

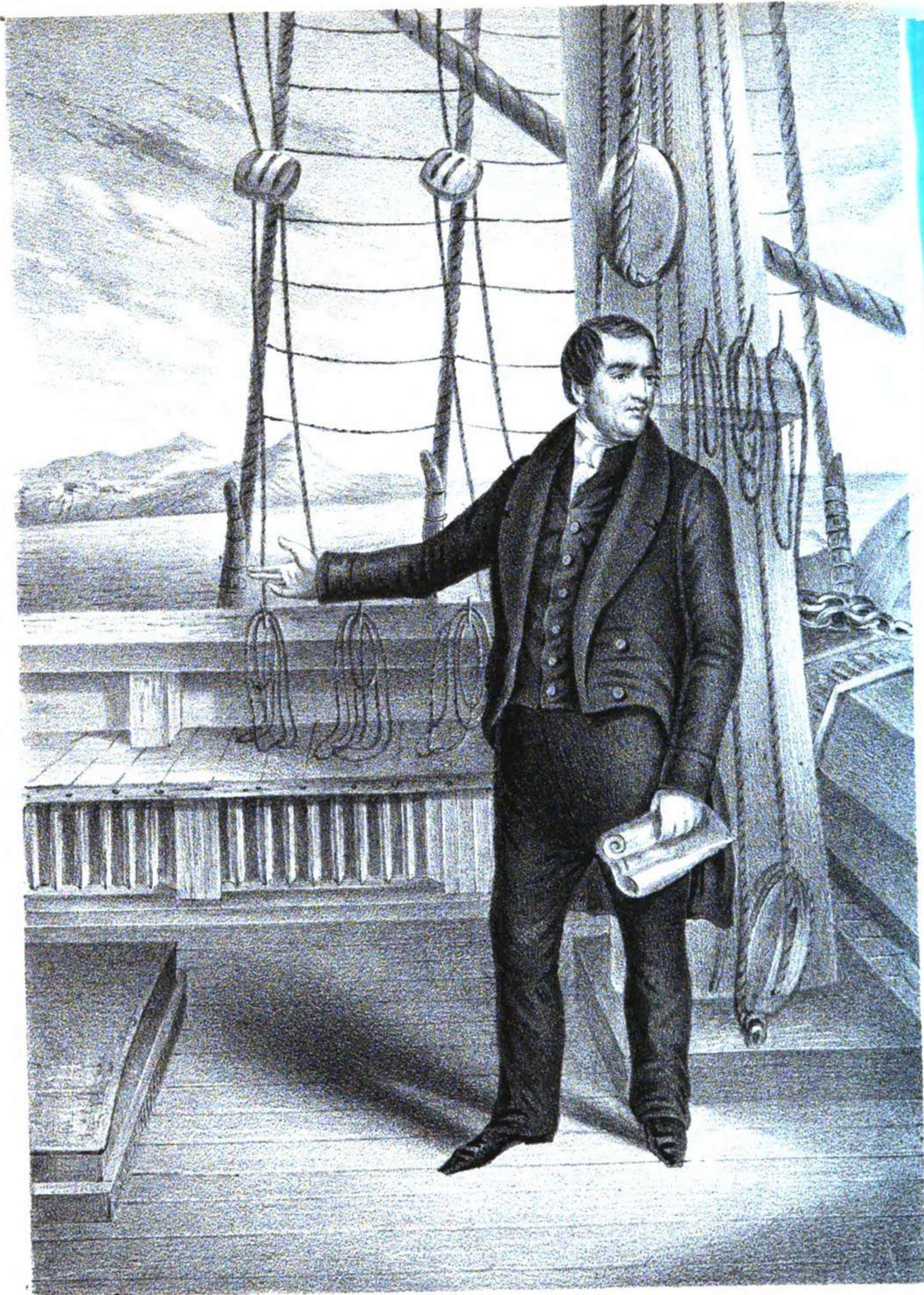
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Memoirs of the Life of the Rev. John Williams, Missionary to Polynesia

New York 1843

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LITH. OF ENDICOTT N. YORK.

*"For my own part I cannot content myself  
within the narrow limits of a single reef"  
J. Williams.*

*See page 128.*

NEW YORK M.W. DODD. BRICK CHURCH CHAPEL.

MEMOIRS  
OF  
THE LIFE  
OF THE  
REV. JOHN WILLIAMS,  
MISSIONARY TO POLYNESIA.

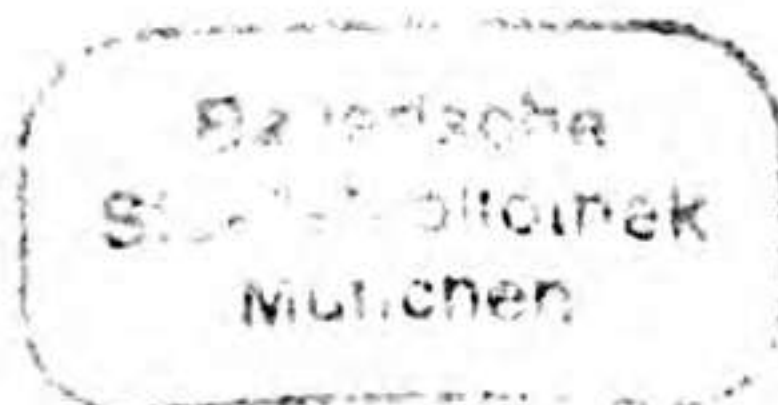
BY EBENEZER PROUT,  
OF HALSTEAD.

*First American Edition.*

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## P R E F A C E .

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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that the volume should have been completed at a much earlier period; but as he was far more solicitous that it should not be published in an unfinished state, he was induced to await, in the first instance, the arrival of documents from the South Sea Islands, and subsequently, the return of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, when he consented to compile the following sheets, he did so with extreme reluctance, 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 endeavor, 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 coloring, 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 prin-

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.

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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 Labors—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 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 honored 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 found 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, entering into their labors, have caught their mantle,

and devoted the dew of their youth, and the vigor of their days to the prosecution of the same great designs. Amongst these, we must claim an honorable position for him whose eventful and important history will be found in the following pages. Few individuals have done more than he for the furtherance of the Gospel, and sacred as well as fragrant will be his memory and his name.

JOHN WILLIAMS was the descendant of a pious ancestry. The parents of both his father and his mother were servants of God. His maternal grandfather, James Maidmeet, Esq., of the firm of Maidmeet 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. Maidmeet's house, for the purpose of conducting a religious service with his family. At these sacred exercises, Miss Maidmeet, 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 Maidmeet'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 associa-

tions were in favor 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 laborer 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 neighborhood 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 considered 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 his object.

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 prom-

ise was blighted ere any fruit appeared. But her prayers and labors had gone up before God "as a memorial," and He, who is not unrighteous to forget such cries and tears as hers, at length gave her 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 unfavorable 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 honor 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 dedicated 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 direct and 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 labor had not been in vain in the Lord. This feeling was fostered on finding a paper upon which her son, then at school, had written for his own use the following prayers and hymns,\* which are valuable as an illustration of his mental, as well as of his spiritual history at this period.

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\* These prayers and hymns the author is assured, by the sister of his friend, were his own composition.

## THE MORNING PRAYER.

I thank thee, O Lord ! for the life which thou hast given me, and which thou art still preserving. Thou hast watched over me while I have been asleep, and hast permitted me to see the light of another day. Oh ! forgive me whatever I have thought, whatever I have said, and whatever I have done amiss in time past ; and keep me from displeasing thee in time to come. Do good, O Lord ! to my friends and relations ; teach me how to love thee ; teach me how to pray as I ought, and as I get older, may I get wiser and better ; fit me for doing thy will here on earth, and fit me for heaven, that happy place where thou art, and to thee be all the praise for ever. Amen.

## THE EVENING PRAYER.

O Lord ! I thank thee for thy goodness to me through all the day, for the light of the sun, for the food which I have eaten, for the clothes that I have worn, and for the air which I have breathed ; but pardon, O Lord ! all my sins, my thoughtlessness, my forgetfulness of thee ; and all my wrong words and actions, remember them not against me. O Lord ! help me to think of thee oftener, to understand the instructions that are given me, and to obey my parents, and to love those who are set over me. Be with me through the night, and grant me that rest which is needful for my health. Hear my prayers, and answer in mercy. Amen.

## THE MORNING HYMN.

Soon as the sun ascends the sky,  
His light and heat to shed ;  
I would not any longer lie,  
And slumber in my bed.

With open eyes and gladsome heart,  
I welcome in the day ;  
I throw my bed-clothes all apart,  
And rise, and kneel, and pray.

For when the little birds unite,  
Their morning song to raise ;  
So little boys should take delight,  
Their Maker too to praise.

He gave the little bird his wings,  
On which he mounts the sky ;  
He taught him all the notes he sings,  
And built his nest on high.

He gave me life, and to prolong  
The life my God affords,



He taught my mind to think, and tongue  
To tell my thoughts in words.

For this, my kind preserver! thou  
Shall hear my frequent praise;  
To thee I'll daily learn to bow,  
And give my youngest days.

#### THE EVENING HYMN.

The sun that lately filled the skies,  
With all his sparkling rays;  
Now hides his glories from our eyes,  
And night comes on apace.

And now to him who made the sun,  
And taught him when to rise,  
Who showed him in what course to run  
Across the glaring skies;

Who gave the gentle moon to cheer  
The still and gloomy night;  
Like a large pearl 'mong diamonds clear,  
She looks and sheds her light.

To him, Oh! let my willing tongue  
Send up the grateful strain;  
And let my heart join in the song,  
Or all my praise is vain.

His name, just learnt, his name I love,  
How sweet it is to know,  
That God, who made the world above,  
Made me and all below.

Asleep, awake, that he sustains,  
And feeds my tender frame.  
He sends the blood through all my veins,  
I live and move in him.

Now grant, my Maker! from this hour,  
More and more knowledge still;  
And since I've learnt thy name and power,  
Oh! let me know thy will.

When the time arrived at which it was necessary to determine upon their son's future course, and the parents were willing to consult his wishes on the subject, it did not appear that the youth had any predilections. The disposition which

he manifested was a willingness to enter upon that engagement which they might prefer, with the confidence that he should not fail fully to realize their expectations. This was a happy neutrality, and it was productive of the most important results. Had he chosen it, he might have selected an employment far more calculated than that which was decided upon to expand his intellect, and conduct him to 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 branch of knowledge, better adapted to fit him for that important sphere in which he was destined to labor. Had his future life been as well known then as it is now, 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 foreknowledge 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 eminently useful to himself and others 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 famil-

iar 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 of knowing 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 hammar and every movement of the hand; and not a little were they amused to find that when, at the accustomed hour for meals, the men had left the shop, 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 nothing in his own department, he wisely and kindly permitted him to pursue a course so evidently congenial with his feelings. 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 laboring 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 similar 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, sally 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 feature 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 could be so destitute of religious feeling, they will be unable 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 constitutes 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, founded alike upon Scripture testimony, and upon such examples 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 hardy 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 they might have prepared him honorably 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 labor 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 is as unsatisfactory as it is unscriptural. Most presumptuous, indeed, would it be to ascribe any effects to special Divine agency for which ordinary causes might satisfactorily account; but to reject such an explanation, when facts require and revelation warrants it, would be equally unphilosophical and unwise.

The circumstances which attended the conversion of Mr. Williams have been often detailed by himself and others. He had entered his eighteenth year when this momentous transformation of his mind and character was produced. 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 was most perilous; and even his mother's entreaties had become too feeble to restrain him from pursuits so 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 record-

ed, 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 the tavern. But, providentially, while he was sauntering near the place of meeting, greatly annoyed by their delay, and by the observation of others who knew his face, and were hastening to the house of God, Mrs. Tonkin came by, and, on discerning his features by the light of a lamp, inquired the reason of his remaining there. This he frankly avowed; and, at the same time, expressed great vexation at his disappointment; when, with affectionate earnestness, this pious friend endeavored 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. This, however, as he afterwards confessed, was done rather from a feeling of mortification, than from any sense of the superior claims of the Sabbath and the sanctuary. Such a state of mind was anything but favorable to the serious consideration of sacred subjects; and few ever entered the house of God less prepared 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 with power and with the demonstration of the Holy Spirit" 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 become 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 listened at the Tabernacle, still preserved, attest the diligence with which he then labored to store his mind with sacred truths. It was a most important circumstance for him, and for many whom he was honored 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 maintained, with honor, 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 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 permitted 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-laborers. 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 honor 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 favorite. 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 labor, 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 with 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 habitually filled the Tabernacle, and the auxiliary there attained a proud pre-eminence over all similar institutions in the metropolis. Had the saga-

cious and venerable pastor of that favored 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, 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 endeavored 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 labor, or by the disparity of their years.

In addition to his other labors, 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 ardor, 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. William'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. Years of mental discipline would have been amply repaid, had the Directors determined to give their youthful agent such a preparation for his work. But from this advantage he was excluded 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 application 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 their agents were quite unequal to the demands made upon them, the Directors were painfully perplexed, as they are at the present day, 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 severe and depressing labors blessed with a large reward. Never before had the cry been heard, "Come over and help us," with feelings of deeper concern than when it came from those lovely isles; for never had men been less prepared to follow up success with vigor than were the Directors, when they heard that Tahiti had renounced her idols, and received the word of God. Under these circumstances, both for their brethren's sake and for their work's sake, they were anxious to thrust forth more laborers 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 laborers 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. This, although acknowledged to be an evil, appeared to the Directors the least of the two between which they were compelled to choose. At that period, moreover, they had not learned so fully as since, 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 acquirements. This conclusion is now generally received, and no one can 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, fertility of resources, and a plodding perseverance which could not be diverted from its chosen course.

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 continuance in London, of visiting manufactories and inspecting processes, an acquaintance with which, he believed, would be valuable in his future labors. 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 giving his attention to the useful arts, Mr. Williams only acted in accordance with views of the missionary work which gave their own character to 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. It was 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 Auxiliary contains the germinant principles from which have arisen the flourishing and fruitful plants which have been since propagated, and are now adorning with their rich 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 were inferences abundantly established by his future course, and upon the ground of which he boldly took his stand, when, after years of honorable 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 labors 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 members 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-laborers 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 honored 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 labors 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 Surry 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 labor, 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

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\* 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. 24, p. 454.

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. Winter 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 sympathized 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 ardor 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, and Pomare, with 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 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 was mingled with this joy at the paucity of laborers, as compared with the demands of the people. From youth and age, from chiefs and 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 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. Orsmond 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 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 give up her son to the service of the Saviour, he perceived the struggle between her maternal emotions and higher sentiments, and he was anxiously concerned to prepare her mind for the separation. As the period approached, he devoted his utmost 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 upon them, and so evident as to draw the remark from their kind comforter, 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 vigor 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 prone to undue self-indulgence, he had been accustomed to domestic comfort, and could not be happy without it. 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 be the best qualified 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 besides himself would have discovered. In some respects he was as independent as any one of his outward position. The even and happy current of his spirit might be always discovered, by his cheerful words and friendly actions, as we trace the fertilizing stream by the fringe of vegetation which adorns its banks. And from this perpetual flow of kindness, he not only derived personal peace, but diffused it amongst those around him. 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 made him as in-

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\* The late excellent Independent Minister at Gravesend.

dependent as most of unfavorable circumstances, he was not satisfied to settle down in any position which he was able 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 so neatly his cabin in the *Harriet* originated many other means of comfort, both for himself and for the people amongst whom he labored.

## 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—Proceeds to Van Dieman'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 Labor—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 Proceedings—Various Occupations—Death of Mrs. Orsmond—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 Labors 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  
Glasses itself in tempests,"

presents various scenes and objects of interest, which amply compensate for the temporary privations they sustain, while traversing its bosom. To this class Mr. Williams belonged. The buoyant spirit with which, as we have seen, he com-



menced 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 harbor 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 harbor. 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. Cowled priests and clanking chains were to be seen and heard on every hand. And the consequences were but too obvious. While all be-

side 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 harbor, 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 differ 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-laborers, 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 Dieman's Land. At Hobart's 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 op-

portunity 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 Macquaire, and from the late Rev. S. Marsden, and were constantly engaged in useful labors. 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 labors 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 gladly have 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 labors and trials of no ordinary severity, were just then beginning to witness a favorable 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 favored lands. They met, and conversed, and loved as brethren. Such exemplifications of fraternal affection were alike honorable 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 favorable 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 poetry, there are passages in his writings which prove that he did not survey the fairy lands amidst which he labored without emo-

tion. 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 hay-stack. 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 favorable 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, beheld much to damp their ardor 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 labor 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 labor 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 her 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, *ae 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 every thing 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 *ta-ata 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 your 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. Orsmond, 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. Every proof was given by the natives 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 kin-

dled 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 home for the sole purpose of inducing one or more of the missionaries to reside amongst his people. The 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 labor.

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, there is 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 unfavorable 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 havock 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 among them Tamatoa, received divine honors 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 focus 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 were to be found in the dark records of 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 beyond 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, was 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 favorable 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 honor 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, coconuts, 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*, 'neighbors.'

"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 labor 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 patrimonial 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, vigor 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 general settlement for the whole island.

But while preparing to carry out this purpose, and erecting the scaffold upon which he intended to labor, 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 at home, 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, the correct accentuation of the language. 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. 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 absorbed 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 honor. Do not persons of the world deem themselves honored 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 honored 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 Vaóara, 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 labor 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 artizans, whose divided labor 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 harbor. The frame-work of the building was wood, but the walls, both within and without, were wattled, and plastered with coral lime. From this time Mr. Williams made not only a whitewash, but a grey and orange coloring 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 is 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, etc. Wednesday, Friday, and Saturday, I devote to the study of my discourses. Beside 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 endeavor 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, etc. 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 labor.

"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 labors, 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 endeavor to promote their civilization. The grand bane of the natives has been idleness. It will be a great blessing to them to engage them in some useful employment. Use your best endeavors 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 labored 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 31, 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 Sept. 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 behavior 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, wattled, 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, wattled, 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 Tahna, 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 Raiateans 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 rumor of war ; but, on inquiry, we are happy to find that it originated only with some evil-disposed persons, who would create a war if possible. The chiefs them-



selves 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, etc. 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 will 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 labor, 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 favorite 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 labor 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 labor, 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 in these. It was in the Gospel. This they deemed "the mighty power of God" for promoting the civilization no less than the salvation of the people; and proceeded upon 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 natural waste upon which it was founded assumed each day additional features of interest, the missionaries labored 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 labors, or form a just estimate of the labors 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 endeavored 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 *Areoi 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 labors be in vain. But as it was expected that those whose powers 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, 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 ensure the opposition of those whose cooperation 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 kings

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 neighboring islands, and partly from our earnest endeavors, 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 of the chiefs 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, candor and upright-

ness 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 speedily corrected. But, even were these witnesses themselves more worthy of regard, had they honestly endeavored 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 labor 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 but men of the same class as the accusers would listen to such accusations?

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 detailed, 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 ob-

server, 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 labors 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 endeavors 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 their desires. But even had it been otherwise, had the teachers 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 labor, 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 nume-

rous 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. Indeed, almost every adult was now a scholar; and during the hours of instruction, other engagements were suspended, and the various scenes of busy occupation throughout the settlement forsaken. The companies 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, has been the attendance of adults, that an exception awakened surprise. 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 the influence of the missionaries even thus early extended beyond the island in which they labored. “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 labors, 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 satisfied with being, in this respect, behind their neighbors. But the missionaries deemed it wise not to press them too early on the subject. “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 as 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 hands 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 mission-

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\* 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 endeavored 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

aries. 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, 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  


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 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 labor, 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.'"

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.”

*Paumoana* 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 improve-

ment, 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," remarked 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 laborers 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 THE YEAR 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 Labor—Influence of the Arrival of Auuru, and of the Mission to Ruautu—His Ingenuous Candor—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—This the Means of his Conversion—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 delight-

ed 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 endless resources, which could scarcely fail to widen, 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 largest calculations. And he felt its influence. It confirmed his hopes; it braced his arm; it lightened his labors; 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, these 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 not adventurous: sanguine, but not speculative. Seldom have ardor and discretion appeared in more happy or harmonious combination.

These statements will receive ample confirmation as we track the course of this devoted laborer; but even thus early in his history, the features of character adverted to are clearly evinced. Animated by the signal tokens of the Divine favor which cheered his first year's residence at Raiatea, Mr. Williams had now formed the deliberate purpose of endeavoring, by every means, to cultivate to the highest point the restricted sphere within which he labored; 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 hitherto occupied was, for a temporary place, commodious, it did not correspond, in his view, either in its dimensions or its architecture, with what the service of the Most High required. 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 edifice.

The work was carried forward with great spirit. There was no lack of materials, or of labor. 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 labor 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, and the spaces between them were wattled and plastered. Considerable labor 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 eleventh of May, 1820, when more than 2,400 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 resolve 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 labor 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 honor of its introduction. As, however, this was the boldest innovation yet attempted, and more calculated than any other enactment to subvert the system of despotic rule, which for ages had made the weak a prey of 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, they 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 from its bearing upon the progress of society, but also from 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 twelfth 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 legisla-

tive 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 subject of deliberation submitted to the assembly. Their decision was then received by the holding up of the hand, and in this way all the laws were passed 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 would depend upon nothing so much as upon the selection of a magistracy, whose wisdom and impartiality would secure the confidence of all classes. But where to find, or how to single out 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 this suggestion was met by the consideration, 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 selection upon the people themselves. They, accordingly, recommended them to select one supreme, and several subordinate, judges from any class; but, at the same time, expounding the principles upon which the selection 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, will question the propriety of such interference by the devoted men at Raiatea. The simple facts of the case contain 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 interference was 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 assemble. In about

an hour after the capture the proceedings commenced. The witnesses were than heard, but not sworn. No oaths were administered on any occasion, but a false affirmation was severely punished. If the prisoner was condemned, 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 power 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 means of stimulating the industry, and improving the condition of the little 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 Mahiti 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 labor was done principally by the natives. My part was to mark out the work, which is rather complicated, and 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 regular 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 edge, 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, etc., 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, etc. 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 labors, 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 Lancasterian 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 laboring hard at

their *ba 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 twenty-fourth, 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 endeavors, 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 early success, and the strength of those passions and propensities against the free gratification of which his early labors 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 labors 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, and this will explain 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 design 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 towards him. It was singular, as there was a rumor 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. 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. Williams 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 labors.

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\* Vide Missionary Enterprises, page 128.



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 thoughts which had been received, digested and assimilated by their own minds. If there had been no other proof of this, the truly native and original methods employed in their illustration would have been sufficient. 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 labors.

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. Gratheed in his letter on external religious institutions. We admit all who appear cor-

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\* Vide *Missionary Enterprises*, page 229.

dially 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 labors. 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, his soul was too large for his station. He longed, with a desire which almost amounted to impatience, to accomplish far more for God and the heathen, than he could at Raiatea. This unsettled him, and this alone. 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 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 labors; 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 was 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, etc., 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, where 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 honorable 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 labors 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 favor, 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 labor, 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 question his conclusion, without altogether denying the general force of the reasons upon which it is founded, 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 labors, 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 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 some 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 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 bles-

sed 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 labors. The hearers in the South Seas, like those of Britain, have their favorite 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 can 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 color 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 own 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 which the natives could fully 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 but "babes in knowledge," were "able to bear." But he did not confine his pulpit exercises to first principles. As far as possible, he endeavored 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 things "new" as well as old, out of the treasury of those unsearchable riches with which they were entrusted; and, therefore, instead of unprepared and declamatory iterations of the same things, 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 labor 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 labor, and the ardor with which he longed to burst forth from Raiatea upon a wider field. And he who hath promised to fulfil the desire of those that fear him, did not long withhold his servant from the honor 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 suddenly opened before him, and he found himself most unexpectedly introduced by Divine Providence into that career of evangelical enterprise, for which he was so pre-eminently qualified, and in which he found such signal success. From this time, he viewed Raiatea as no longer the circle, but merely the centre, of his labors. 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 driven upon 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 was 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, whilst 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 pre-eminently 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 candor 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 sta-

tion 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; and, when sold in this country, yielded to the parent institution the munificent sum of £1,800! 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. Orsmond had fixed his residence at Borabora, and was laboring 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, etc. 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 socie-

ty, 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, or 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, whether civil or ecclesi-

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\* This term has been much misunderstood and misrepresented; and

astical, whether that of individuals or 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 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

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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 accountable to God as themselves.

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 1053 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 honorable 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 labor, 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-laborer, 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 laboring 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 labor was peculiarly painful, and his consent was not obtained without a severe struggle. A few months before, he would have readily ac-

quiesced 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 girdle 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, etc. The old gentleman replied, *Oia mau aiu*, etc. — '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 meetings, relating 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 labors were appreciated, as well as useful, bound Mr. Williams more firmly than ever to the Raiateans, and constrained him, with renewed importunity, to pray 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. This was enough; and Mr. Williams at once abandoned all thought of departure. His spirit 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 labors, 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 af-

flicted 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 ardor 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 re-united. 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 ardor 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 endeavoring 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 de-

ficiency, 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 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, in the son's estimation, 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 following letter 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 ascribed 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 29th, 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 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 favored 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 can 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, etc. 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, etc., 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 ex-

ercise 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 labors and surrounded by objects 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 labors, 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 opening prospects were suddenly overcast by another. Thus, at the present time, while rejoicing in the ripening fruits of his labors, 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 topic of returning to England. But, most providentially, while his thoughts were 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 their returning to England. 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 this island he had learned something from Auuru, and here the captain agreed to call. 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 ap-

peared 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 labored. "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 labors 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 determined. He was even prepared, if necessary, to incur the entire responsibility. This, it must be allowed, was a bold decision. It required 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 or £1000, 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 Endeavor," which name, however suitable, was changed by the natives for another deemed by themselves still more appropriate, *Te Matamua*, "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 beneficial 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, 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 honorable 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 consider 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 of 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, demonstrating, 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 barometer. His faith was settled and grounded upon that word of the Lord which endureth forever; 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 emanations 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 end 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.

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, but in constantly 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 endeavor 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 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 labors, 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 Navigator’s Islands, Tongatabu, the Marquesas, etc. (all large places and numerous 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 Islands, 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 opened, 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 labors 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, etc., 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 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 safe-

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\* Messrs. Tyerman and Bennet, who reached Tahiti shortly before Mr. Williams's departure.

ty. 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, eye-brows, beard, etc., 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. O! 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 labors 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 favorite. 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 harbor, 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, etc.

"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 labors with renewed ardor 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, and 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 labor 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 favor 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 Endeavor," 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.

" Raiatea, July 9th, 1822.

" Dear Friends,

" 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 following 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 meet 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 unfavorable 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 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, ’ etc. 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, Tu buai, etc.”

In the following October, Mr. Williams and his fellow-laborer 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 consulted 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, etc., 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 date of November 13th, 1822, Mr. Williams informs the Directors that “the Endeavor” 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 labors, Mr. and 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 ac-

count 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 endeavor 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 Owhy-hee. 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 labor! 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.