure them to think and to feel as they never did before; yet it is a qualification of incalculable value. Much of Mr. Williams's influence is undoubtedly to be ascribed to this cause, and it would be difficult to estimate the amount of good he thus accomplished, beyond what could ever have been effected by his more regular labours in the pulpit or the school.

"In China, India, or any other civilized country, a missionary might be comparatively unknown and destitute of personal influence, except among a few, and yet by his high intellectual endowments work a mighty change upon immense multitudes; but to a people circumstanced as the South Sea islanders are, any one without direct personal influence would be as useful in England as at Tahiti. It is, perhaps, but little to affirm that our lamented brother possessed this kind of influence. His robust frame, his excellent constitution, his useful acquirements, already noticed, the generous manner in which, from his own resources, as well as from the supplies furnished by the Society, he was ever ready to assist the people, his upright and straightforward conduct, and uniform Christian consistency, secured for him a measure of influence among the people not always attained, and seldom surpassed.

"Another source of his great power over the people was his combining example with precept, not only in the higher qualities of moral excellence and Christian conduct, but in the ordinary transactions of every day life. Whether he was instructing the natives in selecting timber in the mountains, in building causeways in the sea, or erecting more substantial and comfortable dwellings; in making nails for their boxes or hinges for their doors, cultivating the more valuable productions of their country, or building boats or vessels, he always achieved himself whatever he recommended to them, or took the lead in the personal labours required. Between him and the people, when anything was to be done, it was always *Come*, and not *Go*. This makes an amazing difference, and, when we consider how uniformly it was practised, we shall be the less surprised at his success.

"A still more distinguishing feature in Mr. Williams's missionary character, and in reference to which he is worthy of being held up as a model to all missionaries, was his cordial and entire identification of himself with the people. When associated with him in the same field, I have often been struck with this. He appeared to have no separate object, no personal interest. A missionary who is unable to identify himself with the people among whom he labours, so far as this can be done without compromise of principle or inconsistency of conduct, cannot be, under any circumstances, an efficient labourer; and one who has any other object to accomplish has good reason to doubt whether he was ever called to the work. A man who seems

never to allow himself to forget that the people are not his equals; that they are rude, or noisy, or dirty, or disgusting; who would place them, whenever admitted to his dwelling, on a level with his servants, or confine his intercourse with them to the stated seasons of public duty, is destitute of the very elements of at least one essential qualification of a missionary. How strikingly opposite to this was the conduct of Mr. Williams, and is that of some who are still honoured to survive him in the field. From the time of his arrival in the islands, to the tragical end of his days, the interests of the natives were his own, and he went in and out among them as one of themselves, without in the least degree sanctioning or encouraging anything that was evil or objectionable in their principles or conduct. Whenever he seemed to descend to their level it was only that he might raise them to his own. With this view he bore with all their provocations, put up with all the petty annoyances in his social and domestic habits to which this unavoidably exposed him, and laid himself out for their good. To the chiefs he invariably paid that attention which was due to their rank and station, and, while he thus raised them in the estimation of the people, he most effectually prevented any feelings of jealousy on their parts, and secured at all times their co-operation and good will, frequently their sincere and devoted attachment. He treated all classes with respect, and received it in return. The children of the poorest natives were as fond of him as were the chiefs, and his presence was not only always welcome among the young, but ever proved a source of interest and pleasure. Their prosperity, temporal and spiritual, he regarded as his own, and their afflictions were his trials. Some of his highest and holiest joys, as well as his deepest sorrows, were on their account. For them he often wept and prayed, as well as thanked God and took courage. For them he thought, and felt, and planned, and laboured; even his secular engagements, which to some may have seemed incompatible with the higher claims of more sacred duties, were, I am persuaded, undertaken with a view to the advantage of the people. This devotedness to their interests, in regard to the things of this world as well as of that which is to come, was understood and felt by those for whom it had been cherished, and produced effects as lasting as they were salutary.

"More conspicuous, and leading to far more important results, was that spirit of ceaseless activity and enterprise which characterized the whole of Mr. Williams's missionary life. Whatever satisfaction others might have found in labouring among a limited number, aiding the growth as well as sowing the seed of Divine truth, seeking to mature as well as to implant Christian principles, and preserving and consolidating as well as laying the foundations of Christian institutions, he would have regarded his sphere of operations as far too limited, if confined to one or two islands, containing but two or three thousand inhabitants. His great object seemed to be to diffuse the knowledge of the Gospel over the widest possible surface; to place the means of deliverance from sin, and the prospects of everlasting purity and blessedness, within the reach of the greatest number of human beings;

to cultivate to the utmost limit fields already occupied, or convey the glad tidings of salvation to remote and untraversed regions.

“He with whom there are diversities of gifts, but the same Spirit, had richly furnished our brother with endowments which eminently fitted him for becoming a pioneer on the broadest scale in the aggressive movements which the Christian church is now making for the renovation of that portion of the heathen world in which he laboured and fell. His feelings were deep and lasting, his views of the adaptation of the Gospel to the wants of the most destitute and debased of mankind, such as the Scriptures declare, and the experience of all ages has proved it to be, and his faith in the veracity of the Divine promises, in relation to its universal diffusion, animating and practical. Besides this, he seemed to have a predilection for the kind of service which these views and feelings, acting on his naturally ardent disposition, could scarcely fail to produce. The search for new fields of benevolent exertion, the communicating with barbarous tribes, whose invincible ferocity frustrated all previous attempts to interchange acts of kindness with them, the introducing of native evangelists to their work among others more favourably disposed, the subsequently visiting of these with encouragement and aid, and the extension of the same blessings to still more distant regions, were engagements of the highest importance in Mr. Williams's estimation, and in which his valuable life was ultimately sacrificed.

“A growing reliance, so far as human instrumentality was concerned, on his own resources, which seemed to increase with the demands made upon them, encouraged him to attempt in this department of his great Master's service all that was probable or even possible to achieve with the means placed at his disposal, and sometimes led him, not in reckless presumption, but in obedience to what he regarded the claims of duty, to advance where others would have paused or retired. He possessed also in a singular degree the power of diffusing his own spirit over the minds of his associates, and thus furnished one of the most valuable prerequisites to success in many of his important labours.

“But the crowning excellence of our brother's missionary character, as seen in the missionary field, was his thorough and entire devotedness to the great work to which his life was consecrated. His personal piety was deep and genuine, his devotional habits unostentatious but constant, and his spirit sincere. His acquaintance with the Holy Scriptures was extensive and correct. Love to his Saviour and to the souls of men were the great moving principles of all his plans and pursuits. This was evident in nothing more than in the frequency, character, and tendency of his labours in the higher and more important departments of his work. In preaching and teaching, in the instruction given to the more advanced classes in the schools, and at the frequent meetings with the people for inquiry and conversation, though he did not repress every symptom of curiosity, nor withhold on any suitable occasion the communication of general knowledge, his great aim was to direct them to estimate things chiefly according to their

moral bearings; to excite inquiry and reflection on their own spiritual condition; and to lead them to seek, as the foundation of all excellence, and the only abiding source of true happiness, the renovation of their own moral nature by those means which the Gospel alone makes known.

“His labours in preaching were far more abundant than many would have deemed possible, considering the number and miscellaneous character of his other engagements. His manner was easy, unaffected, and energetic; his sermons were plain and scriptural; often ingenious if not profound; never embodying much that was purely speculative, but always richly imbued with the peculiar doctrines of the Gospel. He seemed more frequently anxious to arrest the sinner and awaken the careless, than to comfort the mourner; yet on suitable occasions he was well qualified to lead the sorrowing soul to him that bindeth up the broken-hearted; but, whatever was at any time the peculiar subject of his discourse, his general aim was to make manifest the savour of the knowledge of Christ. His estimate of the value of the soul was scriptural and just, and his abiding conviction of the vastness of the work, as well as the brevity and uncertainty of life, impelled him to do whatever he engaged in with all his might.”

To this admirable sketch of Mr. Ellis, nothing need be added in farther illustration of Mr. Williams's missionary character. But his conduct in private, no less than in public life, was marked by great excellence and uniform consistency. His mild, affectionate, and cheerful spirit diffused its benign influence over the domestic circle; and, as a husband, a father, a brother, and a friend, he was worthy of high admiration. Esteem for his person was never diminished, but always deepened by intimacy. First favourable impressions were invariably confirmed by familiar intercourse, and no one who had been admitted into the circle of his friends, saw cause to correct the estimate previously formed of his character. What he appeared in the pulpit and on the platform, he was found to be in the parlour. In the conjugal relation, his conduct was most exemplary. She, who for more than twenty-three years shared his trials and lightened his toils, possessed, as she deserved, his devoted love, his entire confidence, and his most assiduous care. Throughout the period of their happy union, her sufferings from climate, disease, separation, and anxious fears on his account, were most severe; but all that tender sympathy and active kindness could do to alleviate her sorrows, and promote her welfare, was done. Most anxiously did her affectionate partner minister to her happiness; deeply did he feel the privations and sacrifices she was called to endure; and rarely did he experience purer pleasure, than when enabled to gratify or anticipate her desires. No widow ever had weightier reasons for revering the memory or lamenting the loss of a beloved husband, than she who bears the honoured name of the martyred missionary.

As a parent the character of Mr. Williams was worthy of commendation. Most unfavourable as were his circumstances for the full exercise of paternal influence, it was scarcely possible for a father to have been regarded with a greater degree

of filial love and confidence. His presence was always a source of unalloyed enjoyment to his children, and so readily did they defer to his opinions, and so cheerfully conform to his wishes, that occasions for rebuke or even complaint rarely occurred. But this is easily accounted for from the affection, freedom, and confidence with which they were uniformly treated. While his conduct when with them was far removed from weak indulgence, it was as perfectly free from reserve, distance, or distrust. He ever encouraged their inquiries, and was delighted with their intercourse. And they knew this, and felt that in him they possessed not only a father, but a friend. Hence their communications were characterized by ingenuousness, and the sway which he exercised over their minds and movements, was as absolute as it was gentle. To a great degree he was to his own children what he had been to the Polyne- sians. In his domestic character, we see the missionary in miniature. Similar benevolence was often displayed and similar ingenuity, while ministering to the juvenile enjoyments of his sons, as when labouring in a wider sphere and amongst children of larger growth. In the same spirit, and sometimes with equal skill, he would frame a toy and construct a machine. It was his delight to interest the minds and augment the pleasures of his little ones, and he was never at a loss for the means of doing so. And they felt, and that truly, that no one was so kind and so clever as their father. These were amongst their earliest impressions, and they were never obliterated.

But Mr. Williams was concerned not only to gratify his children, but to furnish their minds, and form their characters for life and immortality. Prompted both by pious and parental solicitude, he sought, in his own bland and winning style, to attract their earliest thoughts and warmest affections towards the Saviour and Heaven; and his method was so interesting as well as earnest, that his children were always happy to hear from his lips of Jesus and salvation. But while urging them as their first duty to surrender their hearts to God, he seized every opportunity for the inculcation of those principles which would preserve them from the follies and snares of youth, and laboured to form their mature character in accordance with the highest standard of moral excellence. The following extract from a letter written a few months prior to his death, to his second son, will sufficiently illustrate these remarks.

"I shall not, my very dear Sam, occupy my paper by telling you what you already know, how much we love you, how constantly we think of you, and how incessantly we pray for you. I am already impatient to see you again, which I trust I shall in God's own good time. I trust, my dear boy, that you are improving the inestimable advantage you enjoy; the opportunity of getting a thoroughly good education. Reflect upon this blessing; think of the great sacrifice that you, and I, and your dear and excellent mother, have made in separating from you for this sole object, and bend all your energies to it. Consider also the

opportunities you enjoy of a religious character, the excellent minister whom you hear; and never cease to pray that God would give you his grace, while your heart is yet young and tender. Oh! the inestimable advantage of beginning to serve God while young! I began when I was sixteen years of age. I am truly thankful to God that he called me at all by his grace, but that feeling is greatly increased by the consideration that he called me in my youth. I think it quite unnecessary to warn you against entering into any quarrels with the boys, or combinations against the master or ushers. If any of your schoolfellows are pious, well-behaved, of a noble, generous disposition, cultivate their acquaintance. You know how I detest little, niggardly, narrow-minded conduct. I do hope, therefore, that your mind will expand to, and be imbued with the principles of honour, candour, and generosity. Envy, jealousy, and all such petty detestable feelings are features of none but little minds. Cherish a thorough indignation against all such feelings. Rise above them; and if you make any human being your model, let it be the apostle Paul. Considering him merely as a man, what noble and elevated sentiments he possessed, what undaunted courage he displayed, what comprehensive schemes he devised, and with what moral dignity his whole character is invested. What imps and pigmies the heroes of Greece and of Rome, the Pompeys, the Brutuses, the Cæsars, the Alexanders, appear when brought into comparison with this colossus of human greatness. Study his character strive to get imbued with his spirit, and imitate his bright example. In proportion as you do this, your own happiness will increase, and in the same proportion you will become a blessing to your fellow-creatures, while your father and your mother will rejoice in you."

As a brother, he was justly beloved by the members of his family. Nothing during the years of separation from those upon whom his fond affection had been fixed during the bright days of childhood, blighted or deadened that pure and generous feeling. In him fraternal love never lost its power, but was fresh and fragrant to the last. At home and abroad, he had many friends, and these he never slighted nor forgot. Changing circumstances, new connexions, and growing popularity, did not weaken a single bond which he had ever formed.

But while these separate excellencies of Mr. Williams's character deservedly attract our attention, it is to be remembered that their source and their glory will be found not in talent, nor in disposition, nor in any personal peculiarities, but in "pure and undefiled religion." It was to his simple, sincere, consistent, steady, manly piety that he owed his influence, his honour, and his success. This is the key to his history, and the secret of his power. No man could say more truly, and no man ever said more gratefully than he, "By the grace of God I am what I am." And the one great moral of the tale which has now been told is this, that goodness is greatness. "THEM THAT HONOUR ME, I WILL HONOUR."

THE END.

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