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TAHITI,

RECEIVING THE GOSPEL.

WRITTEN FOR THE AMERICAN SUNDAY-SCHOOL UNION, AND
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P R E F A C E.

THIS volume is a companion to the one lately published by the American Sunday-school Union, under the title of "Tahiti without the Gospel." The object of the present volume is to present the young reader with an interesting view of the efforts made to give the light of the gospel to Tahiti and the neighbouring islands. It gives a brief, yet faithful and attractive history of the mission which at last resulted in the complete overthrow of idolatry, and the adoption of Christianity.

This volume will speedily be followed by another, entitled "Tahiti with the Gospel;" in which the present state of the island under its Christian aspect will be fully presented, and the whole subject concluded.

TAHITI,

RECEIVING THE GOSPEL.

CHAPTER I.

Introduction—First missionary Voyage to Tahiti.

MR. FAIRCHILD was absent from home nearly four months, instead of the two which he had intended, but as soon after he had returned as he was able to arrange his business so as to be uninterrupted, he resumed his method of instructing his children in the interesting history of Tahiti. All the information which he had hitherto given them related to this far distant island, while the inhabitants were sunk in their condition of heathen ignorance and superstition; and this account will be found in our previous volume, entitled “Tahiti without the Gospel.”

When the family were all seated round the table once more to hear the accounts which Mr. F. had to give them, he began by saying, “My dear children, we have now much more interesting matters to engage our attention than we had when we last spent our evenings in this way, for then we

were engaged in learning about the dreadful degradation of the people as they lived in all the cruelties and abominations of heathenism. But now we have a very delightful work before us. I am going to give you an account of the introduction of Christianity among the people of Tahiti, and though I shall principally use for my authority the same work, viz. that of Mr. Ellis, from which I drew so largely before, I have lately received some others from which I shall be able to get some interesting information.

“The first voyagers to the Pacific ocean were not actuated by any desire to advance the interests of religion. Some persons in England, by whom the early voyages were encouraged, were actuated by the very praiseworthy designs of advancing the interests of learning and science—not among the natives, however, but for the purpose of their own scientific investigations. They do not appear to have thought that the natives were qualified for any improvements. Others were actuated by the desire of advancing their fortunes, but the improvement of the natives themselves in education or civilization was seldom thought of; and still less was there one solitary thought bestowed on the eternally important subject of giving to the inhabitants of the South Sea islands the lights and advantages of Christianity. We see here, however, my children,

the method in which God carries on his great designs. All these early voyages were calculated to awaken some attention to the subject; and thus God prepared the way by which, when all things were ready, he called the attention of pious people to the subject.

“In the latter part of the eighteenth century, many accounts of voyages made to the various islands of the Pacific by the British navigators were published, and as might naturally be expected, they produced a great deal of wonder by the strange things which they related. You know we usually become interested in that which excites our surprise.

“Among those whose feelings seem to have been very much interested in the religious state of these people, was a very pious lady among the nobility of England. She was called the countess-dowager of Huntingdon. God put it into her heart to become exceedingly anxious that the Christian religion should be conveyed to these interesting people. Indeed, she was so much engaged in this matter, that although she was not able to set the work in motion during her life, she is said to have left it as her dying request, made to a pious minister by name *Dr. Hawies*, that he would at least attempt to accomplish it. About this time also there were some other providential circumstances. A very learned and pious minister of the church of Eng-

land, Rev. Melville Horne, published a set of letters on the subject of missions, which are the most eloquent productions of the kind I have ever read. They made a great sensation, and then for the first time the Christians of Great Britain became deeply interested in the subject of missions on a very large scale. A considerable effort had before been made by a society in England, called the "Society for the Propagation of the Gospel in Foreign Parts." This, however, was confined to the members of the established church of England. In the year 1795, a society was formed composed of persons of various religious denominations, and was simply called "the Missionary Society," having for its great object the sending of the gospel to heathen and other unenlightened nations. Dr. Hawies, attentive to the request of the countess of Huntingdon, earnestly desired that the first effort should be made among the then newly-discovered islands of the South Sea; and thirty persons volunteered their services as the first missionaries to the far distant islands. Four of these were ordained ministers, another a surgeon; the rest, twenty-five in number, were pious persons who had been previously engaged in different kinds of business, and were highly necessary to teach useful arts to the natives. Besides these, there were six females and three children, making the number in all thirty-nine; but as we shall see directly, this number was

soon a little reduced. They were not all, however, to go to one place, but were to be located among the Marquesas, the Society, and the Friendly Islands.

“On the 10th day of August, 1796, which was only thirty-seven years ago, these persons were on board of a ship called the *DUFF*, commanded by an experienced captain, named James Wilson, who volunteered to conduct the enterprise. When they were ready to start, and weighed anchor, they hoisted, at the mizzen top gallant mast’s head, the missionary flag.”

“What part of the ship is that?” asked Lilly.

“You know, my dear, that a ship has three masts; the first is called the *foremast*, the middle the *mainmast*, and the third is called the *mizzen mast*. They hoisted the flag at the very top of that mast. This missionary flag must have been a very handsome one. The colour of it was purple, and in the centre were painted or worked three silver doves, each bearing an olive branch in its bill. Can you tell me, Henry, why this design was adopted?”

“Because, father, the dove, with an olive branch in its mouth, has always been considered as an emblem of peace; I suppose, because it was the dove who returned to Noah with an olive branch, which showed that the flood was over.”

“ You are right ; but what did the missionaries mean to signify by this flag ? ”

“ That they were going to carry the message of peace and good-will to heathen nations,” said Louisa.

“ Yes,” rejoined Mr. F., “ and a very beautiful and appropriate device it was ; but let us go on. As they sailed down the river Thames, the scene became very interesting. The missionaries engaged in singing hymns, and serious people assembled in groups along the sea-shore, waved their hats, and seemed to bid these servants of God a long and affectionate farewell. From several places, as they slowly sailed down the river, persons came off in boats and brought them presents of poultry and other things, as tokens of their good-will.

“ When they reached a place called Spithead, the wife of one of the missionaries, having been greatly reduced by sea-sickness, was compelled to abandon the undertaking, and though with great reluctance, her husband remained behind in consequence. Here also the son of one of the ordained missionaries died. At Portsmouth, the vessel was detained a month waiting for what they call a *convoy*—that is, a number of vessels generally assemble at one place, and then a ship of war accompanies them to sea, so as to prevent their being taken by any enemy ; for the English were at this time at war with

the French. At length, on the 25th of September, they finally left England. 'They had fine weather, and on the 11th of October the ship crossed the tropic of Cancer, and thus entered into what may be called a tropical climate. By this time they were generally free from sea-sickness, and were enabled to enjoy the new sights which were continually presented to their view. On the 14th of October, they landed at St. Jago, one of the Cape de Verd islands, and after remaining a very short time, they went on their way, and on the 12th of November, cast anchor in the harbour of Rio de Janeiro.'

"Where is that, dear father?" inquired little Lilly.

"Surely, my dear," said Mr. F., "you must remember, for I know you have studied the geography of South America. But if you have forgotten, it is best that you should find out the place yourself; so before we go any further, please to turn to your map. Look for Brazil."

"Oh, here I see it."

"Yes, that is it; Rio Janeiro, or as it is also called St. Sebastian, is a town in the province of Brazil called also Rio Janeiro, from a river of the same name; this river enters the Atlantic Ocean. The missionaries, in the journal of their voyage, which has never been published in this country, and

parts of which I have just accidentally seen in a book lately from England, give some description of this place as it was then ; but Mr. Stewart, of whom I told you before, gives a very full and interesting account. These early missionaries say, on entering the port of Rio, after a long passage across the Atlantic, the vastness of the prospect fills the mind with the most pleasing sensations ; on entering the harbour of Rio, the passage is between two lofty hills ; then the harbour suddenly widens and appears like a large lake. The whitewashed walls of the city shining in the sun, the lofty fortifications, and the numerous boats, all struck the missionaries with great surprise. ‘ Beyond all,’ they continue, ‘ to the north-west, as far as the eye can reach, a range of lofty mountains raise their rugged tops ; in their bosoms, perhaps, thousands of human beings are doomed, in search of gold and diamonds for avaricious masters, to spend their days in unrelieved misery. The tops of the mountains were hid in clouds, but the hills near the shore were covered to their very tops with fruit trees.’ Among other things which the missionaries saw was a magnificent aqueduct of fifty arches, extending from one mountain to another. The missionaries were treated very kindly at Rio by the governor, and after they had remained eight days, and taken in such a supply of provisions as the place afforded, they went on their way

again. As they went south towards Cape Horn, they found the atmosphere free from clouds both by day and night, the breezes light, the weather mild, and they moved along, as they say in their journal, 'as on a mill pond.'"

"Why, father," said Henry, "this is very different from all the accounts which I have ever heard of the approach to Cape Horn."

"Yes," said Mr. F., "their voyage seems thus far to have been particularly prosperous, but you are not to suppose that this was their uniform lot. On the night of the 29th of November, they experienced a tremendous storm of thunder and lightning, and finding the weather grow cold, captain Wilson determined suddenly to change his course, and instead of doubling Cape Horn, to take the longer passage by the way of the Cape of Good Hope to the east. He passed the Cape of Good Hope on the 24th of December, and sailed south of New Holland and New Zealand.

"During this very long voyage, the missionaries spent the principal part of their time in studying the Tahitian language from the imperfect helps furnished by the earlier voyagers—also the geography of the South Sea islands. They also studied medicine under the direction of the surgeon, and they learned from each other the different trades which they knew, thus endeavouring in every way to be

prepared to do good. Their Sundays were always spent just as if they had been on shore, the missionaries preaching alternately. On the 29th of December, they witnessed an eclipse of the sun; and on the 29th of January, they passed the meridian of the South Cape of New Holland. On the 15th of February, they supposed they were just on the opposite side of the globe from their friends in London. It had now, that is on the 15th of February, 1797, been ninety-seven days since they left Rio de Janeiro, and during that whole time they had sailed upwards of 13,800 miles, and after the first week had seen nothing but the ship, and the sea, and the sky. It was natural that they should grow tired, but at seven o'clock on the morning of the 27th of February, a sailor cried out, 'land ahead,' and this they found to be the island of Tabouai, about twenty-five miles distant. On the 4th of March, they saw the long looked for island of Tahiti; and on Sunday morning, the 5th, they reached the island, having been on their passage just 208 days, or nearly seven months. As soon as they came abreast of the island, seventy-four canoes, some of them double ones, each carrying about twenty persons, put off from the shore and paddled rapidly towards them. About 100 of the natives crowded on board in spite of all efforts to prevent them, and began dancing and skipping

about. The missionaries were both surprised and disappointed whilst viewing the disorderly conduct of the natives, and they were disgusted with the smell of the cocoanut oil with which their bodies were smeared. However, they appeared good natured and inoffensive. Under these circumstances, therefore, the missionaries reached Tahiti."

CHAPTER II.

Landing of the Missionaries.

"Now," said Mr. F., "we will take up the narrative of Mr. Ellis, but adding to his account such other interesting matters as the journal of the missionaries affords.

"On the 7th of March, 1797, the missionaries went on shore, and were met on the beach by the king and his queen, the king called Otu, and the queen Tetua; by them they were kindly welcomed, as well as by Paitia, an aged chief of the district. They were conducted to a large, oval-shaped native house. This building the king and chiefs presented to the strangers as their dwelling: it was pleasantly situated on the western side of the river,

near the extremity of Point Venus. To reclaim the inhabitants from superstition, to impart to them the truths of revelation, and to improve their present condition, were the objects that had brought them to Tahiti. How little such an event had been anticipated by captain Wilson's predecessors, we may learn from the testimony of captain Cook. Speaking of the departure of the Spanish missionaries, and the prospect of any future European establishment in the islands, he observes, 'It is very unlikely that any measure of this kind should ever be seriously thought of, as it can neither serve the purpose of public ambition nor private avarice; and without such inducements I may pronounce that it will never be undertaken.'

"The natives were delighted to behold foreigners coming to take up their permanent residence among them; as those they had heretofore seen had been transient visitors.

"When the missionaries from England, who had now arrived, landed from the *Duff*, the chiefs and people were not satisfied with giving them the large and commodious house, but readily and cheerfully ceded to captain Wilson and the missionaries, in an official and formal manner, the whole district of Matavai, in which their habitation was situated. The late Pomare and his queen, with Otu his father and Idia his mother, and his most influential per-

sons in the nation were present, and Haamanemane, an aged chief of Raiatea, and high-priest of Tahiti, was the principal agent for the natives on the occasion. The frontispiece, representing this singular transaction, is taken from an original painting in the possession of Mrs. Wilson, relict of the late captain Wilson. It exhibits not only the rich luxuriance of the scenery, but the complexion, expression, dress, and tatooning of the natives with remarkable fidelity and spirit. The two figures on men's shoulders are the late king and queen. Near the queen, on the right, stands Peter the Swede, their interpreter, about whom I will tell you more directly, and behind him stands Idia, the mother of the king. The person seated on the right hand is Paitia, the chief of the district; behind him stand Mr. and Mrs. Henry, Mr. Jefferson, and others. The principal person on this side is capt. Wilson; between him and his nephew, Mr. W. Wilson, stands a child of Mr. Hassel; Mrs. Hassel with an infant is before them. On the left, next to the king, stands his father Pomare, the upper part of his body uncovered in homage to his son, and behind him is Hapai, the king's grandfather. Haamanemane, the high-priest, appears in a crouching position, addressing captain Wilson, and surrendering the district. Haamanemane was also the *taio* or friend of captain Wilson; and rendered him

considerable service in procuring supplies, facilitating the settlement of the mission, and accomplishing other objects of his visit.

“There is something here,” said Mr. F., “which I must explain to you. These people have a singular custom of selecting from among the strangers that visit them some particular person to whom they attach themselves as their friend, and then to that person pay very particular attention. The high-priest Haamanemane, as I have already informed you, was the friend, or as they call it, the *taio* of captain Wilson. In the first place these offers of friendship were declined, as the missionaries did not seem to understand its meaning, but after a while they found it very serviceable, as we shall see.

“As the arrival of the ship at Tahiti was on Sunday, they very properly determined to have their usual worship, and this, as you may suppose, must have surprised the natives. During the sermon and prayers the natives were quiet and thoughtful, but when the singing of the hymns commenced they seemed ‘charmed and filled with amazement.’ Sometimes they would talk and laugh while worship was going on, but a slight sign or nod of the head again brought them to quietness and order.

“About five years before this time a ship called

the *Matilda* had been lost in these seas, and as it was reported in England that some of the crew had been saved on the island of Tahiti, the missionaries, as well as they could by signs, inquired about these men, for they very naturally thought that they might be made serviceable. Either the people could not or would not understand them, so that they could get no information; but in a few days they discovered two men very different from the natives coming in a canoe towards the ship. These men were tattooed about the arms and legs, and had on the Tahitian dress; but when they came on board, they were found to be Swedes, one about thirty years of age, by the name of Andrew Lind, and the other about forty, named Peter Haggerstein. Andrew was one who was saved from the wreck of the *Matilda*; but Peter had been left on the island by the captain of another ship. These men gave them a full account of what had happened since they had lived on the island, and as they both spoke tolerable English, and knew considerable of the Tahitian language, the missionaries were glad to accept of their assistance. It appeared from what the Swedes said, that on their first landing they had been robbed by the natives of every thing, but that they were afterwards treated with kindness. The missionaries also found that the old priest Haamanemane was a person of much more conse-

quence than they supposed, being a near relative of the king, and having himself been formerly king of one of the neighbouring islands. They also learned that the name of the present king of Tahiti was Otu, and his father's name Pomare. This information induced captain Wilson particularly to distinguish the old priest. Instead of allowing him to sleep on the deck with the other natives, he invited him to the cabin, and after learning what the natives meant by *taio*, he consented to be *taio* or friend with the old priest. The custom was that they exchanged names, and each took part of the other's dress; so captain Wilson for the rest of his stay was called Haamanemane, and Haamanemane was called captain Wilson.

“I read you a little,” continued Mr. F., “of what Mr. Ellis says in relation to the landing of the missionaries, but as every thing about the settlement of this mission is deeply interesting, I will read you an account somewhat more full, gathered from the journals of the missionaries themselves.

“About eleven in the forenoon (March 7), the weather being fine, the missionaries and their wives prepared to land. Hundreds of natives now crowded on the beach, and as the ship's boats drew near, many of the delighted islanders rushed into the water, and hauling them aground, took the cap-

tain and the others on their backs and carried them dry to the shore. Here the strangers were received by the young king and his queen, who, carried on men's shoulders, as was the custom, had been waiting for their landing; and taking captain Wilson and the missionaries by the hand, they surveyed them for a time in dumb curiosity. But the clearness of the skins of the fair Europeans, appeared principally to attract the attention of the queen, for opening the shirt of one of the missionaries at the breast and sleeves, the transparent complexion and blue veins of the man seemed to fill her with astonishment: yet this was nothing to the effect produced by the European women and children (such having never before been in the South Seas) upon the amazed natives; who now also, as when they saw them on board the ship, set up a cry of delight and astonishment.

“The name of the king was Otu, and his wife Tetua. They were both handsome, and well-proportioned in their persons, particularly the queen, and neither was more than seventeen years of age. The father of Otu was still alive, and not an old man, though the title of king was enjoyed by his son. Pomare, for thus was the young king's father called (an appellation which seems a favourite with the kings of Tahiti, as they have of late made it hereditary in the royal family), was properly Pomare

the First, he having originally been sovereign of the larger peninsula of the island at the time it was visited by Cook ; and his son, at present called Otu, and to whom he had in some degree delegated his authority, became at his death Pomare the Second, a name remarkable in the history of 'Tahiti and of missions. Otu's mother was also still alive. Her name was Idia ; she had been a princess of the adjacent island of Eimeo, and was allied to the principal chiefs who lived at the time of Cook's visit. The pride of birth is very great among these islanders ; and the persons of the king and queen are so respected, that they are carried on men's shoulders, because, wherever they set their feet the spot is considered sacred, and in some sense to be used only by themselves. Yet is this royal state but little consistent with some of the practices of these personages, particularly the freedom they use with the heads of those on whose shoulders they ride, and what they may chance to find among the hair of those who have the honour to carry them ; and the missionaries observed, likewise, that upon occasions when the king and queen came off to the Duff in their canoes, her majesty made herself very useful by baling out the water with a cocoa-nut shell.

“The spacious building now put in order for the missionaries was of an oblong figure, and not less

than 108 feet in length, and forty-eight feet wide. A ridge tree, running along the roof, was supported in the centre of the area by four wooden pillars, eighteen feet in height; and the sides of the roof rested upon a range of pillars, six feet asunder, and nine feet in height, which ran round the building; the whole fenced by an outer wall or screen composed of wrought bamboo. The roof consisted of a fine matting, laid upon poles, which ran towards the ridge at regular distances of about eighteen inches, and the whole was covered by a sort of thatch composed of palm-tree leaves, worked in the most ingenious manner. When the missionaries had taken possession of this building, and fitted it up like a small barrack for their accommodation, adding some out-houses and a garden; impressed by present appearances, they exclaimed, 'Thus hath the Lord set before us an open door, which we trust none shall henceforth be able to shut.'

“The next thing the generous islanders did for the missionaries, besides supplying them abundantly with all sorts of their native provisions, was to cede to them formally, not only the house originally intended for captain Bligh, but the whole district of Matavai, in the neighbourhood. This singular transaction, so much resembling the solemn treaties long before entered into by the venerable Penn with the assembled chiefs of the aboriginal Ameri-

cans, took place of course in the open air, in the presence of the king and queen, the chiefs, and high-priest of the island, and of captain Wilson and the whole of the missionaries, with their wives and children.

“This is the transaction represented in the plate as before alluded to,” said Mr. F.; “but let me not interrupt the account. The writer continues to observe :

“The first Sunday that the missionaries were on shore in the island passed quietly and agreeably to all. Having succeeded in making the natives sensible that this was a day devoted to their God, no canoe was allowed to go near to the ship, nor did they offer an interruption to the missionaries in their worship on shore. But when the king and queen, and numbers of the people attended in their house to witness their religious exercises, the missionaries, after some consultation, determined to address them through the medium of one of the Swedes, as interpreter. ‘As soon,’ says captain Wilson, ‘as Andrew interpreted the first sentence, finding the discourse directed to them, they placed themselves in attentive postures. When they understood a little of what was said, they put very pertinent questions,’ but they seemed to doubt whether the benefits of the Christian religion applied equally to all; and their notions of the privileges of rank and

station stood in the way of their comprehending how it could be that the British God should send a message to the lowest among them, as well as to their king and chiefs. This practice of interrupting a preacher by questions was very common with these people afterwards, but the king himself did not seem at this time to take much notice of what was said, and made by no means a favourable impression as to his capacity, either upon captain Wilson or the missionaries.

“ The first few weeks after their arrival was, by the new settlers, chiefly taken up in reciprocating acts of kindness with the natives, preparing their new habitations, and other arrangements for their permanent comfort. They found a good friend in the old high-priest, Haamanemane, who was the principal actor in the ceremony when the land was given to them ; and to him the captain, his *taio*, made a present of a metal watch, with which the old man was the more pleased, as of all the British captains who had visited these islands none had given him such a present before. The management of a watch being, however, a charge for which his talents were as yet inadequate, Peter, one of the Swedes formerly mentioned, was directed to wind it up daily for its new owner. Pomare and his wife went on board the *Duff*, as did also the old priest ; being invited into the cabin, they

showed a relish for English living, drinking tea and delighting in wine, as if they had been accustomed all their lives to these luxuries. The manner in which Pomare drank his tea is somewhat amusing. His dignity not allowing him to feed himself, an attendant, having poured the tea from the cup into the saucer, held the latter to his mouth, and thus he swallowed his tea as well as in general his other victuals. 'We were surprised,' says captain Wilson, quaintly, 'to see so stout a man, perhaps the largest in the whole island, fed like a cuckoo.' But in this manner he contrived to devour such quantities of victuals, that the missionaries were astonished, for at his first supper he ate a whole fowl, with the addition of about two pounds of pork, and took his drink in proportion.

“On one occasion, when the old priest was on board, king Otu and his queen, not being disposed to go to the ship, sent their presents only, and expressed a wish to see one of the great guns fired. This being consented to, and two of the guns being unloosed, the priest desired to have the honour of firing them off, which, although almost blind with age, he took the match and did with the greatest readiness; and having performed this feat, he was quite transported at his own courage. In the evening, when Pomare and he had eaten and drunk freely, the latter began to inquire for amusements;

first for the letting off of sky-rockets, as former captains had done; next for a violin and dancing; and finding himself disappointed in all these, taking a roll of cloth under his arm, and twisting his body in a humorous position, like a Highland piper, he seemed to inquire for the gratification of a tune upon that melodious instrument, the bagpipe. When the chief found that even this piece of amusement was not to be found in the ship, he was by no means pleased; and when some one treated him with a tune upon the German flute, he did not seem quite satisfied with so delicate a species of music.

“The missionaries were somewhat inconvenienced by the anxiety of the chiefs and natives to attach themselves to, or make *taios* of, individuals, even amongst the sailors of the Duff. Passing over, however, many minor occurrences recorded in the captain's journal, we give, in his own words, the following characteristic circumstance. ‘To-day (the 10th) the captain landed for the purpose of presenting some showy dresses to the young king and his wife. They met him on the beach as usual. Peter (the interpreter) informed him of what was intended, and showing him the box which contained the treasure, desired Otu to walk towards his house, a temporary shed they had erected for the purpose of being near our people. This was

complied with; and when they came near, the captain, stopping under a tree, ordered them to form a ring; and placing the box in the midst, Otu was requested to alight, that the brethren might dress him. He replied, by-and-by, and gazed sullenly for a considerable time till the patience of the captain was pretty well exhausted. Repeating the request and receiving no answer, they opened the box, and on taking out the dress for the queen she instantly alighted from the man's shoulder, and Otu followed her example. The fancy cap fitted her extremely well, and she seemed exceedingly proud of it, but it was only by unripping, that the other articles could be put upon her or Otu. When completely dressed in this gaudy attire, the surrounding crowd gazed upon them with admiration. She appeared delighted; but Otu thought little of them, saying an axe, a musket, a knife, or pair of scissors were more valuable; which was saying more for himself than we expected he had the sense to do.'

“After this amusing species of ceremony, Haamanemane the high-priest, calling for captain Wilson at the door of the house, arrayed him in a Tahitian dress, putting an elegant breast-plate over all, and in this costume they all marched to the mission house. Haamanemane was no less conceited in his person and fond of dress than the most vain of the natives; for having received from the captain

an old black coat and a glazed hat, the former he had fringed round the edges with red feathers; and when he wore this dress, which he often did with much pride, even the grave missionaries themselves were obliged to smile at his ludicrous appearance. This person was one of the most remarkable characters connected with the history of the early adventures of the missionaries in the island of Tahiti. Though his views were decidedly worldly in all he did in favour of the mission, as appears from his own complaint on one occasion (that the new settlers gave the people plenty of the word, which he called *parau*, that is, talk and prayer, but very few axes, knives, or other useful articles), yet was he a good friend to them in general, and by his great influence, as well as his enterprising character, notwithstanding his age, he rendered them many important services.

“This eccentric old man, with Pomare and Idia his wife, the parents of Otu the king, were the most remarkable personages on the island of Tahiti, and much more prominent in action, though lower in dignity than Otu himself.

“Some time after their landing on the island, an alarm was raised among the missionaries of some insidious conduct on the part of the natives; and an intended attack in the night was pretended to have been discovered by the Swedes, their inter-

preters. This information for a time gave them considerable uneasiness, and caused them to watch in the night by turns, and to apply to captain Wilson for an additional supply of arms and ammunition. After some debate among themselves, however, it was at length concluded that the Swedes had, either from mistake or treachery, given them erroneous information; and they resolved to trust without fear to the natives, among whom they had come to live, and to Providence who watched over them. Soon after this, Haamanemane the priest, thinking that now was the time for making a descent upon the neighbouring island of Raiatea, of which he had formerly been king, for the purpose of recovering his authority there, by the aid of his new friends the missionaries and their fire-arms, applied to them and to captain Wilson to assist him in the projected war. So enterprising and so eager was this active old man, that, with but little assistance from the Europeans, he had already begun to build a schooner, which he principally intended for his warlike expedition. But any danger of becoming involved in the wars of the natives filled the missionaries with reasonable dread, and the reply of captain Wilson and the others was, that they had no orders from their king to fight in any cause except forced to it in their own defence. The priest being importunate, one of the missionaries, in order

to conciliate him, promised to assist in the building of his vessel, and that when they had learned the language, they would go to Raiatea and speak to the people on his behalf. With this the old man seemed for the present satisfied, and the missionaries hoped to turn this matter into an opportunity of commencing their labours in that island also.

“ On their voyage, before their arrival, the missionaries had agreed, conformably to the wishes of their friends in England, to make Tahiti the headquarters of the mission, yet to divide themselves, if possible, throughout the three groups of the neighbouring islands. In conformity with this resolution, twenty-five persons, including the four ministers and the women and children, had destined themselves for the chief settlement of Tahiti; ten more for Tongatabu, one of the Friendly islands; and the remaining two for one of the Marquesan islands, named by the Spaniards Santa Christiana. The colony at Tahiti being now pretty well settled, the twelve remaining missionaries, with captain Wilson, prepared for their departure; and it being deemed necessary to set apart two of their number, especially for the office of preachers, Sunday, the 19th of March, was appointed for the purpose.

“ The missionaries describe this solemnity as peculiarly pleasing to their own feelings, and interesting from the external circumstances. It having

been given out among the natives, that on the next day of God (Sunday) their new friends intended to address them, numbers gathered early in the morning round their dwelling, amongst whom was the chief Pomare with his sister, who said that 'he had been dreaming about the book which should be sent him from the Eatua.' At ten in the morning the straggling natives were called together from their indolent idling in the neighbouring groves and valleys. No Sabbath bell had ever yet echoed from the hills of Tahiti, and the missionaries have not informed us whether on this occasion they struck an iron suspended from a beam, as was afterwards done when calling to worship, or blew the conch, or trumpet shell, that was used by the natives.

“A multitude was soon assembled under the shade of some large and lofty trees, and near to the stream which wound down from the mountains. Seats were placed for the chief and his sister, while the rest of the natives stood in a circle around. The missionaries sat close under the trees, their appearance strongly contrasting with the naked simplicity of the islanders, as on the day of the former great meeting when the conveyance of the land took place. The spectacle could not have been otherwise than affecting to the humane and the religious. 'God so loved the world,' was the text of the missionary, 'that he gave his only be-

gotten son, that whosoever believeth in him should not perish, but have everlasting life.' His first preaching in this romantic part of the island must have been, according to the picturesque expression of the Baptist, 'a voice of one crying in the wilderness.' 'The 'Tahitians,' say the missionaries, 'were silent and solemnly attentive,' although every sentence of the preacher required to be repeated by the interpreter, and when the whole was over, the chief, taking the preacher by the hand, said, 'there were no such things before in 'Tahiti.'

"Nor was the remainder of the service of the missionaries among themselves on that day, less solemn and affecting. The laying on of hands upon two of their number, ordaining them to the same avocation in distant islands, to which they were now about to depart, together with the accompanying charges and responses, was a touching ceremony in these remote regions. Yet, though far distant from that country in which their own God was well known, they knew that on that day, being Sabbath, thousands of prayers were offered up for their success; and, though like the children of the captivity, they sung their song in a strange land, they were not without that fellowship which the spirit can enjoy. The sacrament of the communion, of which they all partook, added greatly to the solemnity, and the bread fruit of Ta-

hiti was used for the first time as a symbol and memorial of the great event of the Christian faith.

“ On the second day after this, before daylight in the morning, the Duff, with the remaining missionaries, weighed anchor, and sailed from the island of Tahiti.”

CHAPTER III.

Accounts of the Missionaries after the departure of the Duff—Their first difficulties.

“ Now,” said Mr. F., “ let us return to Mr. Ellis’s account.

“ Captain Wilson, having landed ten missionaries at Tongatabu, in the Friendly islands, visited and surveyed several of the Marquesan islands, and left Mr. Crook, a missionary, there ; he then returned to Tahiti, and on the 6th of July the Duff again anchored in Matavai bay. The health of the missionaries had not been affected by the climate. The conduct of the natives during his absence had been friendly and respectful ; and supplies in abundance had been furnished. While the ship remained at Tahiti, Mr. Wilson made the tour of the island ; the iron, tools, and other supplies for the mission,

were landed ; the missionaries and their friends on board, having spent a month in agreeable intercourse, now affectionately bade each other farewell. Dr. Gilham, having intimated to the captain his wish to return to England, was taken on board, and the Duff finally sailed from Matavai on the 4th of August, 1797.

“ The missionaries returning from the ship, as well as those on shore, watched her course as she slowly receded from their view, under no ordinary sensations. They now felt that they were cut off from all but Divine guidance, protection, and support, and had parted with those by whose counsels and presence they had been assisted in entering upon their labours, but whom on earth they did not expect to meet again.

“ The departure of the Duff did not occasion any diminution in the attention of the natives to the missionaries in Tahiti. Pomare, Otu, Haamane-mane, Paitia, and other chiefs, continued to manifest the truest friendship, and liberally supplied them with such articles as the island afforded. As soon, therefore, as they had made the habitation, furnished by the people for their accommodation, in any degree comfortable, they commenced with energy their important work.

“ Their acquaintance with the most useful of the mechanic arts, not only delighted the natives, but

raised the missionaries in their estimation, and led them to desire their friendship. This was strikingly evinced on several occasions, when they beheld them use their carpenter's tools, cut with a saw a number of boards out of a tree, which they had never thought it possible to split into more than two, and make, with these, chests and articles of furniture. They beheld with pleasure and surprise the daily progress in the building of a boat, upwards of twenty feet long, and six tons burden, which was ultimately finished; but when the blacksmith's shop was erected, and the forge and anvil were first employed on their shores, they were filled with astonishment. They had long been acquainted with the properties and uses of iron, having procured some from the natives of a neighbouring island, where a Dutch vessel, the African Galley, belonging to Roggewein's squadron, had been wrecked, in 1722, upwards of forty years before they were visited by captain Wallis. When the heated iron was hammered on the anvil, and the sparks flew among them, they fancied it was spitting at them, and were frightened, as they also were with the hissing occasioned by immersing it in water; yet they were delighted to see the facility with which a bar of iron was thus converted into hatchets, adzes, fish-spears, and fish-hooks, &c. Pomare, entering one day when the black-

smith was employed, after gazing a few minutes at the work, was so transported at what he saw, that he caught up the smith in his arms, and unmindful of the dirt and perspiration inseparable from his occupation, most cordially embraced him, and saluted him, according to the custom of his country, by touching noses. Iron tools they considered the most valuable articles they could possess; and a circumstance that occurred during the second visit of the Duff will decisively show the comparative value they placed upon gold and iron. The ship's cook had lost his axe, and captain Wilson gave him ten guineas to try to purchase one from the natives, supposing that the intercourse already had with Europeans would enable them to form some estimate of the value of a guinea, and the number of articles they could procure with it from any other ship that might visit the island; but, although the cook kept the guineas more than a week, he could meet with no individual among the natives who would part with an axe, or even a hatchet, in exchange for them.

“ While some of the missionaries were employed in the exercise of those arts which were adapted to make the most powerful impression upon the minds of the natives, others were equally diligent in exploring the adjacent country, planting the seeds they had brought with them from Europe and Bra-

zil, and studiously endeavouring to gain an acquaintance with the native language, which they considered essential to the accomplishment of their objects. In this opinion they were correct; for whatever qualification a man may possess, unless he manifests application and ability sufficient to acquire the language of those among whom he labours, he will make but a very inefficient teacher.

“The language was altogether oral; consequently, neither alphabet, spelling-book, grammar, nor dictionary existed, and its acquisition was a most laborious and tedious undertaking. Peter, the Swede, had a slight knowledge of the language of the natives; and in all their early communications with the chiefs and people, the missionaries were glad to avail themselves of his aid as interpreter. He was a man of low education and bad principles; and if he did not intentionally misrepresent the communications of the missionaries, his statements must often have conveyed to the minds of the natives very erroneous impressions of their sentiments and wishes. From him, as an instructor, they derived no advantage; as he seldom came near them, excepting when he bore some message from the king, or the chief with whom he resided. The remarks of former voyagers, and the specimens of the language they had given, were of little service, as they could only be the names of the principal

persons and things that had come under the notice of such individuals, and even in the representation of these, the spelling was as various as the writers had been numerous. In reference to their attempts to acquire the knowledge of Tahiti, they remarked, that they found all Europeans who had visited Tahiti had mistaken the language as to spelling, pronunciation, and ease of acquisition.

“ Part of each day was by several devoted to the study of the language, while once a week the whole met together for conversation and mutual aid. The only means they had of obtaining it was, by observing carefully the native sounds of words, and then writing down the characters by which they were expressed. In this they found great difficulty, from what generally proves a source of perplexity to a learner in his first attempt at understanding a foreign tongue, viz. the rapidity with which the natives appeared to speak, and the want of divisions between the words. The singular fact of most of their syllables consisting of a consonant and a vowel, and a vowel always terminating both their syllables and their words, increased their embarrassment in this respect.

“ It was a circumstance highly advantageous to the missionaries, that the Tahitians were remarkably talkative, often spending hours in conversation, however trivial its topics, patiently listening to in-

quiries, and anxious to make themselves intelligible. Although among themselves accustomed to hear critically, and to ridicule, with great effect, any of their own countrymen who should use a wrong word, mispronounce or place the accent erroneously on the one they used, yet they seldom laughed at the mistakes of the newly-arrived residents. On the contrary, they endeavoured to correct them in the most friendly manner, and were evidently desirous that the foreigners should be able to understand their language, and convey their own ideas to them with distinctness and perspicuity.

“ When the missionaries heard the natives make use of a word or sentence with which they were not already acquainted, they wrote it down and repeated distinctly several times what they had written. If the natives affirmed that the word or sentence was correctly pronounced by the missionary, it was left for more careful and deliberate investigation.

“ While the missionaries were thus employed, the chiefs continued friendly and attentive ; the people, however, began to manifest that propensity to theft, which they evinced even on the first visits they received. This obliged the Europeans to watch very narrowly their property. Clothing and iron tools appeared to be most earnestly sought ; and, notwithstanding the measures of security which they

adopted, their blacksmith's shop was robbed by a native, who dug two or three feet into the ground on the outside, and burrowing his way under the wall or side of the house, came up through the earthen floor within, and stole several valuable articles.

“ Their increased acquaintance with the people had awakened their deepest commiseration, when they beheld them, not only wholly given to idolatry, and mad after their idols, but sunk to the lowest state of moral degradation and consequent wretchedness. This furnished a powerful incentive to energetic perseverance in the acquisition of the language, that they might speedily instruct them in the principles of Christianity, and thereby elevate their moral character, and improve their present circumstances.

“ The Tahitian was the first Polynesian language reduced to writing. In adapting letters to its sounds, acquiring a knowledge of its character and peculiarities, and reducing it to a regular system, the missionaries were unaided by the labours of any who had preceded them, and were, therefore, the pioneers of those who might follow. They advanced with deliberation and care; and though the Tahitian dialect, as written by them, is doubtless imperfect, and susceptible of great improvement, the circumstance of its having formed the basis of those

subsequently written, the ease with which it is acquired, and the facility with which it is used by the natives themselves, are evidences of its accuracy and its utility.

“The missionaries sought an early opportunity to unfold to the rulers of the nation the objects of their mission, and, after several disappointments, held a public interview with Pomare, Otu, and other principal chiefs, in which they stated, as distinctly as possible, through the medium of Peter Hagerstein, as interpreter, their design in coming to reside amongst them; viz. to instruct them in useful arts, teach them reading and writing, and make known to them the only true God, and the way to happiness in a future state; urging the discontinuance of human sacrifices, and the abolition of infanticide. As an inducement to compliance with this last request, they offered to build a house for the accommodation of the children that might be spared, whom they promised to nurse with attention equal to that which they paid to their own. The chiefs and people listened attentively to their proposal, appeared pleased, and said no more children should be murdered. It was, however, only a promise.

“This unnatural and revolting crime, practised under the most distressing circumstances, and to an awful extent, was one of the first of the many

horrid cruelties filling these 'dark places' of paganism, that deeply affected them. More than once, having received intimation of the murderous purpose of the parents, they used all their influence to dissuade them from its execution, offering, as a reward for this act of common humanity, articles highly valued by them. When these had failed to move the parent's hearts, and they could obtain no promise from either the father or mother that they would spare the child, the wives of the missionaries have, as a last resort, begged that the infant, instead of being destroyed, might be committed to their care. But the people were so much under the slavish influence of custom, that, with one or two exceptions, their efforts were unavailing, and the guilty murderers have in a few days presented themselves at the missionary dwellings, not only with most affecting insensibility, but apparently with all the impudence of guilty exultation.

“The persons and the habitations of the missionaries had hitherto been secure, excepting from petty thefts; they were, however, occasionally alarmed by rumours of war. Haamanemane had formerly requested their aid in a descent he intended to make upon Raiatea, for the recovery of his authority there; but this they had firmly declined. The pilfering habits of the people ren-

dered it necessary for them to watch their property during the night; and the unsettled state of political affairs in the island indicating their exposure to the consequences of actual war, led them to consider the line of conduct it would be their duty under such circumstances to pursue. They were in the possession of fire-arms, which they had brought on shore solely with a view to intimidate the natives, and deter any who, unrestrained by the influence of the chiefs who had promised them protection, might be disposed to attack them. The propriety of their using fire-arms was, however, questioned by some, and discussed by the whole body; and they agreed that it was not their duty even to inflict punishment upon those that might be detected in stealing their property, but to complain to their chiefs; and that they could take no part, even with their friends, in any of their wars. They resolved, that their arms should be used for defence only, in the event of an attack being made upon their habitations; and not even then until every means of avoiding it had been employed. Some of the missionaries carried their principles of forbearance so far as to declare, that but for the exposure of the females, even then it would not be right to have recourse to arms. Such were the views of the missionaries, and the circumstances of the people,

when an event transpired which altogether altered the aspect of affairs in reference to the mission.

“ You will be somewhat surprised to learn,” said Mr. F., “ that for no less than twelve months from the time when the missionaries landed at 'Tahiti, no other vessel than the one which brought them had been seen at the island ; consequently they were all this time without hearing of their friends at home. But at the end of twelve months a vessel came in sight, and some of the missionaries went on board. They ascertained that it was a vessel called the *Nautilus*, bound to the north-west coast of America for furs, but in consequence of heavy gales, the captain was at last compelled to steer for 'Tahiti. The missionaries found the crew in great distress, having scarcely any thing to eat, and nothing to give the natives in exchange for supplies but powder and guns, and these, with ardent spirits, used to be the only articles which Europeans carried to these islands ; just as our own countrymen used to give in exchange to our own Indians nothing but weapons of war and rum, by which their evil passions were inflamed, and their already savage natures made worse and worse. And this, my dear children, shows the depravity of man ; when for the sake of his own gains, he will do that to the ignorant which cannot do otherwise than work their ruin. There is nothing which has tended so much to de-

grade and ruin the Indians as the dreadful and wicked practice of selling them ardent spirits. But I hope that our temperance societies will work such a change in public opinion as eventually to prevent all traffic in this poisonous article. Our government has passed laws to hinder the sale of spirits to the Indians, but these laws are easily evaded. Now, the same thing happened in the South Sea islands as happened among our Indians. Ardent spirits formed a great article of traffic, and thus tended to make even the wicked heathen worse than before. The missionaries were very sorry that the captain and crew of the Nautilus had nothing better to offer the natives in exchange for provisions than powder and muskets, but as they were in distress, they themselves endeavoured to assist them all in their power. But the visit of the Nautilus was very disastrous. It appears that when this vessel had touched at the Sandwich islands, the captain brought away with him several of the natives to assist in working his vessel. While they were at Tahiti, five of these ran away; and after remaining five days at the island, the captain sailed, leaving the Sandwich islanders behind. But in about two weeks, he came back again; and then two of his own men went off with the boat, preferring, I suppose, to live at Tahiti, rather than to go any more to sea. Upon this, the captain informed the mission-

aries, that as he had so few men, he must recover the runaways at all hazards. I have related these circumstances to you, because this was the origin of the *first trouble* which the missionaries were compelled to encounter. However, they thought the best way was to try and get the king to give up the men without difficulty, and for this purpose four of them went to his residence. There they saw the five runaway Sandwich islanders, and from all that they could discover, they had no doubt that the king connived at the concealment of the other sailors. Finding that they could do nothing with the young king named *Otu*, they determined to go to see his father *Pomare*; and about thirty of the natives went with them. Mr. Ellis says:

“ They had, however, scarcely proceeded a mile on their way, when, on approaching the margin of a river, they were each suddenly seized by a number of natives, who stripped them, dragged two of them through the river, attempted to drown them, and after other ill-treatment threatened them with murder. After recovering from the struggle, they were in a most pitiable state, deprived of their clothing, and some of them severely bruised. Several of the natives now came forward, and expressed their pity for the missionaries, gave them a few strips of cloth, and at their request conducted them to *Pomare* and *Idia*, whose tent was at some

distance. These individuals beheld them with great concern; and expressing no ordinary sympathy in their distress, immediately furnished them with native apparel and refreshment; and when they had rested about an hour, accompanied them on their return to Matavai. When they reached Otu's dwelling, Pomare called the king, his son, into the outer court, and questioned him as to the treatment the missionaries had received. He said but little; yet there was reason to suppose, that if the assault had not been made by his direction, he was privy to it.

“The missionaries, however,” continued Mr. F., “soon learned the origin of all this difficulty. The young king had been plotting to rebel against his father, and get all the authority into his own hands, and in order to do this, he wanted all the muskets and powder which he could get. The kindness of the missionaries, in supplying the crew of the *Nautilus* with provisions, had prevented the necessity of their selling; and the young king, in order to be revenged on the missionaries, had determined to plunder them, or rather had permitted his followers to do it. However, the missionaries succeeded partly in their object, for Pomare ordered that the deserters should be given up. The missionaries were very kindly treated by Pomare, the king's father, and Idia his mother, who had most of the

articles of which they had been robbed restored, and sent them home.

“ There was a circumstance, however, occurred, which produced a great deal of alarm : at the time when they were so cruelly treated, they heard the natives say, ‘ we have now got four of them, let us go and take the other fourteen.’ And the result of the whole occurrence is thus described by Mr. Ellis :

“ The impression this unpleasant occurrence produced upon the society at Matavai was such, that eleven missionaries, including four who were married, judged a removal from the island to be necessary ; and as the captain and supercargo of the *Nautilus* offered a passage to any who were desirous of returning to Port Jackson, they prepared for their departure. Two days after the plunder of the missionaries, Pomare, anxious to remove all apprehension from their mind, sent the chief-priest of the island with a fowl as an atonement, and a young plantain as a peace-offering, and on the following day hastened to their dwelling.

“ The report of the departure of the missionaries soon spread through the island, and appeared to be regretted by many of the people. Pomare, who had ever been most friendly, manifested unusual sorrow, and used extraordinary efforts to persuade them to stay. He went through every room in

their house, and every birth on board, and addressed each individual by name, with earnest entreaties to remain, and assurances of protection. *Noti, eiaha e haere*—Mr. Nott, don't go—was his language to that individual; and such was also used to others. His evident satisfaction was proportionate, when he perceived that Mr. and Mrs. Eyre, and five of the single missionaries, resolved to continue in Tahiti.

“ On the 29th of March, those missionaries who intended to leave bade their companions farewell; and during the night of the 30th, sailed from Matavai, and proceeded to New South Wales. It is worthy of remark, that this event, so destructive to the strength of the mission, crippling the efforts of its members, and spreading a cloud over their future prospects, resulted not from opposition to the efforts of the missionaries, nor from any dispute between them and the priests or people on subjects connected with the idolatry of the latter, but from their benevolent endeavours to serve those whom purposes of commerce had brought to their shores, and whom adverse weather had reduced to circumstances of distress—a class of individuals whom the missionaries in those seas have ever been ready to succour, but who, with some gratifying exceptions, have not always ho-

nourably requited that kindness, to which, in some instances, they have owed their own preservation.

“But, father,” said Henry, “don’t you think it was wrong for the missionaries thus to leave their posts. I thought that every one who went on a mission to the heathen was ready to die for the cause of Christ.”

“At the first view of the subject, my son,” said Mr. F., “it would appear as if there was some want of faith and proper resolution; but we, at so great a distance from the scene, are not always good judges of the conduct of men who we have reason to believe were in heart devoted to the cause of God. Our blessed Lord said, ‘when they persecute you in one city flee to another,’ and Paul, you will remember, went away from Berea by night, and on one occasion was let down from the wall of Damascus in a basket. I do not blame, though I hardly know how to approve their conduct on this occasion. But let us see if Mr. Ellis throws any light on the subject. He says:

“The decision of those who left Tahiti may to some, perhaps, appear premature, but it is not easy to form a correct estimate of the dangers to which they were exposed. They were well aware of many; but there were others actually existing of which they were then unconscious. Otu, called Pomare since his father’s death, has often, during

the latter years of his life, told Mr. Nott, that after the departure of the Duff, frequently when he has been carried on men's shoulders round the residence of the missionaries, Peter the Swede, who has been with him, has said, when the missionaries were kneeling down in prayer, at their morning or evening family worship, 'See, they are all down on their knees, quite defenceless : how easily your people might rush upon them, and kill them all, and then their property would be yours.' And it is a melancholy fact, that the influence of unprincipled and profligate foreigners has been more fatal to the missionaries, more demoralizing to the natives, more inimical to the introduction of Christianity, and more opposed to its establishment, than all the prejudices of the people in favour of idolatry, and all the attachment of the priests to the interests of their gods.

“ However much those who remained might have been affected by the departure of so many of their companions, they felt no disposition to abandon the field, or relax their endeavours for the benefit of the people. Pomare had not only sent an atonement and a peace-offering, but even before the missionaries sailed, had made war upon the district, and had killed two of the men who had been engaged in assaulting them. This was, indeed, a matter of regret to the missionaries ; but it

was also an evidence of his displeasure at the treatment they had received. On his assurances of protection, those who remained reposed the most entire confidence ; which, during his subsequent life, his conduct uniformly warranted. Committing their persons to the merciful and watchful providence of God, and, under him, to the friendly chiefs who had manifested so much concern for their safety, they had sent all the fire-arms, ammunition, and other weapons possessed by the society, on board the Nautilus, excepting two muskets, which they presented to Pomare and Idia. To the former they gave up their public stores, and all the property they possessed, together with the smith's shop, and the tools. They also offered Pomare their private property, but he refused to take it ; informing them, that so long as they remained, every thing in the store-room should be at their command ; but that, in the event of their leaving the island, he should consider whatever remained as his own. On a subsequent occasion, when he feared that on account of a destructive war then prevailing, they might leave, he directed them to take their property with them ; hereby evincing the most disinterested friendship, and a desire to alleviate rather than profit by their distresses. Their situation was critical, but in a letter which they forwarded on this occasion to the society,

they express firm confidence in God, unabated attachment to their work, and contentment with such means of support as the country afforded.

“ Five months had elapsed after the departure of those missionaries who went away from ‘Tahiti,’” said Mr. F., “ before any other ship was seen. Then two other English ships arrived, but they only remained three days ; long enough, however, to have done some mischief by making a present of powder to a chief named *Oripaia*, who was an enemy to Pomare. Some of this powder caught fire, and burnt *Oripaia* so badly that he died, and at his funeral one of the orators of Pomare used some very insulting and improper expressions. This was seized upon by *Otu*, the young king, as a good excuse to make war, and in less than a day the whole district in which the missionaries lived was involved in the horrors of battle. However, by the blessing of God, they were entirely free from molestation. In about ten days peace was restored, and the missionaries resumed their efforts to instruct the natives.

CHAPTER IV.

Another missionary Expedition fitted out—Its Failure—State of the first Mission to Tahiti continued.

“Now,” said Mr. F., “we will leave the account of the missionaries at Tahiti, and return for a little time to England. When the ship *Duff* left Tahiti every thing was prosperous, and after a voyage during which nothing very remarkable occurred, the ship reached England in July, 1798. You may well suppose that great interest was excited among all the friends of the mission to learn the fate of the expedition, and no time was lost in giving an account of the leading circumstances which had occurred. As soon as the managers of the society, by which the mission had been established, had become fully acquainted with all the details, they very properly determined to have a day of public thanksgiving to Almighty God for his special favour exhibited to the mission, and Monday, August 6, 1798, was appointed for the purpose. This day was selected because, being the first Monday in the month, it was the day on which the members of the Missionary Society had been accustomed to hold their regular meeting for prayer. This

day was celebrated with great religious meetings, and Dr. Haweis, who you will recollect I told you was the principal instrument in establishing this mission, preached the thanksgiving sermon. I have read that sermon, but it is not necessary I should give you an account of it. It celebrated the mercies of God in relation to the mission, and produced a very lively impression. The very next day there was a special meeting of the directors of the society, and they determined at once to fit out another expedition, for the purpose of sending missionaries to other islands of the Pacific ocean.

“As it was quite late in the season, what they had to do was to be done in a few weeks ; and such was the zeal and energy of all concerned, that every thing was ready by October. More persons had actually offered as missionaries than could be received, and all who offered were ready to leave comfortable situations, and to relinquish all prospects of advantage. It is confidently believed that every one who engaged was actuated by a deliberate choice to spend and be spent in the service of the Lord Jesus Christ.

“The number actually engaged consisted of ten married couple, with seven children, and nineteen single brethren, making in all forty-six persons. Captain Wilson, who had commanded the ship for the first expedition, was not able to go at this time,

but the command was given to a Mr. Robson, who had been an officer under him. The missionaries went on board in October, but owing to head winds and a variety of circumstances, they did not actually leave the coast of England until the 20th of December.

“ I do not remember whether I told you, but I think I did, that at this time there was war between England and some of the European powers. This you must bear in mind, as it accounts for all the disasters which I am about to relate to you ; and you see the evil of war at least in one respect, for it hindered these devoted servants of the cross from accomplishing their objects.

“ On the 19th of February, 1799, when the Duff had come within a short distance of Rio de Janeiro, they were surprised by a French privateer and boarded. Without being permitted even to take a change of apparel, the missionaries and the crew were driven into the small boat at the point of the sword, with as little humanity as if they had been sheep appointed to be slaughtered. They were thus separated from their wives and children, and knew not for what hardships they might be reserved. They were kept on deck until two o'clock the next morning, and then they were ordered to go below, to a place between the decks where there was scarcely room for them to lie down, and where

they could not stand upright. In this horrible situation they were compelled to spend their nights while on board the privateer; and here the air was so close, the heat so great, and the smell so terrible, that they feared they should suffocate. 'The boards on which they slept were so uneven that some of them were two inches above the others; and in addition to this, they were dreadfully annoyed by vermin falling down from the dirty hammocks above them.'

"What are hammocks, father?" asked Lilly.

"They are beds for sailors, my dear. Instead of our kind of beds, they have ropes fastened to the head and foot of their beds, and these ropes are passed through a ring which is fastened to the deck above them; so that a hammock is a kind of hanging bed, which swings about with the motion of the vessel somewhat like a cradle. 'The poor missionaries had to sleep on the floor under these hammocks, and thus the vermin fell down upon them. The next morning, when the missionaries were allowed to go on deck, they saw the ship Duff going off in another direction; and what must have been their feelings to find themselves separated from their wives and children, without the possibility of ever knowing what was to become of them. All they learned had a tendency to increase their sorrows, for they were informed that they would

in all probability be kept in the privateer for three months, as that was the time they expected to remain at sea. But they resigned themselves into the Lord's hands, and submitted to the dispensation as became Christians.

“But what I have told you, my children, was not the whole of their suffering. What would any of you think of being compelled to eat such food as was forced upon them? For instance, for their breakfast, they had hard sea-biscuit and rancid butter, half a pint, that is one tumbler of water, and a wine-glass of brandy; for dinner, a small piece of salted pork in a tub of vinegar, a glass of brandy, and a pint of water, with only one knife for twelve persons; for supper, they had horse beans, with broken biscuit boiled in water, and appearing nearly as thick as mud. This was served up in a tub with half a pint of water besides, and a glass of brandy. Besides this, the sailors stole every thing about them which could be carried off. To the credit of the commander of the privateer, we are told, that when he understood the character of the prisoners and their objects, he expressed his sorrow that he was compelled to use them so badly, and had rather have given £500 than to have met them.

“And were they compelled to remain in this vessel for three long months?” asked Henry.

“No, my son; providentially for them, the pri-

vateer was successful in making other prizes, which induced the captain to go on shore sooner than he had intended. On the 12th of March, rather less than one month from the time they were taken, the vessel entered the Rio de la Plata, and went into the harbour of Monte Video."

"Oh! how glad they must have been," cried Lilly.

"Yes, my dear," said Mr. F., "and still more glad because they found that the ship Duff was there, and that their wives and children were safe on board. After a while they were all permitted to land, but were detained as prisoners of war, and were not released till the month of May.

"On the 1st of May they embarked in a Portuguese brig for Rio de Janeiro, hoping that at length they should find means of pursuing the desire of their hearts. But the will of the Lord seems to have been otherwise. After having been at sea nearly a month in a small and uncomfortable vessel, they discovered a fleet of ships, and soon the whole party were again made prisoners. The missionaries were again separated, and part of them placed in a still more distressing situation than before. Those on board of a frigate called the Amazon were well treated, but those on board the commodore's ship, called the Medusa, were the subjects of most outrageous treatment. After a long fast, they

were served with boiled beans and putrid beef, brought in a tub, without any bread or water. As a substitute for bread, they had something which seemed like saw-dust, and after a great deal of importunity they obtained, occasionally, a little water. This state of things lasted from about the 1st to the 22d of September, when they were landed at Lisbon, in Portugal, where they were liberated and kindly entertained by an English gentleman. All this while but one death occurred, and that was at Lisbon, in consequence of previous sufferings. After the funeral, the whole missionary party sailed for England, and landed in safety.

“I have given you this history, my children, to show you what dreadful privations they endure who are willing to go to the heathen lands for the cause of our Lord Jesus Christ.”

“But, father,” said Henry, “is it not strange that God did not prosper this expedition as well as the other?”

“My dear son, God does not explain all his movements to us. It looks like a very mysterious dispensation, but if we understood all the circumstances of the case, we no doubt should be able to see why it was wisest and best that this expedition should not succeed. Perhaps the success of the first may have too much elated the friends of missions, and they became too confident in their own strength,

and needed something to humble them and teach them that the power is alone in the hands of God. Perhaps there were other reasons which might account for the failure much better than this. Do you remember the hymn which begins

“ God moves in a mysterious way ?”

“ Yes, father, I know it by heart,” said Lilly.

“ Well, my dear,” said Mr. F., “ we will now return to what was doing at Tahiti during the time in which these things were going on.

“ On the 8th of March, 1797, a little more than thirty-six years ago, it was determined to build a place of public worship, for although the missionaries had reached Tahiti more than a year before, all their worship had been conducted in their own house. But to show how little advance the natives had made in this time, Mr. Ellis says, that ‘ when the building was nearly finished, Pomare sent a fish, as an offering to Jesus Christ, requesting that it might be hung up in the new chapel.’ This church was the first place of worship ever erected in the South Sea islands to the true God, and that was only thirty-six years ago. This building, however, did not stand long, for in the year 1802, only five years after, the missionaries themselves were obliged to tear it down, lest it should be taken possession of by their enemies, or perhaps set fire to,

in which case it would have burned up their own dwelling.

“ In the year 1801, after having heard from their friends in England only once during four years, the missionaries with joy beheld the arrival of a large ship, and found that it brought out more labourers, with supplies and letters, and was commanded by another captain Wilson. On the 13th of July, 1801, eight new missionaries were landed from the ship, and thus the hearts of all were rejoiced.

“ You see, my children, what trials and difficulties the missionaries of Christ have to meet with in heathen lands. They are in danger of persecution and death ; frequently there are very long intervals of time in which by some mishap they never hear from their friends, and they are also liable to be discouraged when they see the hardness of heart manifested by those among whom they go to labour. But, notwithstanding this, they have the presence of their Saviour and Master to comfort their souls, and as you have already seen, and will see more fully as I continue the history, God takes care of them. I think there is a passage of Scripture which must have consoled their minds very much, both as to their freedom from all danger and their prospect of ultimate success. You will find it, John, in the eighteenth chapter of the Acts,

which you may read, and then we will stop for this evening."

John turned to the 18th chapter of Acts, ninth and tenth verses, where he found the passage alluded to by his father. It was as follows: "Then spake the Lord to Paul in a vision by night, Be not afraid, but speak, and hold not thy peace. For I am with thee, and no man shall set on thee to *hurt thee*, for I have *much people* in this city."

CHAPTER V.

First preaching in the language of Tahiti—New war.

"FATHER," said Henry F., "you don't tell us about the preaching of the missionaries to the people."

"True," said Mr. F., "but I mean to tell you something about it. Yet, in the first place, tell me how long you have been learning Greek?"

"I think it must be about three years," said Henry.

"Well, my dear," said Mr. F., "can you speak Greek?"

"Why, no, father; how should I speak Greek? Why, I never expect to speak it."

“ I know, my son, that you never expect to speak it, but I asked you the question, that it might lead you to think why you have not yet heard of the missionaries preaching in the language of Tahiti. You must remember that they had to learn it, and that they had difficulties to overcome, such as you have never experienced in Greek. They had no dictionaries, no grammars, no kind of books. They had to feel their way very slowly along. But they did eventually learn the language, and in 1802 they began *publicly* to preach to the natives, and to teach the children some simple catechism. Two of them, Mr. Nott and Mr. Elder, made a preaching tour through the island, and of this tour Mr. Ellis thus speaks :

“ They were, in general, hospitably entertained, and had many opportunities of speaking to the people, who frequently listened with attention, and often made inquiries, either while the preacher was speaking, or after the address was ended. They seemed interested in the account of the creation, and deeply affected with the exhibition of Jesus Christ, as the true atonement for sin ; instead of pearls, or pigs, or other offerings, which they had been accustomed to consider as the best means of propitiating their deities. Some said they desired to pray to the true God, but were afraid the gods of Tahiti would destroy them if they did ; others

remarked, that the Duff came last among the ships, but that, if the gospel had been conveyed by the first ship, the gods of feathers, as they denominated their idols, would long ago have been destroyed; and one of the principal chiefs, at whose residence they spent the night, observed to the natives around that he believed the missionaries possessed the true foundation of knowledge.

“Whenever there is a prospect of good being done,” observed Mr. F., “the great opposer of all good makes his most strenuous efforts to prevent it. It so happened that just as the missionaries were able to preach to the people, a very disastrous war broke out, and it serves to illustrate the difficulties in the way of the missionaries. I will give you a little account of it. As Mr. Nott and Mr. Elder were on their way home, they came to a place where the king and Pomare, his father, were performing some great ceremony in honour of their god, *Oro*, whom I told you about last winter. The king and his father determined to remove the idol to another part of the island. This enraged the chiefs of the district where the idol was usually kept, and so between the efforts of one party to carry him off, and of the other to keep him, a great rebellion broke out against the king. This war was called the war of *Rua Rua*, being the name of the ringleader. The preservation of the mis-

sionaries was remarkable. About six weeks before these things, an armed brig was driven ashore in Matavai bay. The vessel was lost, but the stores and the crew were saved, and thus seventeen Englishmen were added to the number of those already there; and besides this, about a week before the war broke out, another vessel arrived, and left captain Bishop and six seamen at Tahiti, while the mate went with the vessel to the Sandwich islands. They thus had a reinforcement of twenty-four persons. This providentially saved the missionaries, for the rebels twice defeated the king and Pomare, but were willing to make a treaty with the missionaries not to carry on war against them. These promises the missionaries had little reason to hope would be kept, and so they put the whole establishment into a state of defence. In the book from which I before quoted, I find the following account of this:

“The whole settlement was converted into a garrison. The newly-erected chapel was pulled down, lest by setting fire to it, the invaders might effect the destruction of the inner houses. They were also obliged to destroy the plants and enclosures of the garden, with the whole of the trees, to prevent their affording the means of annoyance to themselves from the enemy; while a strong stockade or paling was drawn completely round their pre-

mises. The veranda in front of the principal house was turned into a bastion, by means of chests and beds piled up for defence; and, besides other minor means of defence, four brass cannon, which had been saved from the wreck of the Norfolk, were planted at proper points in the upper part of the dwelling. All these precautions seemed necessary, from the rumours by which the missionaries were constantly alarmed, threatening all sorts of daily and nightly attacks; and they, as well as the sailors, took their turns as sentinels, regularly placed round the houses for general protection.

“But though fortunately protected from actual assault, the war proved a serious affair for the missionaries. Confined with the whole of the strange seamen in one house, and under constant terror of attack, the general confusion, and the disquietude of mind which they suffered, together with the desolation and destruction of their gardens and plantations, were all exceedingly distressing. Pomare, emboldened by the courage of the English, began to rally, and erected, in imitation of them, some rude defences, on a place called One-tree Hill, near the bay. But having shortly after made a midnight inroad upon the peaceful encampment of the aged men, women, and children left by his enemies at home, and slaughtered about two hundred of them under cover of the darkness, the re-

bellious party was so exasperated, that nothing but the entire extirpation of the reigning family was for a time contemplated.

“ Meanwhile another English ship, the Nautilus, having arrived in the bay, Pomare prevailed upon the captains to assist him with their men against the Aheturuans, who had now taken up a strong position in their own part of the island. On the 3d of July, twenty-four Europeans, headed by captain Bishop, and carrying with them a four pound cannon and plenty of small arms, accompanied the chief to the attack of the rebels, meaning to try, if possible, to put an end to the war. But the position of the enemy was so strong by nature, that the English gun could make no impression upon it, and two days were spent in harmless firing. They had one skirmishing action with a party of the besieged, that had boldly sallied out, but which, by the aid of the English, was put to the rout, and a number of the warriors killed on the spot. A cessation of hostilities was now obtained, and as the war for the present seemed at an end, the English strangers gradually sailed from the island. But this short war became the foundation of that which eventually drove the missionaries entirely from the island, and proved the destruction of the original settlement.”

“ Mr. Ellis tells us :

“ The cessation of hostilities afforded the missionaries a respite from anxious watching, and allowed them to pursue their former avocations. Their gardens were again enclosed, and such seeds as they had preserved were committed to the ground. The study of the language, which, under the guidance and assistance of Mr. Nott, had been regularly pursued one or two evenings every week, was resumed. In the instruction of the children, the greatest difficulties had been experienced from their restless and unrestrained dispositions and habits ; for having been unaccustomed to any steady application, or to the least control, they seldom attended to their lessons long enough to derive any advantage from the efforts of their teachers ; yet, as opportunity offered, the missionaries continued to catechise them and to preach to the adults. The natives, however, persevered in their depredations on the little remaining property of the mission ; and in order to deter others, one of them, who had been detected, was publicly flogged by the king’s order.

“ Towards the close of the year 1802, Mr. Jefferson and Mr. Scott made the tour of Tahiti, for the purpose of preaching to the people. In most of the places they were hospitably entertained, though, on one occasion, the chief refused them lodging,

because a former missionary had not rewarded him for his accommodations. In some instances the natives appeared to listen with attention and interest to their message, but they frequently found great difficulty in inducing them to attend, and often observed with pain, that their instructions were received with indifference or with ridicule. At one place, though the people on their first arrival welcomed them cordially, yet when they understood the object of their visit, a marked and by no means pleasing change appeared in their behaviour.

“Mr. Ellis further observes, that

“For many years the missionaries were variously annoyed in almost all their attempts to preach the gospel. Sometimes, when they had gone to every house in the village, and the people, promising to attend, had left their houses, they often found, on reaching the appointed place, that only two or three had arrived there; at other times they either talked all the while about their dress, complexion, or features, or endeavoured to irritate the foreigners by false insinuations as to the objects of their visit, or to excite the mirth of their own companions by ludicrous gestures, or low witticisms on the statements that were made. Brainerd remarks, that while he was preaching, the Indians sometimes played with his dog; but the first teachers in Tahiti were often disturbed by a number of natives

bringing their dogs, and setting them to fight on the outside of the circle they were addressing; or they would bring their fighting-cocks, and set them at each other, so as completely to divert the audience, who would at once turn with avidity from the missionary to the birds or the dogs. On some occasions, while they have been preaching, a number of *Areois*, or strolling players, passing by, have commenced their pantomime or their dance, and drawn away every one of the hearers. At such times, those who had stood round the missionary only to insult him by their insinuations, ridicule him by their vulgar wit, or afflict his mind by their death-like indifference to the important truths he had declared, have instantly formed a ring around the *Areois*, and gazed on their exhibitions of folly and of vice with interest and pleasure.

“In addition to these sources of disturbance, they were sometimes charged with being the authors of all the disasters and suffering of the people, in consequence of praying to their God, whom the natives called a bad God when compared with Oro. Under these circumstances, it required no small degree of forbearance and self-possession, as well as patient toil, to persevere in preaching the gospel among a people whose spirit and conduct afforded so little encouragement to hope it would ever be by them received.

“Hitherto their labours had been confined to Tahiti; but in December, 1802, Mr. Bicknell, accompanied by Mr. Wilson, made a voyage to Eimeo, and travelling round it, preached ‘the unsearchable riches of Christ’ to its inhabitants, many of whom appeared to listen with earnestness, and desired to be more fully instructed.

“And here again,” said Mr. F., “we find another disastrous circumstance occurring in just as the missionaries were beginning to make an impression. This was the sudden death of Pomare, the king’s father. And after this the young king Otu took the name of Pomare. I do not know whether I have ever told you the origin of this title Pomare. Mr. Ellis informs us how it came to be adopted by Otu’s father, and thus became the name of the kings of Tahiti, just as Pharaoh that of the kings of Egypt, and Cæsar that of the Roman emperors.

“He was travelling, with a number of his followers, in a mountainous part of Tahiti, where it was necessary to spend the night in a temporary encampment. The chief’s tent was pitched in an exposed situation; a heavy dew fell among the mountains; he took cold, and the next morning was affected with a cough; this led some of his companions to designate the preceding night by the appellation of *po-mare*, night of cough, from *po*, night, and *mare*, cough. The chief was pleased

with the sound of the words thus associated, adopted them as his name, and was ever afterwards called Pomare. With the name he also associated the title of majesty, styling himself, and receiving the appellation of, 'his majesty Pomare.'

"Now, my children, when I speak or read to you of Pomare for the future, I wish you to remember that I mean the king who up to this time has been called Otu. But we will here stop for the present, and take up the subject again to-morrow night."

CHAPTER VI.

The first mission to Tahiti entirely broken up.

"I THINK," said Mr. F., as he began his evening amusement of instructing his children, "that we left off with the death of Pomare the First, and the assumption of the name of Pomare by Otu. This was, I believe, in 1804. I will now read to you what Mr. Ellis says in relation to the prosperous circumstances of the mission for a few years, and then its entire destruction, or rather, perhaps, suspension.

"Peace continued during the remainder of the

year, and the missionaries were enabled to persevere in their labours, although they were cheerless, and apparently useless. Great attention had during the last year been paid to the instruction of the children in a catechism, in which the first principles of Christianity were familiarly exhibited to the minds of the young people. Mr. Davies, in particular, had devoted much of his time to this work; and although it had hitherto been found impracticable to teach the children letters, a number had committed the catechism to memory. The gospel was preached, not only in the immediate neighbourhood of Matavai, but in every district in Tahiti and Eimeo; yet the people seemed more than ever disposed to neglect and ridicule it. Sometimes they said, we will hear our own gods; at other times they scoffingly asked the missionaries if the people of Matavai had attended to their word; if the king, or any of his family, had cast away Oro; declaring, that when the king and chiefs heard the word of Jehovah, then they would also.

“ Early in January, 1805, the missionaries prepared a larger catechism; and on the 6th of March, they adopted their Tahitian alphabet. In forming this, the Roman characters were preferred; sounds in the Tahitian language attached to them; and for the purpose of facilitating the introduction of letters among the people, a native name was affixed to each.

It was, however, a long time before any among the native inhabitants of Tahiti could be induced to learn the letters of the alphabet ; yet the missionaries continued their labours in preaching to the people, and teaching the catechism to the children. One or two vessels arrived, but brought no letters or supplies ; and, towards the close of the year, they experienced a heavy loss, in the destruction of a large and flourishing plantation.

“ Three of the missionaries had cleared, enclosed, and cultivated it, and had rendered it, as far as the productions of the island were available, subservient to their interests. They had stocked it with cocoanuts, oranges, limes, and citrons, of which not fewer than six hundred plants, with other productions, were growing remarkably well. In one hour, however, the whole of the fence was burnt to the ground, and the plantation destroyed, or the few plants that remained were so much injured as to be nearly useless. Great as was the loss experienced on this occasion, they had reason to fear it was caused by some of their neighbours, who had designedly set fire to the long dry grass immediately to windward of the plantation. This was probably done from motives of jealousy, lest, by cultivating the land, and reaping the fruits of it, the foreigners should suppose it had become theirs, and the natives cease to be its proprietors. On

this account, much as they suffered by its destruction, they deemed it inexpedient to complain to the king.

“In the month of January, 1806, Pomare returned from Eimeo, bringing with him the idol Oro, which was kept in his sacred canoe; while the human sacrifices, offered on his arrival, were suspended on the trees around. The missionaries paid a visit to the king soon after his return; and, as he had become remarkably fond of using his pen, he intimated his wish that they should build him a small plastered house, near their own, in which he could attend to his writing without the interruptions he experienced in his own dwelling.

“In the month of July, following, the queen of Tahiti died, in the district of Pare, after an illness of nearly eight weeks. The queen was in person about the middle stature; mild and affable in her behaviour; addicted to all the vices of her country; and was cut off in the prime of her life, being about twenty-four years of age at the time of her death. The king and his mother appeared affected with their loss, and the grief of his relatives was severe, as the death of so many members of Pomare’s family threatened, at no very remote period, its total extinction. Pomare was left a widower and childless, all the children of the late queen having been destroyed.

“ Although reports of war were heard during the year, there was no actual hostility ; and, under discouragements every day increasing, the missionaries were enabled to prosecute their labours. Having found it difficult to engage the attention of the children, while attempting to teach them in the presence of the adults, who ridiculed the idea of their learning letters, they opened a school in a part of their own dwelling. In October, Mr. Davies proposed to begin with the boys attached to their own houses, and met them three nights in the week for the purpose of instructing them in the catechism, and teaching them to read those few specimens of writing they had been able to prepare. At the same time, Messrs. Nott and Davies were requested to draw up a brief summary of the leading events, and a short account of the principal persons mentioned in the Old Testament, in the form of a scripture history, for the use of these scholars. In the course of the following year, a spelling-book, which Mr. Davies had composed and used, was sent to England. There it was printed, and afterwards transmitted to the islands, for the use of the schools.

“ No long period had elapsed since the first establishment of the mission, without a vessel’s touching at Tahiti. By many of these the missionaries had been able to write to the directors and to their

friends in England, and from several they had secured a small supply of such articles as they most needed. But since the arrival of the Royal Admiral, in July, 1801, the missionaries had received neither supplies nor letters from England. Of tea and sugar, and many other comforts, they had long been destitute; and their apparel was scarcely such as to enable them to appear respectable in the company of any of their countrymen who might visit the island. Several of them were some years with only one pair of shoes; and often in their journeys undertaken for the purpose of preaching and instructing the natives, they had travelled barefoot. In addition to these privations, the gloom and discouragement that depressed their spirits, on account of the total want of success attending their labours, must have been increased, in a great degree, by the uncertainty and anxiety of remaining, at that remote distance from home, *five years*, without even once hearing by letter from their native country, or their friends. From this distressing state of feeling, they were in a great measure relieved by the arrival of a vessel, which anchored in Matavai bay on the 25th of November, 1806.

“ Since the year 1804, the society in England had authorized Mr. Marsden to expend annually, for the support of the missionaries, £200, and had

also sent out supplies. Unable to meet in Port Jackson with any vessel proceeding to Tahiti, Mr. Marsden had at length engaged the *Hawkesbury*, a small sloop of about twenty tons burden, to take out the letters and articles that had been so long delayed. The communications from England conveyed to the missionaries the welcome and the needed assurance that they were not forgotten by their friends at home; but most of the articles, especially those of clothing, from the length of time they had been lying at Port Jackson, and the wretched state of the vessel in which they were sent, were so injured as to be almost useless; the packages were wet with the sea-water, and their contents consequently spoiled.

“ The repeated trials with which the missionaries were exercised, the privations they endured, and the painful and protracted discouragements by which, at this period, they were depressed, were of no ordinary character. Few among modern missionaries have been called to endure such afflictions, and it is matter of devout acknowledgment, that, notwithstanding the darkness of their prospects and the destitution of their circumstances, they were still enabled to persevere, and leave the event with Him, at whose command they had entered on their work.

“ Peace continuing in the island during the close

of 1806 and the beginning of 1807, allowed the teachers to pursue uninterruptedly their endeavours to plant Christianity among the inhabitants, although at that time with little prospect of success.

“ The ravages of diseases caused or aggravated by the vicious habits of the people, or first brought among them by European vessels, appeared to be fast hastening the total desolation of Tahiti. The survivors, feeling the effects of disease themselves, and beholding their relatives languishing under maladies of foreign origin, inflicted, as they supposed, by the God of the foreigners, were led to view the missionaries as in some degree the cause of their suffering; and frequently, not only rejected their message, but charged them with being the authors of their misery, by praying against them to their God. When the missionaries spoke to them on the subject of religion, the deformed and diseased were sometimes brought out and ranged before them, as evidences of the efficacy of their prayers, and the destructive power of their God. The feelings of the people on this subject were frequently so strong, and their language so violent, that the missionaries have been obliged to hasten from places where they had intended to address the people. Instead of listening with attention, the natives seemed only irritated by being, as they said, mocked with promises of advantage from a God,

by whom, as they imagined, so much suffering had been inflicted. Under these circumstances, their distresses were somewhat relieved by the arrival of Mr. Warner, who, after the ordinary preparation, had been sent from England in the capacity of surgeon to the mission, which he joined on the 12th of May, 1807.

“In the month of June, the flame of war was rekindled in Taiarabu, and the district of Atehuru, where the king’s party suddenly attacked the inhabitants, and, after killing upwards of one hundred, including their principal chiefs, covered the country with all the murder and desolation that usually attended the march of the infuriated bands through the territories of those who were too weak to oppose their progress. Having driven to the mountains such as had escaped the slaughter in the assault, plundered their houses, and afterwards reduced them to ashes, the king took the bodies of the slain on board his fleet, and, sailing to Tautira, offered them in sacrifice to Oro.

“Towards the close of the year, the mission sustained a heavy loss in the death of Mr. Jefferson. He was one of those missionaries that arrived in the ship *Duff*; he had borne ‘the heat and burden of the day,’ and finished his course on the 25th of September, 1807. He was a man of intelligence and ability, possessing extraordinary devotedness

and patient zeal. He had laboured unremittingly for ten anxious years; filling, with credit to himself and advantage to the mission, the most important station among his brethren, by whom he was highly and justly respected. He maintained an arduous post among the pioneers of the little army of Christian missionaries, who, 'unarmed with bow and sword,' had ventured to attack idolatry in its strongest holds among these distant islands; and,

“ High on the pagan hills, where Satan sat
Encamped, and o'er the subject kingdoms threw
Perpetual night, to plant Immanuel's cross,
The ensign of the gospel, blazing round
Immortal truth.”

And, though he fell upon the field before he heard or uttered the shout of victory, his end was peaceful, and his hopes were firm. On a visit to Matavai, in the early part of 1821, conducted by Mr. Nott, I made a pilgrimage to his grave. I stood beside the rustic hillock on which the tall grass waved in the breeze, and gazed upon the plain stone that marks the spot where his head reposes, with feelings of veneration for his character. I felt, also, in connexion with the change that has since taken place, that he had indeed desired to see the things that I beheld, but he had died without witnessing

on earth the gladdening sight; and that, in reference to his unremitting exertions, I and my junior companions had entered into his labours, and were reaping the harvest for which he had toiled.

“ Shortly after Mr. Jefferson’s death, Mr. Nott, accompanied by Mr. Hayward, visited the islands of Huahine, Raiatea, and Borabora, travelled round each, preaching and teaching the people; and thus, for the first time, published among their inhabitants the great truths of Christianity. Many of the natives listened with attention and apparent interest. The illness of the king terminated, for a time, the war which he had commenced against the people of Atehuru, and allowed the missionaries uninterruptedly to pursue their labours in Tahiti.

“ Early in 1808, Mr. Elder left this island for Port Jackson. Peace at that period everywhere prevailed; but it was of but short duration. The dissatisfaction of the farmers, inferior chiefs, and lower orders of the people with Pomare’s conduct, was daily increasing, and his recent massacre of the Atehurians had greatly strengthened their determination to destroy his authority, and revive the ancient aristocratical form of government. In the month of October, the missionaries received a note from the king, informing them of the probability of war, recommending them to be upon their guard, and not to be deceived or taken by surprise. In

consequence of this intimation, and the increasing signs of approaching hostilities, they established a strict nightly watch, and seldom went far from their dwelling. The preparations for battle were continued on both sides; every morning it was expected that hostilities would commence before the close of the day, and every night it was apprehended that an attack would be made before morning. In this state of distressing anxiety, without any means of flying from the gathering storm, all the families continued till the 25th of October, when a vessel from Port Jackson providentially anchored in the bay, and, by ensuring a safe retreat in the event of sudden assault, afforded no small alleviation to their minds.

“ On the Sabbath-day, the 6th of November, the district of Matavai was thrown into great confusion, and numbers of men appeared in arms. The king, who was on board the ship at the time, hastened on shore, and was only restrained from commencing an immediate attack by the counsel of his uncle, who urged the necessity of invoking the favour of the gods before commencing hostilities. This afforded the people of Matavai time to retire, and encamp in the adjoining district with the people of Apaiano. Proposals of peace were sent by the king, but the rebels, being reinforced from districts

to the eastward, refused to meet Pomare, or negotiate with him; and war appeared inevitable.

“The king, expecting that his camp, which was at Matavai, would be immediately attacked, recommended that the wives and children of the missionaries should take shelter in the vessel. They embarked on the 7th, amid much confusion, but with the sincerest gratitude to God for the refuge so seasonably provided. The night passed without any attack; several leading chiefs, whom the rebels expected, had not arrived, and the Europeans were thus permitted to pack up a few articles for their use on board. The next morning a letter was addressed to the captain, requesting him to delay his departure forty-eight hours, that they might deliberate on the steps necessary to be taken. On the following day, the missionaries Nott and Scott, as messengers of peace, went alone, unarmed, to the rebel camp at Apaiano, and invited the leaders to an interview with Pomare. The chiefs treated them with every mark of friendship, regretted that their establishment should suffer from the quarrel between them and the king, and requested them not to leave the island. The leaders of the rebels refused, however, to meet Pomare except in battle, and every hope of accommodation now vanished.

“This disastrous war is called, in the Tahitian traditions, the *Tamai rahi ia Arahuraia*, the

great war of Arahuraia. It was headed by 'Taute, who had long been the king's prime-minister, and who was one of the most powerful chiefs and successful warriors on the islands. His name inspired terror through the ranks of his enemies ; and when the king heard that he had joined the rebels, he was so much affected, that he burst into tears. Pomare advised the married missionaries to leave the island. They were unanimous in opinion, that there was no prospect of safety or usefulness, even should the rebel chiefs prove their friends ; and this, together with the consideration of the little success that had attended the labours of so many years, occasioned their determination to remove. Four of the unmarried missionaries offered to remain with the king, that they might be upon the spot, should any favourable change take place ; the others, with most of the Europeans on the island, sailed from Tahiti on the 10th of November, 1808, and arrived the following day at the island of Huahine. Here they were hospitably received by the chiefs and people.

“ The affairs of Tahiti continued in the same state until the 22d of December, when the king, influenced by Metia, the prophet of Oro, attacked the rebels, who were not only superior in numbers, but favoured in the conflict by the occupation of an advantageous position. Notwithstanding the

prophet's prediction of victory, Pomare was defeated, and fled with precipitation to Pare, leaving a number of muskets in the hands of his enemies, and several principal warriors among the slain. Convinced that though the chiefs of the victorious army might be friendly to them, yet that they could not restrain their followers, who in time of war threw off all subordination; and expecting that the victors, after this success, would instantly attack their dwelling, and that their lives were no longer secure, the missionaries remaining at Tahiti fled to Eimeo, where they were shortly after joined by the king. Some months afterwards, three of them were compelled to follow their companions to Huahine. During their residence here, some had made the tour of the island, and endeavoured, with but little prospects of success, to instruct the inhabitants.

“ The melancholy aspect of affairs, their expulsion from Tahiti, the total destruction of the settlement, and the little probability of a restoration of peace, induced them to determine on removing by the first opportunity to Port Jackson. This occurred in the course of the year, and on the 26th of October, 1809, they all sailed from the islands, excepting Mr. Hayward, who remained in Huahine, and Mr. Nott, who still resided in Eimeo with the king.

“ After the victory of the 22d of December, 1808,

the rebels plundered the district of Matavai and Pare, and devoting to destruction every house and plantation, reduced the whole country to a state of the wildest desolation and ruin. The mission houses were ransacked and burnt, and whatever the insurgents were unable to carry away was destroyed. Every implement of iron was converted into a weapon of war. The most valuable books were either committed to the flames, or distributed among the warriors for the purpose of making cartridge papers, and the printing types were melted into musket balls.

“ During such seasons, it was not merely apprehension, but actual danger, to which all the Europeans were exposed. On one occasion, Mr. Nott, returning from a visit to the king, was resting in a native house when a party of the rebels approached the spot; his native companion, one of Pomare’s warriors, observing them, touched him on the shoulder, and urged him to fly to the canoe lying on the beach; he and his fellow-traveller had scarcely pushed off from the shore, when the men came up, and finding they had escaped, invited them to land, or requested the native to allow the foreigner to walk. Mr. Nott’s companion assured him, however, that if he landed, his life would certainly be taken, merely because he was a friend to the king. The natives followed the canoe for

some miles, but Mr. Nott was mercifully preserved, and reached Matavai in safety, indebted, under God, to the vigilance and promptitude of his Tahitian friend, for his life. Before this time, a musket ball, aimed at a native who had taken shelter in his house, was fired through the window of the room in which he was sitting; and during another war, the spear of one of the king's enemies was already poised, and would in all probability have inflicted a fatal wound in his body, had not the interference of one of Mr. Nott's friends, at the moment, saved him from the deadly thrust.

“ It is not easy to form an accurate idea of the distress of the last missionaries who reluctantly left Tahiti, when they beheld their gardens demolished, their houses plundered and burnt, their pupils engaged in all the barbarity of a savage war, and the people among whom they had hoped to introduce order, and peace, and happiness, doomed to the complicated miseries attending anarchy, idolatry, and the varied horrors of cruelty and vice. The enterprise in which they had embarked had at its commencement united, in bonds of disinterested philanthropy, parties before but seldom associated; and had, by a vigorous and combined movement, in force and magnitude surpassing any thing that had been hitherto attempted by British Christians, introduced a new era in the missionary efforts of

modern times. It had excited among all classes the liveliest interest, called forth splendid efforts of sacred eloquence, and noble deeds of Christian benevolence; but painful and deeply humiliating as it was, it now appeared to those devoted servants of God, who had, amidst protracted and severe privations, maintained their ground till life was no longer secure—after having engaged the prayers of the people of God, and waited in vain for the results of patient and self-denying toil, during twelve eventful years—that the scene of their labours must be abandoned.

“ But although Tahiti was, by the departure of the missionaries, surrendered, for a season, as a prey to the spoiler, and subjected to the rule of ignorance, barbarism, and idolatry, it was not abandoned by Him, in obedience to whose command to ‘ go and teach all nations,’ the mission had been undertaken. He had still ‘ thoughts of mercy’ towards its inhabitants, and was, by this distressing event, teaching those who had undertaken the work, and instructing his church in regard to all their future efforts to extend his gospel; that singleness of aim, purity of motive, and patient diligence in labour, were of themselves insufficient for the work; that it was by His Spirit that the heathen were to be converted; and without His blessing, Paul might plant, and Apollos might water, in vain.”

CHAPTER VII.

The Missionaries resume their labours, and meet with success—The king renounces idolatry—Several conversions.

ON taking his seat the next evening, prepared to go on with his account of Tahiti, Mr. F. remarked, "It is an old saying, that the darkest time of the night is that which occurs just before the first appearances of dawn. Whether it be so in point of fact or not, it is certainly true in a figurative sense, for it very frequently happens that afflictions are most severe just before there is a favourable change. We speak of a disease being at its height, and then it goes off gradually. But the application which I meant to make of the saying is this, that the darkest appearances of the missionary work in Tahiti were just before the work itself began to have some evidences of success. It was begun in 1796, and down to as late as 1808, that is twelve years, there was nothing which might be considered as justifying the name of success to the cause; and you know that after these twelve years of labour, the missionaries were driven from the island by a successful rebellion, and the whole prospect seemed

to be entirely overclouded. After the rebels had become complete masters of the island of Tahiti, and the king had been obliged to take refuge in the neighbouring island of Eimeo, the missionaries thought that all was over. In the year 1809, Mr. Nott was the only missionary who remained in Eimeo, with the king: the others, with the exception of Mr. Hayward, who remained at Huahine, had gone to Port Jackson, in New South Wales, where they were kindly received by the English governor. While they were there, hardly knowing what to do, the Lord seems most mercifully to have opened the way for their return. After more than a year, they received from the king a most earnest invitation to return. On this subject Mr. Ellis thus remarks:

“The way being thus opened for the resumption of their work, and depending on the blessing of God, they again embarked, in the autumn of 1811, for the islands. During their absence, Pomare had remained excluded from his hereditary dominions, and in exile on the island of Eimeo. Whether the melancholy reverses he had experienced, and the depression of spirits consequent upon the dissolution of his government, and the desolation of his family, led him to doubt the truth of that system of idol-worship to which he had been devoted, and on which he had invariably relied for success in

every enterprise ; or whether the leisure it afforded for contemplation and inquiry, under the influence of these feelings, inclined him to reflect more seriously on the truth of those declarations he had often heard respecting the true God, and to consider his present condition as the chastening of that Being whom he had refused to acknowledge, it is impossible to determine ; but these disastrous events had evidently subdued his spirit, and softened his heart.

“ When the missionaries who returned from Port Jackson landed in Eimeo, the king received them with the warmest demonstrations of joy. Mr. and Mrs. Bicknell, the first who arrived, resided some time in the same house with him. He spent much of his time in reading and writing, in conversation, and in earnest inquiry about God, and the way of acceptance with Him, through Jesus Christ ; and sometimes spoke in terms astonishing even to the missionaries themselves. One or two other natives appeared also favourably impressed in regard to the religion of the Bible. Under these auspicious appearances, although prevented by the unsettled state of Tahiti from resuming their station in Matavai, the missionaries were enabled to commence their labours on the island of Eimeo. They also indulged a hope of establishing a mission in Raiatea, one of the Leeward or Society islands, when a series of domestic trials frustrated their plans of ex-

tended usefulness, and confined them for several years to this island.

“ The domestic trials to which Mr. Ellis alludes in this extract were the deaths of Mrs. Henry, Mrs. Davis, and Mrs. Hayward, the first on the 28th of July, in 1812, and the second on the 4th of September in the same year, and the last about one week after. It is remarkable that in the midst of this distress, the missionaries discovered the first appearances of any religious impression among the people, and there can be no doubt that this had a tendency very much to soothe their distress. And this, among others, my dear children, was the reason why I used the old saying, that ‘ the darkest period of the night is just before the approach of morning.’ ”

“ Oh! dear father,” said Lilly, “ I now understand it. The poor missionaries had been driven away, and then they came back again, and then three of them died, and then they saw signs of good, and this was morning after the darkness.”

“ Yes, my dear, you have the meaning exactly ; and now let me read to you the very touching and interesting account which Mr. Ellis gives of the first converts to Christianity. He says : ‘ The missionaries, on their return, had established public worship ; Mr. Davis had opened a school ; an increased and pleasing attention had been manifested

by several to the instructions communicated; and only ten days before the death of Mrs. Henry, Pomare, the king of Tahiti, publicly professed his belief in Jehovah the true God, and his determination to serve him. He also requested to be baptized, and to become one of the disciples of the Lord Jesus Christ, assuring the missionaries that his resolution to give himself up to God was the result of long and increasing conviction of the truth and superiority of the religion of the Bible, expressing at the same time his desire to be more fully instructed in the matters to which it referred.

“Pomare had for some time past shown his contempt for the idols of his ancestors, and his desire to be taught a more excellent way, that he might obtain the favour of the true God. The natives had watched the change in his mind with the most fearful apprehension, as to its results upon the minds of his subjects. They were powerfully affected on one occasion when a present was brought him of a turtle, which had always been held sacred, and dressed with sacred fire within the precincts of the temple, part of it being invariably offered to the idol. The attendants were proceeding with the turtle to the *marae* or temple, when Pomare called them back, and told them to prepare an oven, to bake it in his own kitchen, and serve it up, without offering it to the idol. The people around were

astonished, and could hardly believe the king was in a state of sanity or was really in earnest. The king repeated his direction ; a fire was made, the turtle baked, and served up at the next repast. The people of the king's household stood, in mute expectation of some fearful visitation of the god's anger, as soon as he should touch a morsel of the fish ; by which he had, in this instance, committed, as they imagined, an act of daring impiety. The king cut up the turtle, and began to eat it, inviting some that sat at meat with him to do the same ; but no one could be induced to touch it, as they expected every moment to see him either expire or writhe in strong convulsions. The king endeavoured to convince his companions that their idea of the power of the gods was altogether imaginary, and that they had been the subjects of complete delusion ; but the people could not believe him ; and although the meal was finished without any evil result, they carried away the dishes with many expressions of astonishment, confidently expecting some judgment would overtake him before the morrow, for they could not believe that an act of sacrilege, such as he had been guilty of, could be committed with impunity.

“ The conduct and conversation of Pomare in reference to the gods, on this and similar occasions, must necessarily have weakened the influence of

idolatry on the minds of those by whom he was attended ; and if it produced no immediate and salutary effect on them, it doubtless confirmed his own belief in the vanity of idols, and the folly of indulging either hope or fear respecting them. A number of the principal chiefs of the Leeward islands, as well as the adherents to his cause, and the friends of his family in Tahiti, constantly resided with the king after his expulsion from the island of his ancestors, and accompanied him on his return to resume his former government. He spared no efforts favourably to impress them in regard to Christianity, but to no purpose for a long time. When he offered himself for baptism, he stated that he had endeavoured to persuade Tamatoa, his father-in-law, and Tapoa, the king and principal chief of Raiatea, to renounce idolatry, and become the disciples of Jesus Christ ; but they had assured him, whatever he might do, they would adhere to Oro. Others expressed the same determination ; and Pomare came forward alone, requesting baptism, and desiring to hear and obey the word of God, as he said ‘ he desired to be happy after death, and to be saved at the day of judgment.’ He did not confine his efforts to private conversation, but in public council urged upon Tamatoa and Mahine, the chiefs of Raiatea and Huahine, the adoption of the Christian religion ; hereby publicly

evincing his own determination to adhere to the choice he had made.

“The missionaries had every reason to believe that the king was sincere in his desires to become a Christian; but as they then deemed only those who were true converts to Christianity proper subjects for the rite of baptism, and feared that his mind might not be sufficiently informed on the nature and design of that ordinance, and that he was rather an earnest inquirer after divine truth, than an actual possessor of its moral principle and spiritual influence, they proposed to him to defer his baptism until he had received more ample instruction. They were also desirous to receive additional evidence of his sincerity, and of the uprightness and the purity of his conduct during a longer period than they had yet observed it. The king acquiesced in their proposal, and requested their instructions.

“At the same time that the king thus publicly desired to profess Christianity, he proposed to erect a large and substantial building for the worship of the true God. His own affairs remained unsettled and discouraging; he was still in exile; and rumours of war not only prevailed in Tahiti, but invasion threatened Eimeo. This island the missionaries considered only as a temporary residence, till they should be able to resume their labours in Ta-

hiti, or establish a mission in the Leeward islands, and, therefore, recommended him to defer it. But he replied, 'No, let us not mind these things, let it be built.'

“ Shortly after this important event, which may justly be considered as the dawning of that day, and the first ray of that light, which has since shed such lustre, and beamed with such power, upon these isles of the sea, two chiefs arrived from Tahiti, inviting Pomare to return and resume his government, promising an amicable adjustment of their differences. The interests of his kingdom appeared to require his concurrence with their proposal; and on the 13th of August, in less than a month after the pleasing event referred to, he sailed with them from Eimeo, followed by the chiefs and people of the Leeward islands, and most of the inhabitants of Papetoai and its vicinity. His departure in this critical state of mind was much to be regretted, as it deprived him of the instruction of his teachers, and exposed him to many temptations and much persecution.

“ Pomare, in infancy, had been rocked in the cradle of paganism, and trained under its influence through subsequent life. His father Pomare, and his mother Idia, were probably more infatuated with idolatry, and more uniformly attached to the idols, and every institution connected with their

worship, than even the priests or perhaps any other individuals in the islands. He had been early initiated in all the mysteries of falsehood and abomination connected with the system, and had engaged with avidity in the bloody and murderous rites of idol worship. In addition to this, he had been nurtured amid the debasing and polluting immorality for which his country, ever since its discovery, had been distinguished ; and although his ideas of the moral perfections of the true God might be but indistinct, and his views of the purity required by the gospel but partial, yet it might naturally be expected, that the convictions of guilt in such an individual, when first awakened to a sense of the nature and consequence of sin, would be deep and severe. That this was actually the case, appears from several letters which he wrote to the missionaries soon after his arrival in Tahiti, as well as from the conversation they had with him on the subject.

“ In a letter, dated Tahiti, September 25, 1812, he thus expresses himself : ‘ May the anger of Jehovah be appeased towards me, who am a wicked man, guilty of accumulated crimes ; of regardlessness and ignorance of the true God, and of an obstinate perseverance in wickedness ! May Jehovah also pardon my foolishness, unbelief, and rejection of the truth ! May Jehovah give me his good

Spirit to sanctify my heart, that I may love what is good, and that I may be enabled to put away all my evil customs, and become one of his people, and be saved through Jesus Christ, our only Saviour ! I am a wicked man, and my sins are great and accumulated. But O that we may all be saved, through Jesus Christ.' Referring to his illness about this time, he said, ' My affliction is great ; but if I can only obtain God's favour before I die, I shall count myself well. But oh ! should I die with my sins unpardoned, it will be ill, indeed, with me. Oh ! may my sins be pardoned, and my soul saved, through Jesus Christ ! May Jehovah regard me before I die, and then I shall rejoice, because I have obtained favour of Jehovah.'

“ In another letter, written about a fortnight afterwards, he observes, ‘ I continue to pray to God without ceasing. Regardless of other things, I am concerned only that my soul may be saved by Jesus Christ ! It is my earnest desire that I may become one of Jehovah's people ; and that God may turn away his anger from me, which I deserve for my wickedness, my ignorance of him, and my accumulated crimes !’ In February, 1813, he wrote to the following effect. ‘ The Almighty can (or will) make me good. I venture with my guilt (or evil deeds) to Jesus Christ, though I am not

equalled in wickedness, not equalled in guilt, not equalled in obstinate disobedience, and rejection of the truth, hoping that this very wicked man may be saved by Jehovah Jesus Christ.'

“Such was the interesting state of Pomare's mind at the close of the year 1812, and the commencement of 1813. At the same time that this event shed such light upon the prospects of the missionaries, other circumstances concurred to confirm them in the conviction, that God was about to favour in a signal manner their enterprise, to follow their labours with his blessing, and with still greater success. Of one or two other natives they had every reason to hope most favourably, while one who died about this time left a pleasing testimony behind, of repentance, and reliance on the pardoning mercy of God.

“The king's visit to Tahiti did not succeed so well as the messengers had promised, or his friends had anticipated: rumours of war prevailed in the western and southern parts of the island, and many of the chiefs sent professions of subjection; but the continuance of such acknowledgment was uncertain. Some of his ablest allies, especially Tapoa, the chief of Raiatea, was removed by death, and the others prepared to return to their own islands. Early in the following year, the district of Matavai was surrendered to Pomare, but he was justly

doubtful of the sincerity of the surrender. Amidst all these unfavourable circumstances he continued bold and uncompromising in his renunciation of the idols and every rite of idolatry ; observing the Sabbath, and, on every suitable occasion, exhibiting the truth and excellency of the religion of Jesus Christ. Although this honourable conduct produced a surprising effect upon the minds of many of the inhabitants of Tahiti and Eimeo, who considered the king better acquainted both with the religion of the natives and that of the foreigners than any other person in the islands, it procured him many enemies, and exposed him to no ordinary degree of ridicule and persecution, or contempt, not only from his idolatrous rivals, but from his allies and the members of his household and family. These attributed all his reverses to the respect he had shown to the missionaries, and the inclination he had indulged towards their God ; and declared that he need not expect his affairs to be retrieved since he had forsaken the gods of his ancestors, and insulted those to whom his family was indebted for the elevated distinction to which it had been raised in Tahiti and the neighbouring islands. Pomare, however, was uninfluenced by any of these representations, and, notwithstanding the embarrassed state of his affairs, and the uncertainty of the result to which the present agitation, and the ap-

proaching national assembly of chiefs and people, might lead ; and though his friends added insult and reproach to his misfortunes, he remained steadfast.

“ The communications between Tahiti and Eimeo were now frequent, and the repeated accounts of Pomare’s persevering and laudable endeavours to enlighten the minds of his subjects were not the only cheering tidings they received. Mr. Bicknell went over in a vessel bound to the Pearl islands, and in a few days returned with the pleasing report that a spirit of inquiry had been awakened among some of the inhabitants of that island, and that two of those they had formerly instructed had occasionally met to pray to God. In order to ascertain the nature and extent of the desire which had been excited, and to confer with the individuals under its influence, Messrs. Scott and Hayward, having been deputed by their companions to visit Tahiti, sailed over from Eimeo, on the 15th of June, 1813. Although the king was residing in Matavai, they landed in the district of Pare, and, proceeding to the valley of Hautaua, they learned that the report was correct, and that in the neighbourhood there were some who had renounced idolatry, and professed to believe in Jehovah, the true God.

“ On the following morning, according to the

usual practice when travelling among the people, they retired to the bushes near their lodgings for meditation and secret prayer. The houses of the natives, however large they might be, never contained more than one room, and were generally so crowded with people, that retirement was altogether unattainable. While seeking this, about the dawn of the day, on the morning after their arrival, Mr. Scott heard a voice at no great distance from his retreat. It was not a few detached sentences that were spoken, but a continued address ; not in the lively tone of conversation, but solemn, as devotion ; or pathetic, as the voice of lamentation and supplication.

“ A variety of feelings led him to approach the spot whence these sounds proceeded, in order to hear more distinctly. Oh ! what hallowed music must have broken on his listening ear, and what rapture must have thrilled his soul, when he distinctly recognised the voice of prayer, and heard a native, in the accents of his mother-tongue, with an ardour that proved his sincerity, addressing petitions and thanksgivings to the throne of mercy. It was the first time he knew that a native on Tahiti had prayed to any but his idols ; it was the first native voice in praise and prayer that he had ever heard, and he listened almost entranced with the appropriate and glowing language of devotion

then employed until his feelings could be restrained no longer. Tears of joy started from his gladdened eye, and rolled in swift succession down his cheeks, while he could scarcely forbear rushing to the spot, and clasping in his arms the unconscious author of his ecstasy. He stood transfixed, as it were, to the earth, till the native retired; when he bowed his knees, and, screened from human observation by the verdant shrubs, offered up under the canopy of heaven his grateful adoration to the Most High, under all the melting of soul, and the excitement of spirit, which the unprecedented, unexpected, though long-desired events of the morning had inspired. When the missionaries met at the house in which they had lodged, the good tidings were communicated; the individual was sought out; and they were cheered with the simple yet affecting account he gave of what God had done for his own soul, and of the serious impressions then operating on the minds of several of his countrymen.

“His name was then *Oito*, though it is now *Petero*; he had formerly been an inmate of the mission family at *Matavai*, and had received instructions there. He had occasionally been with the king since his return to *Tahiti*, and some remarks from *Pomare* had awakened convictions of sin in his conscience. Anxious to obtain direction

and relief, yet having no one to whom he could unburden his mind with hopes of suitable guidance, he applied to Tuahine, who had for a long time lived with the missionaries ; hence Oito inferred he would be able to direct him aright. Tuahine has since rendered the most important services to the mission, by aiding Mr. Nott in the translations. When the Gospel by John and the Acts of the Apostles were finished, and Mr. Nott left Huahine in July, 1819, he removed to Raiatea, his native island, where he has since been not only a useful member of society, and an ornament to the religion he professes, but an officer in the Christian church in Raiatea.

“ Tuahine’s mind, on the subject of the Christian religion, was at this period in a state resembling that of Oito’s. Their conversation deepened their impressions ; they frequently met afterwards for this purpose, and often retired to the privacy of the sequestered valleys or verdant shrubberies adjacent to their dwellings, for conversation and prayer. The singularity of their conduct, together with the report of the change in the sentiments of the king, soon attracted observation : many derided them, but several young men and boys attached themselves to Oito and Tuahine, and this little band, without any missionary to teach them, or even before any one was acquainted with the circumstance, agreed

to refrain from worshipping the idols, from the evil practices of their country, to observe the Sabbath-day, and to worship Jehovah alone. They had established among themselves a meeting for prayer, which they held on the Sabbath, and often assembled at other times for social worship.

“This intelligence was like life from the dead to the missionaries; they thanked God, and took courage; but, before commencing their journey round Tahiti, they wrote to their brethren in Eimeo an account of what they had seen and heard: declaring all that they had heard was true, that God had ‘also granted to the Gentiles repentance unto life,’ that some had cast away their idols, and were stretching out their hands in prayer to God, &c. The effect of their letter was scarcely less on the minds of the missionaries in Eimeo, than the recital had been to themselves in Tahiti. They were deeply affected, even unto tears. I have often heard Mr. Nott speak, with evident indications of strong feeling, of the emotions with which this letter was read. And when we consider the long and cheerless years which he and some of his associates had spent in fruitless, hopeless toil, on that unpromising field, the reasonable prospect of an ultimate harvest, which these facts certainly warranted, was adapted to produce unusual and

exalted joys,—emphatically a missionary's own,—joys 'that a stranger intermeddleth not with.'

“Messrs. Scott and Hayward made the tour of Tahiti, preaching to the people whenever they could collect a congregation, and then returned to Eimeo with Tuahine, Oito, and their companions, who accompanied them in order to attend the school, and receive more ample instruction in those things, respecting which, though formerly so indifferent, they were now most anxious to be informed.”

“There, my children,” said Mr. F., “is the account of the first dawning of the gospel light on the South Sea islands. And this was after twelve years of patient and laborious and yet apparently unsuccessful exertion. Let this account teach you, my children, to value the characters of those men who, far from friends and home, and in the midst of trials and dangers, continue to preach to the poor heathen the ‘unsearchable riches of Christ.’ And I moreover hope that it will stimulate you to exertion, and that as you grow in years you may grow in your determinations to sustain the missionary cause by all the zeal and energy which that cause demands. You can do but little now; but if God shall spare you to grow up, you will have opportunities to throw all your influence into the cause of Christian missions. It is to impress these things

on your minds that I have given you the information I could thus far gather, and for the same purpose I shall continue unless you get tired."

"Oh, dear father," interrupted Lilly, "we will never get tired of such accounts as these"

"I trust you will not, my dear, and I hope your interest will increase. But let us go on."

CHAPTER VIII.

Interesting state of religious inquiry—Idols burned in Eimeo.

"ABOUT the same time," continued Mr. F., "that these happy indications were observed in Tahiti, there were similar indications in the island of Eimeo. This is a small island compared to Tahiti, and lies a little to the west of it. On the 25th of July, 1813, the first place erected for public worship in Eimeo was opened, and though the missionaries themselves had always met for worship, yet this was the first building ever used by the natives* for this purpose. When the evening service had concluded, Mr. Davies, one of the missionaries, gave notice that there would be a public meeting the next morning, when all who were willing to renounce their false gods, and wor-

ship the true one, were invited to attend. No less than forty of the natives came according to the notice, and Mr. Nott explained to them the object of the meeting. Then they were individually conversed with, and thirty-one of the number declared that they had renounced all their idolatry and were ready to serve God. These thirty-one desired their names to be written down as those who now determined to embrace the religion of the Lord Jesus Christ. This was their own voluntary wish; they were not urged to this matter, but seemed impelled by the Spirit of God thus to take a decided course. Others declared their determination to forsake idolatry, but did not wish their names written down at the time. Among those whose names were written, you will not be surprised to find, my children, those of *Oito* and *Tuahine*, whom I have just read to you about, as those who first gave any evidence of the success of the missionary work. To the thirty-one who had their names put down on Monday the 26th of July, 1813, eleven more were soon added, and with these forty-two the missionaries held frequent meetings for the purpose of instructing them more fully in the religion of Jesus, which they had thus chosen.

“It was at this time also, that one of the most extraordinary transactions occurred which had ever

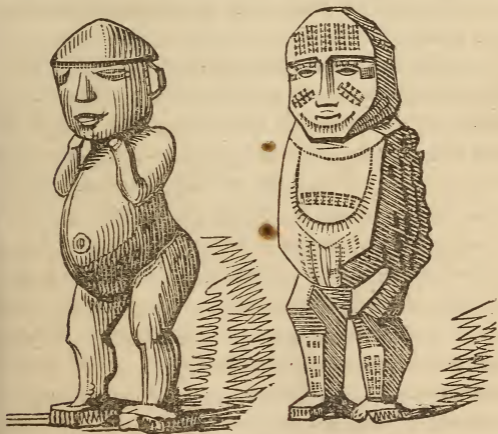
taken place here; a transaction which seemed to break up the reign of idolatry. The account which Mr. Ellis gives is as follows :

“ In one of the visits which Mr. Nott made to the residence of Taaroarii, for the purpose of preaching to his people, he was followed by Patii, the priest of the temple in Papetoai, the district in which the missionaries resided. This individual appeared to listen most attentively to what was said; and after the conclusion of the service, he and Mr. Nott proceeded together along the beach towards the settlement. As they walked, Patii fully disclosed the feelings of his mind to Mr. Nott, and assured him that on the morrow, at a certain hour, he would bring out the idols under his care, and publicly burn them. The declaration was astounding; it was too decisive and important in its nature, and promised results almost too momentous to be true. Mr. Nott replied, ‘ I fear you are jesting with me, and stating what you think we wish, rather than what you intend. I can scarcely allow myself to believe what you say.’—‘ Don’t be unbelieving,’ replied Patii, ‘ wait till to-morrow, and you shall see.’ The religion of Jesus Christ was the topic of conversation until they reached the settlement; when Patii took his leave, and Mr. Nott informed his colleagues of the success of his visit to the young chief of Huahine, and the determina-

tion which the priest of the district had made known to him. The impression which the intelligence of these events produced upon their minds was that of unmingled admiration, gratitude, and hope, to a degree that may be better imagined than expressed.

“ The arrival of the evening of the following day was awaited with an unusual agitation and excitement of feeling. Hope and fear alternately pervaded the minds of the missionaries and their pupils, with regard to the burning of the idols, and the consequent tumult, devastation, and bloodshed that might follow. The public adherents of Christianity were but few (less than fifty), and surrounded by jealous and cruel idolaters; who already began to wonder ‘whereunto this thing might grow.’ Patii, however, was faithful to his word. He, with his friends, had collected a quantity of fuel near the sea-beach; and in the afternoon the wood was split, and piled on a point of land in the western part of Papetoai, near the large national marae, or temple, in which he had officiated. The report of his intention had spread among the people of the district, and multitudes assembled to witness this daring act of impiety, or the sudden vengeance which they expected would fall upon the sacrilegious criminal. The missionaries and their friends also attended. The varied emotions of hope and

fear, of dread and expectation, with a strange air of mysterious foreboding, agitating the bosoms of the multitude, were strongly marked in the countenances of the spectators ; resembling, perhaps in no small degree, the feeling depicted in the visages of the assembled Israelites, when the prophet Elijah summoned them to prove the power of Baal, or to acknowledge the omnipotence of the Lord God of Israel. A short time before sunset, Patii appeared, and ordered his attendants to apply fire to the pile. This being done, he hastened to the sa-



cred depository of his gods, brought them out, not, indeed, as he had been on some occasions accus-

tomed to do, that they might receive the blind homage of the waiting populace; but to convince the deluded multitude of the impotency and the vanity of the objects of their adoration and their dread. When he approached the burning pile, he laid them down on the ground. They were small carved wooden images, rude imitations of the human figure; or shapeless logs of wood, covered with finely braided and curiously wrought coconut fibres, and ornamented with red feathers. The representations in the preceding page will convey some idea of the shape and appearance of the former kind.

“Patii tore off the sacred cloth in which they were enveloped, to be safe from the gaze of vulgar eyes; stripped them of their ornaments, which he cast into the fire; and then, one by one, threw the idols themselves into the crackling flames—sometimes pronouncing the name of the idol, and expressing his own regret at having worshipped it; at others, calling upon the spectators to behold their inability even to help themselves. Thus were the idols which Patii, who was a powerful priest in Eimeo, had worshipped, publicly destroyed. The flames became extinct, and the sun cast his last beams, as he sunk behind the western wave, upon the expiring embers of that fire which had already mingled with the earth upon which it had been kindled, the

ashes of some of the once obeyed and dreaded idols of Eimeo.

“ Patii, on this occasion, was not prompted by a spirit of daring bravado, but by the conviction of truth, deeply impressed upon his heart, and a desire to undeceive his deluded countrymen; probably considering, that as his conduct and instruction had heretofore done much to extend and propagate the influence of idolatry, so his thus publicly abandoning it, and exposing himself to all the consequences of their dreaded ire, would most effectually weaken their confidence in the gods, and lead them to desire instruction concerning that Being who, he was convinced, was the only living and true God; who was a Spirit, and was to be worshipped, not with human or other sacrifices, save those of a broken heart and a contrite spirit, or the sacrifices of thanksgiving and of praise.

“ Although many of the spectators undoubtedly viewed Patii with feelings analogous to those with which the Melitians viewed the apostle Paul when the viper fastened on his hand, and were many of them evidently disappointed when they saw no evil befall him, they did not attempt to rescue the gods, when insulted, and perhaps riven by the axe, or stripped to be cast into the flames. No tumult followed, and no one came forward to revenge the insult offered to the tutelar deities of their country

Probably, Gamaliel-like, they thought it best not to interfere at that time, as their belief in the power of the gods had hitherto remained unshaken, and they doubtless expected that in their own way, the gods would take signal vengeance on those by whom, in the sight of the nation, they had been thus dishonoured.

“The watchful providence of God over his infant cause in these islands was remarkably conspicuous in preserving Patii and his friends, and allowing them, after the events of the evening, safely and peacefully to retire. There were many present who were indignant at the insult and filled with rage at the impiety of the act, as well as convinced, that if this conduct should be imitated by others, not only would their crafts and their emoluments be endangered, but they would no longer be able to exercise that unquestioned influence over the people to which they had hitherto been accustomed; nor to indulge their base propensities, and live in the luxurious ease they then enjoyed. Had any popular tumult followed this heroic act, the idolaters were so numerous and powerful, and the Christians so weak, that their destruction would have been inevitable; and even the lives of the missionaries, who would have been considered as the cause of all the disturbances, might not have been secure. God, however, preserved them, and

they returned to render to him the thanks and the glory due unto his name.

“The conduct of Patii, when it became more extensively known, produced the most decisive effects on priests and people. Numbers in Tahiti and Eimeo were emboldened by his example; not only in burning their idols, but demolishing their maraes or temples; their altars were also stripped and overthrown, and the wood employed in their construction converted into fuel, and used in the native kitchens.

“Patii became a pupil of the missionaries, and a constant worshipper of the true God, persevering amidst much ridicule and persecution. Whether his mind had at this time undergone a divine and decisive change, it is not necessary now to inquire; every evidence that could be required has since been given of the sincerity of his profession of Christianity, and the influence of its principles on his heart. His conduct from this period has been uniformly moral and upright, his mind humble, his disposition affectionate and mild, and his habits of life reformed and industrious. The influence of his character in Papetoai, where he is best known, has occasioned his election to an important office in the Christian church. He is a valuable and steady friend, and an assistant in whom the missionaries can repose confidence. Although not a

chief of the highest rank, he had been raised by the king and people to the office of a magistrate in his own district. His conduct on the above occasion gave idolatry a stab more deadly than any which it had before received, and inflicted a wound from which, with all the energy subsequently manifested, it never could recover.

“ On the 5th of October, 1813, the native Christians engaged for the first time with their teachers in the monthly meetings for prayer for the spreading of the gospel. On the 2d of December, in the same year, Mui, one of the early scholars, and one whose name had been written among the first that professed Christianity, departed to the world of spirits, under the consolation that pure religion imparts in the hour of death. He was often heard to say, while confined to his couch, when he saw his former companions going to the school, or the place of worship, ‘ My feet cannot follow, but my heart goes with you.’ He did not pretend to know much, but he knew that he was a sinner, and that Jesus Christ came into the world to save sinners, and this knowledge removed from his mind the fear of death.

“ The report of the increase of the Christians, and their advancement in knowledge, &c. had already circulated throughout Tahiti; the minds of many were unsettled, and numbers were halting be-

tween two opinions. Upaparu, a chief of rank and influence in the eastern part of Tahiti, with his wife, and twelve or thirteen of his people, came over to Eimeo, in order to receive instruction.

“ Fifty had now given in their names, as having renounced idolatry, desiring to acknowledge Jehovah alone as God, and to be instructed in the obedience his word required. Others attended in such numbers, that it was found necessary to enlarge the first place of worship they had ever used in these islands. The converts were punctual and regular in their observances of the outward ordinances of religion, in frequent social meetings for prayer, and seasons of retirement for private devotion. Their whole moral conduct seemed changed; the things they once delighted in they now abhorred, and found enjoyment in what had formerly been a source of ridicule or aversion. Their habit of invariably asking a blessing, and returning thanks at their meals, and their frequent attention to prayer, attracted the notice of their countrymen, and procured for them, as a term of reproach from their enemies, the designation of *Bure Atua*, literally, Prayers to God; from *Bure*, to pray, and *Atua*, God; the meaning of which was, the people who prayed to God, or the praying people. *Bure Atua* is a designation in no respect dishonourable to those to whom it was applied, and of which they

have never been ashamed, though considered as an epithet of contempt or opprobrium, and applied in a manner similar to that in which the term Saint or Methodist is used in the present day, or the designation of Nazarene or Christian was given to the first disciples. Since the profession of Christianity has become general, it has been much less used than formerly. *Haapii parau*, learners, or brethren, friends, and disciples, are the terms most frequently employed by the converts themselves.

“ In the autumn of 1814, Mr. Wilson went on board a vessel at Eimeo, which was driven to the Leeward islands, where contrary winds detained him and his companions for three months. During this period he was much among the people, preached to attentive congregations on the Sabbath and other days, and was happy to find that those whose names had been written down at Tahiti continued steadfast. He also added to their number thirty-nine others, whose names, at their own desire, were recorded as the professed worshippers of the true God. When he left them they expressed the deepest regret, and requested that one of the missionaries would come and reside among them. Pomare was also on board the same vessel when it was driven from the shores of Eimeo, and exerted his influence to persuade the people of the Leeward islands to embrace the Christian religion.

“About this time, several of the chiefs of Raiatea, &c., and many of their adherents, who had come up in 1811 to assist Pomare in the recovery of his government and authority in Tahiti, returned to their own islands; not, however, without most earnestly requesting the missionaries to send them teachers and books.

On the 28th of the same month, while some preparations were making to perform some heathen ceremonies at the station of the king's son, he positively forbid it, saying that he meant no longer to acknowledge the gods of Tahiti, who were no gods, but that he was determined to worship Jehovah. At the same time he sent a message to Mr. Nott to come to him and preach to the people. Mr. Nott went and preached from Isaiah xlix. 6, 7 verses. On the following Sabbath this young prince attended the place of worship at the missionary settlement, and in a few months his father, who was king of Huahine, also became a sincere convert, and remained a bright ornament of the religion of the cross.

“Things now began to wear a very pleasing aspect. Besides public meetings, the missionaries held more private meetings, such as we would call prayer-meetings, on which occasions the natives took part, and the missionaries were greatly

pleased with the propriety both of their matter and manner.

“All these things, my children, are indeed wonderful, and we may well say, *this is the Lord's doing*; but we shall discover still greater things than these as we go on; but we will now leave off till to-morrow evening.

CHAPTER IX.

Christianity still progresses—The idolaters attack the Christians, but are defeated, and Christianity becomes entirely victorious.

WHEN Mr. Fairchild sat down with his family to their usual evening occupation of reading, he commenced by endeavouring to ascertain how far some facts had been impressed upon the minds of his children.

“Do you remember,” said Mr. F., “who was king of Tahiti all this time about which you have been hearing?”

“Pomare the 2d,” answered Henry.

“True,” said Mr. F.; “but was he the *acknowledged* king?”

There seemed to be some hesitation in answering this question, and then Mr. F. continued,

“Pomare, you remember, was, in consequence of a successful rebellion in Tahiti, deprived of his government in the year 1808, after a battle with the rebels in which he was defeated. It was in consequence of this defeat that the mission to Tahiti was abandoned, and most of the missionaries went away to Port Jackson. Two years after this, Pomare, who now lived on the island of Eimeo, again sent for the missionaries. Shortly after their arrival he went to Tahiti, and there lived two years, hoping to regain his authority, but being continually disappointed, he returned to Eimeo in 1814. These were eventful times. So rapid was the progress of divine truth, that at the close of 1814, no less than three hundred hearers regularly attended the preaching of the gospel, and upwards of two hundred had given in their names as professors of Christianity. There were three hundred scholars in Eimeo, and including some other islands, no less than five or six hundred had renounced idolatry. Great changes were made. The female sex began to be treated differently, and a very delightful state of things began to exist. Those who continued in idolatry, however, were not inactive. There were some severe persecutions of individual Christians, and a few instances of martyrdom for the cause of reli-

gion. One of these, which is mentioned by Mr. Ellis, is very interesting, and I will read it :

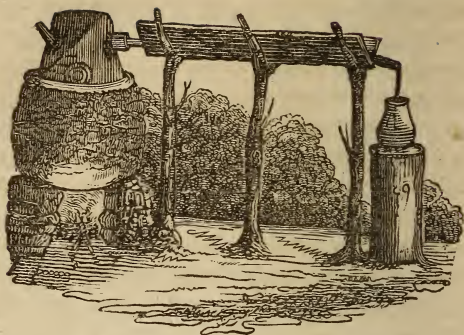
“An immolation, equally affecting, was related to me by Mr. Nott. A fine, intelligent young man, on becoming a disciple of Christ, and a public-worshipper of Jehovah, was ridiculed by his family. This proving ineffectual, flattering promises were made of temporal advantages, if he would again unite with those who had been his former associates in idol worship ; these he also declined. He then was threatened with all the weight of their vengeance ; and, still remaining firm to his determination, he was banished from his father’s house, and forced to leave the neighbourhood. Not satisfied with this, that rage and malignant hatred of Christianity, which is gendered by ignorance and idolatry, and cherished by satanic infatuation, pursued him still. A heathen ceremony was at hand, for which a human victim was required, and this young man was selected by his persecutors, because he professed to be a worshipper of the true God. A more acceptable sacrifice, they thought, they could not offer, as the revenge they should thereby wreak upon him would not only gratify their own insatiate malice, but be so acceptable to the gods whom he had rejected, as certainly to render them propitious. It is probable they also expected, by this summary vengeance, to deter others from following

his example. On the evening of the day preceding that on which the ceremony was to take place, the young man, as his custom was, had retired to the brow of a hill that overlooked the valley where he dwelt ; and there, seated beneath the embowering shade of an elegant clump of trees, was absorbed in meditation, previous to offering up his evening supplications to his God. While thus engaged, his seclusion was invaded, and his solitude disturbed, by the appearance of a band similar, in some respects, to that which broke in upon the Saviour's retirement in Gethsemane. A number of the servants of the priests and chiefs approached the young man, and told him that the king had arrived, and, wishing to see him, had sent them to invite him down. He told them calmly that he did not think the king had arrived, and that, therefore, it was unnecessary for him to go down. They then told him that the priest, or some of his friends, wished to see him, and again invited him to descend. ' Why,' said he, ' do you thus seek to deceive me ? The priest, or friends, may wish to see me, but it is under very different circumstances from what your message would imply : I know a ceremony approaches, that a human victim is then to be offered—something within tells me *I am to be that victim*, and your appearance and your message confirms my conviction. Jesus Christ is my keeper ; without

his permission you cannot harm me ; you may be permitted to kill my body, but *I am not afraid to die!* My soul you cannot hurt ; that is safe in the hands of Jesus Christ, by whom it will be kept beyond your power.' Perceiving there was but little prospect of inducing him by falsehood to accompany them towards the beach, and irritated, probably, by his heroical reply, they rushed upon him, wounded, and murdered him, and then, in a long basket made with the leaves of the overshadowing cocoanut-tree, bore his body to the temple, where, with exultation, it was offered in sacrifice to their god. They had, perhaps, beheld, with fiend-like joy, his writhing agonies in death, and listened with equal delight to his expiring groans. The unconscious earth had been saturated with his blood ; and when they placed his body on the rude altar, or suspended it from the sacred tree, in the presence of their god, they not only supposed they offered a sacrifice at once acceptable and efficacious, but, doubtless, viewed the immolation as one by which they had achieved for idolatry a triumph over humanity and Christian principle. Before, however, these feelings could be exercised, and the earth had drunk up his blood, or his insulted corpse was deposited on their altar, his liberated and ransomed spirit had winged its way to the realms of blessedness, and had joined 'the noble

army of martyrs ;' and united in ascriptions of grateful homage unto Him who had loved him, and not only made him faithful to the end, but triumphant over death. Those who heard the young man's dying words, and witnessed his calm unshaken firmness in the moment of trial, with many among whom the report circulated, were probably led to think more favourably of the religion he professed than they had done before. The blood of the martyrs has ever been the seed of the church ; and, from an exhibition of principles so unequivocal in their nature, and so happy in their effects, it is not too much to presume that it proved so on the present occasion.

“ Now,” said Mr. F., “ let us turn for a moment to Tahiti. Since the banishment of the king, and the suspension of the mission, we have been principally engaged in matters which occurred in the island of Eimeo. During all this time, while there was no settled state of things in Tahiti, the people had become more than ever addicted to drunkenness. They had learned from some Sandwich islanders how to distil spirits from a certain root which grew on the island, and they occupied their time in this business. Whole districts would join to build a still. Here follows the picture of one, and this is what Mr. Ellis says about it.



“ When the materials were prepared, the men and boys of the district assembled in a kind of temporary house erected over the still, in order to drink the spirit. The first that issued from the still, being the strongest, was carefully received, and given to the chief; that subsequently procured was drunk by the people in general. In this employment they were sometimes engaged for several days together, drinking the spirit as it issued from the still, sinking into a state of indescribable wretchedness, and often practising the most ferocious barbarities.

“ Travellers among the natives experienced greater inconvenience from these district stills than from any other cause, for when the people were either preparing one, or engaged in drinking, it was

impossible to obtain either their attention or the common offices of hospitality. Under the unrestrained influence of their intoxicating draught, in their appearance and actions they resembled demons more than human beings.

“ Sometimes, in a deserted still-house might be seen the fragments of the rude boiler, and the other appendages of the still, scattered in confusion on the ground ; and among them the dead and mangled bodies of those who had been murdered with axes or billets of wood in the quarrels that had terminated their debauch.

“ It was not only among themselves that their unbridled passions led to such enormities. One or two European vessels were seized, and the crews inhumanly murdered.

“ But,” said Mr. F., “ better things were preparing for Tahiti also ; and some transactions which occurred in Eimeo paved the way. In the close of 1814, Pomare-vahine, the daughter of the king of Raiatea (this is the largest of the Society islands), paid a visit to Eimeo, and then in May, 1815, made a voyage to Tahiti. Just previous, however, to their setting out, a very signal triumph was accomplished for the Christian religion. Mr. Ellis gives the following account :

“ It has ever been considered a mark of respect due to every distinguished visiter to prepare, soon

after the arrival of such an individual, a sumptuous feast, not, however, by furnishing a rich and splendid entertainment at the habitation of the proprietors, and inviting as guests the parties in honour of whom it was prepared, but by cooking a number of whole pigs, fowls, and fish, with a proportionate accompaniment of vegetables, puddings, and what may be called their made-dishes, and carrying the whole to the encampment of the visiter, with a considerable addition of the choicest fruits the season may afford.

“ An expensive and sumptuous entertainment of this kind was furnished by the chiefs of Eimeo for the queen's sister. A large quantity of every valuable kind of food was dressed and presented, together with several bundles of native cloth. On such occasions, it was customary for a priest or priests to attend; and before any of it was eaten, to offer the whole to the gods, by taking parts of the animals and particular kinds of the fruit to the temple and depositing them upon the altar. The king and his friends were desirous on this occasion to prevent such an acknowledgment. When, therefore, the food was presented to Pomarevahine, before any article was touched by the attendants, and while the spectators were expecting the priests to select the customary offerings to the idols, one of their principal men who was a

Christian came forward, uncovered his head, and looking up to heaven, offered in an audible voice their acknowledgments and thanksgivings to Jehovah, who liberally gave them food and raiment and every earthly blessing. The assembled multitude were confounded and astonished; and the food being, by this act, offered as they considered to Jehovah, no one dared to take any part of it to the idol temple.

“ This, my children, gave another blow to the system of idolatry, and soon after the arrival of the party at Tahiti, a somewhat similar transaction took place there, and is thus related :

“ When a present of food and cloth was brought to the visitors by some of the chiefs of Tahiti, the priests also attended, and observing the party disinclined to acknowledge or render the customary homage to the gods, began to expatiate on the power of the gods, and pointing to some bunches of red feathers, which were always considered emblematical of their deities, employed insulting language, and threatened with vengeance the queen’s companions. One of Pomare-vahine’s men, hearing this, and pointing to the feathers, said, ‘ Are those the mighty things you so extol, and with whose anger you threaten us ? If so, I will soon convince you of their inability even to preserve themselves.’ Running at the same time to the spot where they

were fixed, he seized the bunches of feathers and cast them into a large fire close by, where they were instantly consumed. The people stood aghast, and uttered exclamations of horror at the sacrilegious deed ; and it is probable that this act increased the hatred already rankling in the bosoms of the idolatrous party.

“ The individual who acted so heroic and conspicuous a part on these occasions was Farefau, a native of Borabora. When he reached Eimeo, he was an idolater, but soon became a pupil in the school ; and in the close of the same year, desired that his name might be recorded among the converts. He occupied a prominent station in all the struggles between paganism and Christianity ; maintaining an unblemished character, and an unwavering profession through the varied scenes of that unsettled period. He engaged with diligence in teaching the inhabitants of the remote and rocky parts of Taiarabu (this was in the western part of Tahiti) the catechism and the art of reading ; and after a lingering illness, during which he enjoyed the presence and support which true religion alone can impart, delivered, as he expressed himself on the last day of his life, from the fear of death, and having his hopes fixed or relying on the Son of God as the only Saviour, he died in peace at our missionary station in Afareaitu, on the 29th of July,

1817, nearly two years after the total overthrow of idolatry in 1815.

“He was a man of decision and daring enterprise: and though, on the occasion in Tahiti above referred to, he may have acted with a degree of zeal somewhat imprudent, it was a zeal resulting, not from ignorant rashness, but enlightened principle, and holy indignation against the boasting threatenings and lying vanities of the priests of idolatry; to whose arts of deception he had formerly been no stranger.

“All these things, as you may suppose,” continued Mr. F., “made the idolaters more and more angry, and a project was formed by the pagan chiefs to kill in one night every one who professed himself to be a Christian. The plan was formed, and was to have been executed on the evening of the 15th of July. But by the providence of God, the Christians received intelligence of it only a few hours before it was to have been carried into effect; and it so happened that at this time there was a meeting for public worship, or some other general matter, near the sea, where their canoes were lying. These were instantly launched, and the whole party started off just before sunset, and reached Eimeo in safety on the following morning. Thus were they preserved from total extermination. Owing to the unsettled state of things in Tahiti, multitudes who were fa-

vourable to Christianity went over to Eimeo also ; and at this period, say about August, 1815, the names of those who professed Christianity were four hundred, and there were in the schools between six and seven hundred persons.

“ While these things were taking place in Tahiti, that is, during the visit of Pomare-vahine, Pomare, the exiled king, undertook in Eimeo what would be considered a very singular business for a king ; but the Lord’s ways are not our ways ; and he says, that ‘ kings shall be the nursing fathers, and queens the nursing mothers of the church.’ Pomare became a kind of missionary, for he took a journey round the island of Eimeo, to talk to the chiefs about religion, and to endeavour to persuade them to embrace Christianity. He was at first a good deal ridiculed by the chiefs who were idolaters, but was not discouraged, and he seems to have been used in the hand of God as an instrument of much good. He wrote a letter to the missionaries, in which he said, that thirty-six in one district had *laid hold of the word of God*, which was his very expression. In another district there were ninety-six who renounced idolatry, and the chiefs and people publicly burned their idols, and earnestly entreated to be taught, and thus Christianity was on the daily increase.

“ But now the Lord was preparing a great crisis.

Towards the close of the year 1815, the pagan chiefs of Tahiti invited all those who had fled to Eimeo to come back, and take possession of their lands. They accepted this invitation, and Pomare went with them, and they were allowed to land, But all this was a trick to get the Christians into their hands, and had they succeeded, Christianity would have been rooted out. But here the Lord, as on former occasions, took his own cause into his own hands ; and the whole account is so important and interesting, that I will read it for you in full. Mr. Ellis says :

“ The pagan chiefs of Tahiti sent messengers to the refugees in Eimeo, inviting them to return, and reoccupy the lands they had deserted. This invitation they accepted ; and, as the presence of the king was necessary in several of the usages and ceremonies observed on such occasions, Pomare went over about the same time, formally to reinstate them in their hereditary possessions. A large number of Pomare’s adherents, who were professors of Christianity, with Pomare-vahine and Mahine, the chief of Eimeo and Huahine, accompanied the king and the refugees to Tahiti. When they approached the shores of this island, the idolatrous party appeared in considerable force on the beach, assumed a hostile attitude, prohibited their landing, and repeatedly fired upon the king’s

party. Instead of returning the fire, the king sent a flag of truce and a proposal of peace. Several messages were exchanged, and the negotiations appeared to terminate in confidence and friendship. The king and his followers were allowed to land, and several of the people returned unmolested to their respective districts and plantations. Negotiations for the adjustment of the differences that had existed between the king and his friends, and the idolatrous chiefs, were for a time carried on, and at length arranged, apparently to the satisfaction of the respective parties. The king and those attached to his interest were not, however, without suspicion that it was only an apparent satisfaction; and they were not mistaken. The idolaters had indeed joined with them in binding the wreath of amity and peace, while they were at the same time secretly and actively concerting measures for their destruction.

“The 12th of November, 1815, was the most eventful day that had yet occurred in the history of Tahiti. It was the Sabbath. In the forenoon Pomare, and the people who had come over from Eimeo, probably about eight hundred, assembled for public worship at a place called Narii, near the village of Bunaauia, in the district of Atehuru. At distant points of the district they stationed pickets; and when divine service was about to commence,

and the individual who was to officiate stood up to read the first hymn, a firing of muskets was heard ; and looking out of the building in which they were assembled, a large body of armed men, preceded and attended by the flag of the gods, and the varied emblems of idolatry, were seen marching round a distant point of land, and advancing towards the place where they were assembled. It is war ! It is war ! was the cry which re-echoed through the place, as the approaching army were seen from different parts of the building. Many, agreeably to the precautions of the missionaries, had met for worship under arms ; others, who had not, were preparing to return to their tents and arm for the battle. Some degree of confusion consequently prevailed. Pomare arose and requested them all to remain quietly in their places ; stating that they were under the special protection of Jéhovah, and had met together for his worship, which was not to be forsaken or disturbed even by the approach of an enemy. Auna, formerly an idolater and a warrior, now a Christian teacher, who was my informant on these points, then read the hymn, and the congregation sang it. A portion of Scripture was read, a prayer offered to the Almighty, and the service closed. Those who were unarmed now repaired to their tents, and procured their weapons.

In assuming the posture of defence, the king's friends formed themselves into two or three columns, one on the sea-beach, and the other at a short distance towards the mountains. Attached to Pomare's camp was a number of refugees, who had, during the late commotions in Tahiti, taken shelter under his protection, but had not embraced Christianity; on these the king and his adherents placed no reliance, but stationed them in the centre or the rear. In the front of the line, Auna, Upaparu, Hitote, and others equally distinguished for their steady adherence to the system they had adopted, took their station on this occasion, and showed their readiness to lay down their lives rather than relinquish the Christian faith, and the privileges it conferred: Mahine, the king of Huahine, and Pomare-vahine, the heroic daughter of the king of Raiatea, with those of their people who had professed Christianity, arranged themselves in battle-array immediately behind the people of Eimeo, forming the main body of the army. Mahine on this occasion wore a curious helmet, covered on the outside with plates of the beautiful spotted cowrie, or tiger-shell, so abundant in the islands; and ornamented with a plume of the tropic, or man-of-war bird's feathers. The queen's sister, tall, and rather masculine in her stature and features, walked and fought by Mahine's side; clothed

in a kind of armour, or defence, made with strongly twisted cords of native flax, and armed with a musket and a spear.

Pomare took his station in a canoe with a number of musketeers, and annoyed the flank of his enemy nearest the sea. A swivel mounted in the stern of another canoe, which was commanded by an Englishman, called *Joe* by the natives, and who came up from Raiatea, did considerable execution during the engagement.

Before the king's friends had properly formed themselves for regular defence, the idolatrous army arrived, and the battle commenced. The impetuous attack of the idolaters, attended with all the fury, imprecations, and boasting shouts practised by the savage when rushing to the onset, produced by its shock a temporary confusion in the advanced guard of the Christian army: some were slain, others wounded, and Upaparū, one of Pomare's leading men, saved his life only by rushing into the sea, and leaving part of his dress in the hands of the antagonist* with whom he had grappled. Not-

* This man (says Mr. Ellis) was afterwards an inmate of my family, and, in conversation on the subject, has often declared that he did not go to battle to support idolatry, about which he was indifferent; but from the allegiance he owed to his chief, in whose cause he felt bound to fight, and who was leader of the idolatrous army.

withstanding this, the assailants met with steady and determined resistance.

“Overpowered, however, by numbers, the front ranks were obliged to give way. A kind of running fight commenced, and the parties intermingled in all the confusion of barbarous warfare.

‘Here might the hideous face of war be seen,
Stript of all pomp, adornment, and disguise.’

“The ground on which they now fought, excepting that near the sea-beach, was partially covered with trees and bushes; which at times separated the contending parties, and intercepted their view of each other. Under these circumstances it was that the Christians, when not actually engaged with their enemies, often kneeled down on the grass, either singly or two or three together, and offered up an ejaculatory prayer to God—that he would cover their heads in the day of battle, and, if agreeable to his will, preserve them, but especially prepare them for the results of the day, whether victory or defeat, life or death.

“The battle continued to rage with fierceness; several were killed on both sides; the idolaters still pursued their way, and victory seemed to attend their desolating march, until they came to the position occupied by Mahine, Pomare-vahine, and their companions in arms. The advanced ranks of these united bands met, and arrested the progress

of the hitherto victorious idolaters. One of Mahine's men, Raveae,* pierced the body of Upufara, the chief of Papara, and the commander-in-chief of the idolatrous forces. The wounded warrior fell, and shortly afterwards expired. As he sat gasping on the sand, his friends gathered round, and endeavoured to stop the bleeding of the wound, and afford every assistance his circumstances appeared to require. 'Leave me,' said the dying warrior; 'mark yonder man, in front of Mahine's ranks; he inflicted this wound; on him revenge my death.' Two or three athletic men instantly set off for that purpose. Raveae was retiring towards the main body of Mahine's men, when one of the idolaters, who had outrun his companions, sprang upon him before he was aware of his approach. Unable to throw him on the sand, he cast his arms around his neck; and endeavoured to strangle, or at least to secure his prey, until some of his companions should arrive and despatch him. Raveae was armed with a short musket, which he had reloaded since wounding the chief; of this, it is supposed, the man who held him was not aware. Extending his arms forward, Raveae passed the muzzle of his musket under his own arm, suddenly turned

* In 1818 this individual (says Mr. Ellis) accompanied us to Huahine, where he died a short time before I left the islands.



his body on one side, and, pulling the trigger of his piece at the same instant, shot his antagonist through the body, who immediately lost hold of his prey, and fell dying to the ground.

“The idolatrous army continued to fight with obstinate fury, but were unable to advance, or make any impression on Mahine and Pomarevahine’s forces. These not only maintained their ground, but forced their adversaries back ; and the

scale of victory now appeared to hang in doubtful suspense over the contending parties. Tino, the idolatrous priest, and his companions, had, in the name of their god Oro, promised their adherents a certain and an easy triumph. This inspired them for the conflict, and made them more confident and obstinate in battle than they would otherwise have been; but the tide of conquest, which had rolled with them in the onset, and during the early part of the engagement, was already turned against them, and as the tidings of their leader's death became more extensively known, they spread a panic through the ranks he had commanded. The pagan army now gave way before their opponents, and soon fled precipitately from the field, seeking shelter in their strong-holds, or hiding-places, in the mountains; leaving Pomare, Mahine, and the princess from Raiatea, in undisputed possession of the field.

“Flushed with success, in the moment of victory, the king's warriors were, according to former usage, preparing to pursue the flying enemy. Pomare approached, and exclaimed, *Atira!* It is enough!—and strictly prohibited any of his warriors from pursuing those who had fled from the field of battle; forbidding them also to repair to the villages of the vanquished, to plunder their property, or murder their helpless wives and children.

“ While, however, the king refused to allow his men to pursue their conquered enemies, or to take the spoils of victory, he called a chosen band, among which was Farefau, who had offered up the public thanksgiving at the festival in Eimeo, and Patini, a near relative of Mahine, who had been his champion on that day, and sent them to Tautira, where the temple stood in which the great national idol Oro was deposited. He gave them orders to destroy the temple, altars, and idols, with every appendage of idolatry they might find.

“ In the evening of the day, when the confusion of battle had in some degree subsided, Pomare and the chiefs invited the Christians to assemble, probably in the place in which they had been during the morning disturbed ; there to render thanks to God for the protection he had, on that eventful day, so mercifully afforded. Their feelings on this occasion must have been of no common order. From the peaceful exercise of sacred worship, they had been that morning hurried into all the confusion and turmoil of murderous conflict with enemies, whose numbers, equipment, implacable hatred, and superstitious infatuation from the prediction of their prophets, had rendered them unusually formidable in appearance and terrible in combat. Defeat and death had, as several of them have more than once declared, appeared, during several periods

of the engagement, almost certain ; and in connexion with the anticipated extirpation of the Christian faith in their country, the captivity of those who might be allowed to live, the momentous realities of eternity, upon which, ere the close of the day, it appeared to themselves by no means improbable they would enter ; had combined to produce a state of agitation, unknown in the ordinary course of human affairs, and seldom perhaps experienced even in the field of battle. They now celebrated the subversion of idolatry under circumstances that, but a few hours before, had threatened their own extermination, with the overthrow of the religion they had espoused, and on account of which their destruction had been sought. The Lord of hosts had been with them, the God of Jacob was their helper, and to him they rendered the glory and the praise for the protection he had bestowed, and the victory they had obtained. In this sacred act they were joined by numbers who heretofore had worshipped only the idols of their country, but who now desired to acknowledge Jehovah as God alone.

“ The noble magnanimity of the king and chiefs in the hour of conquest, when under all the intoxicating influence of recent victory and conscious power, were no less honourable to the principles which they professed, and the best feelings of their

hearts, than conducive to the cause of Christianity. This generous temper did not terminate with the command issued on the field of contest, but it was a prominent feature in all their subsequent conduct.

“When the king despatched a select band to demolish the idol temple, he said, ‘Go not to the little island, where the women and children have been left for security; turn not aside to the villages or plantations; neither enter into the houses, nor destroy any of the property you may see; but go straight along the high road, through all your late enemy’s districts.’ His directions were attended to; no individual was injured, no fence broken down, no house burned, no article of property taken. The bodies of the slain were not wantonly mangled, nor left exposed to the elements, or to be devoured by the wild dogs from the mountains, and the swine that formerly would have fed upon them; but were all decently buried by the victors, and the body of the fallen chief, Upufara, was conveyed to his own district, to be interred among the tombs of his forefathers.

“The party sent by the king to the national temple at Tautira, in Taiarabu, proceeded directly to their place of destination. It was apprehended that, notwithstanding what had befallen the adherents of idolatry in battle, the inhabitants of Taia-

rabu, who were at that time more zealous for the idols than those of any other part of the island, might, perhaps, rise in a body to protect idolatry. No attempt of this kind, however, was made. The soldiers of Pomare, soon after reaching the district, proceeded to the temple, acquainted the inhabitants of the place and keepers of the temple with the events of the war, and the purpose of their visit. No remonstrance was made, no opposition offered; they entered the repository of Tahiti's former god; the priests and people stood round in silent expectation. At length they brought out the idol, stripped him of his sacred coverings and highly valued ornaments, and threw his body contemptuously on the ground. It was a rude uncarved log of wood, about six feet long. The altars were then broken down, the temples demolished, and the sacred houses of the gods, together with their covering, ornaments, and all the appendages of their worship, committed to the flames. The temples, altars, and idols, all round Tahiti, were shortly after destroyed in the same way. The log of wood, called by the natives the body of Oro, into which they imagined the god at times entered, and through which his influence was exerted, Pomare's party bore away on their shoulders, and on returning to the camp, laid it in triumph at their sovereign's feet. It was subsequently fixed up as a post in the king's kitch-

en, and used in a most contemptuous manner, by having baskets of food suspended from it; and finally, it was split up for fuel. This was the end of the principal idol of the Tahitians, on whom they had long been so deluded as to suppose their destinies depended; whose favour kings, and chiefs, and warriors had sought; whose anger all had deprecated; and who had been the occasion of more bloody and desolating wars, for the preceding thirty years, than all other causes combined. Their most zealous devotees were in general now convinced of their delusion, and the people united in declaring that the gods had deceived them, were unworthy of their confidence, and should no longer be objects of respect or trust.

“Thus was idolatry abolished in Tahiti as it had been in Eimeo; the idols hurled from the thrones they had for ages occupied; and the remnant of the people liberated from the slavery and delusion in which, by the cunningly devised fables of the priests, and the ‘doctrines of devils,’ they had been for ages held as in fetters of iron. It is impossible to contemplate the mighty deliverance thus effected without exclaiming, ‘What hath God wrought!’ and desiring, with regard to other parts of the world, the arrival of that promised and auspicious era, when ‘the gods that have not made the heavens and the earth, even they shall perish from the

earth, and from under these heavens,'* 'and the idols he shall utterly abolish.'†

“The total overthrow of idolatry, splendid and important as it appeared, was but the beginning of the amazing work that has since advanced progressively in those islands. It resembled the dismantling of some dark and gloomy fortress, or the razing to its very foundation of some horrid prison of despotism and cruelty, with the materials of which, when cut and polished and adorned, a fair and noble structure was, on its very ruins, to be erected, rising in grandeur, symmetry, and beauty, to the honour of its proprietor, and the admiration of every beholder. The work was but commenced, and the abolition of idolatry was but one of the great preliminaries in those designs of mercy which were daily unfolded, with increasing interest and importance, in their influence on the destiny of the people.

“The conduct of the victors, on the memorable 12th of November, had an astonishing effect on the minds of the vanquished, who had sought shelter in the mountains. Under cover of the darkness of night, they sent spies from the retreats to their habitations, and to the places of security in which they had left their aged and helpless relatives, their

* Jer. x. 11.

† Is. ii. 18.

children, and their wives. These found all remaining as they had been left on the morning of the battle, and were informed by the wives and relatives of the defeated warriors, that Pomare and the chiefs had, without any exception, sent assurances of security to all who had fled. This intelligence, when conveyed to those who had taken refuge in the mountains, appeared to them incredible. After waiting, however, some days in their hiding-places, they ventured forth, and singly, or in small parties, returned to their dwellings; and when they found their plantations uninjured, their property secure, their wives and children safe, they were astonished. From the king they received assurances of pardon, and were not backward in unitedly tendering submission to his authority, and imploring his forgiveness for having appeared in arms against him.

“ Pomare was now, by the unanimous will of the people, reinstated on the throne of his father, and raised to the supreme authority in his dominions. His clemency in the late victory still continued to be matter of surprise to all the parties who had been his opponents. ‘Where,’ said they, ‘can the king and the Christians have imbibed these new principles of humanity and forbearance? We have done every thing in our power, by treachery, stratagem, and open force, to destroy him and his adherents; and yet, when the power was placed in his hand,

victory on his side, we at his mercy, and his feet upon our necks, he has not only spared our lives, and the lives of our families, but has respected our houses and our property.' At length they concluded that it must be from the new religion, as they termed Christianity; and hence they unanimously declared their determination to embrace it, and to place themselves and their families under the direction of its precepts.

“The family and district temples and altars, as well as those that were national, were demolished, the idols destroyed by the very individuals who had but recently been so zealous for their preservation, and in a very short time there was not one professed idolater remaining. Messengers were sent by those who had hitherto been pagans to the king and chiefs, requesting that some of their men might be sent to teach them to read, and to instruct them concerning the true God, and the order of his worship. Those who sent them expressed at the same time their determination to renounce every evil practice connected with their former idolatrous life, and their desire to become altogether a Christian people. Schools were built, and places of public worship erected; the Sabbath was observed; divine service performed; child-murder and the gross abominations of idolatry were discontinued.

“What an astonishing and happy change must

have taken place in the views, feelings, and pursuits of the inhabitants of Tahiti, in the course of a few weeks. A flood of light, like the rays of the morning, had broken in upon the intellectual and spiritual night, which, like a funeral pall, had long been spread over the inhabitants of the valleys and hills of Tahiti, and had rendered their abodes, though naturally verdant and lovely as the bowers of Eden, yet morally cheerless and desolate as the region of the shadow of death!

“If the spirits of departed prophets, from their seats of bliss, look down upon our globe; how must Judah’s royal bard have bent with rapture, to behold the accomplishment of triumphs, which, while he swept the hallowed harp of prophecy, he had foretold—the multitudes of the isles made glad* under Jehovah’s reign, and the kings of the isles bringing presents† to his Son!

“With equal transport, and with greater sympathy, those happy disembodied spirits of just men made perfect, who have more recently entered on their everlasting rest, if they have a knowledge of what passes on earth, must have viewed the change. And if angels, who have none of those sympathies which the redeemed must feel, experience an addition to their joy, in every sinner that by penitence

* Ps. xcvi. 1.

† Ps. lxxii. 10.

returns to God, it seems an inference not unwarranted by revelation, that the spirits of departed believers may have a knowledge of events and moral changes which transpire in our world, especially of those relating to the progress of the Messiah's reign among mankind. Then with what augmented joy must that honoured and distinguished woman,* in obedience to whose last bequest and dying charge the South Sea mission was attempted, with those holy and devoted men who first matured, and subsequently aided so nobly, the plan of sending the gospel to 'Tahiti, have viewed the pleasing change.

“Those patient labourers also, who had toiled in the field, but had been called away before the first wave-sheaf was gathered in, must have felt their joy increased, as the enlarged spiritual perceptions which they possess enabled them to look not only on the outward change in circumstances and in conduct, but on that more delightful transformation of character, which every day unfolded some new and lovely features. And with what ecstatic songs of gratitude and praise must they have welcomed, to the realms of happiness, the first arrivals from those clustering isles of redeemed and purified spirits, who had been made

* The late countess of Huntingdon.

partakers of the grace of life, and heirs with them of immortality.

“ The knowledge of the spiritual nature of Christianity possessed by many of the new converts was doubtless but imperfect, their acquaintance with the will of God but partial, and probably on many points at first erroneous ; but still there was a warmth of feeling, an undisguised sincerity, and an ardour of desire (in Scripture called ‘ the first-love ’) that has never been exceeded. Aged chiefs, and priests, and warriors, with their spelling-books in their hands, might be seen sitting, on the benches in the schools, by the side, perhaps, of some smiling little boy or girl, by whom they were now taught the use of letters. Others might be often seen employed in pulling down the houses of their idols, and erecting temples for the worship of the Prince of peace, working in companionship and harmony with those whom they had met so recently upon the field of battle.

“ Their Sabbaths must have presented spectacles on which angels might look down with joy. Crowds, who never had before attended any worship but that of their demon gods, might now be seen repairing to the rustic and lowly temple erected for Jehovah’s praise ; amidst their throng, mothers, wives, sisters, and daughters, who never were before allowed to join the other sex in any

acts of worship. Few remained behind ; all the inhabitants of the district or village who were able attended public worship. It is true, there was no missionary to preach the gospel to them, or to lead their public service, yet it was performed with earnestness, propriety, and devotional feeling.

“The more intelligent amongst the natives, who had been longest under instruction at Eimeo, usually presided. They sung a hymn ; a portion of their Scripture history, which was entirely composed of Scripture extracts, was read ; and prayer, in simplicity of language but sincerity of heart, was offered up to God. Those who had not printed books wrote out portions of Scripture for these occasions, and sometimes the prayers they used. These were often remarkably simple, expressive, and appropriate ; I have one of Pomare’s by me, in his own handwriting, furnished by Mr. Nott. There is no date affixed to it, but from the evident frequency with which it has been used, and the portion of Scripture written on the preceding pages of the same sheet of paper, I am inclined to think it was written about this period. The prayer is excellent, and the translation, which I also received from Mr. Nott, will require from the Christian reader no apology for its insertion, as a specimen of the style and sentiments employed by the na-

tives of Tahiti in their devotional services. It is as follows :

“ ‘ Jehovah, thou God of our salvation, hear our prayers, pardon thou our sins, and save our souls. Our sins are great, and more in number than the fishes* in the sea, and our obstinacy has been very great, and without parallel. Turn thou us to thyself, and enable us to cast off every evil way. Lead us to Jesus Christ, and let our sins be cleansed in his blood. Grant us thy good Spirit to be our sanctifier. Save us from hypocrisy. Suffer us not to come to thine house with carelessness, and return to our own houses and commit sin. Unless thou have mercy upon us, we perish. Unless thou save us, unless we are prepared and made meet for thy habitation in heaven, we are banished to the fire, we die ; but let us not be banished to that unknown world of fire. Save thou us through Jesus Christ, thy Son, the Prince of life ; yea, let us obtain salvation through him. Bless all the inhabitants of these islands, all the families thereof ; let every one stretch out his hand unto God, and say, Lord, save me, Lord, save me. Let all these islands,

* This is, perhaps, the most natural and expressive figure, or comparison, an islander could make. There is no idea of multitude more familiar to his mind than that of a shoal of fishes, by which the shores he inhabits are occasionally or periodically visited.

Tahiti with all the people of Moorea, and of Huahine, and of Raiatea, and of the little islands around, partake of thy salvation. Bless Britain, and every country in the world. Let thy word grow with speed in the world, so as to exceed the progress of evil. Be merciful to us and bless us, for Jesus Christ's sake. Amen.'

“ While these delightful changes were advancing in 'Tahiti, the king and his friends were not unmindful of those who had been left behind in a state of painful uncertainty at Eimeo. As soon as possible after the battle, a canoe was despatched by Mahine, king of Eimeo and Huahine, with the tidings of its result. Matapuupuu, or, as he is now called, 'Taa, was the bearer of the gladdening intelligence.

“ When his canoe approached the shore of Eimeo, the teachers and their pupils hastened to the beach, under the conflicting emotions of hope and fear. The warrior was seen standing on the prow of his light skiff, that seemed impatiently dashing through the spray, and rushing along the tops of the waves towards the shore, which its keel scarcely touched, when, with his light mat around his loins, his scarf hanging loosely over his shoulder, and his spear in his hand, he leaped upon the sandy beach. Before they had time to ask a single question, he exclaimed, 'Vanquished! vanquished! by prayer alone!' His words at first seemed but as words

of irony or jest ; but the earnestness of his manner, the details he gave, and the intelligence he brought from the king and some of the chiefs, confirmed the declaration.

“ The missionaries were almost overcome with surprise, and hastened to render their acknowledgments of grateful praise to the Most High, under feelings that it would be impossible to describe. It was, indeed, a joy unspeakable, the joy of harvest. In that one year they reaped the harvest of sixteen laborious seed-times, sixteen dreary and anxious winters, and sixteen unproductive summers. They now enjoyed the unexpected but exhilarating satisfaction resulting from the pleasure of the Lord prospering in their hands, in a degree and under circumstances that few are privileged to experience.

“ As soon as possible, Mr. Nott was despatched by his companions to Tahiti. On reaching the shores of this island, from which five years before he had been obliged to flee for his life, he found it was all true that had been told them, that the people were in that interesting state described by the prophet, when, enraptured by the visions of Messiah's future glories, he exclaimed, ‘ The isles shall wait for his law.’ In this delightful situation, as he travelled round the islands, he literally found them not merely willing to be instructed, but anxious to hear ; meeting together of their own accord, and

often spending the hours of night in conversation and inquiry on the important matters connected with the religion of Jesus Christ. When he returned, Mr. Bicknell went over on the same errand; and observed everywhere the most encouraging attention, on the part of the people, to the instructions he communicated. The school at Pape-toai was greatly increased; and hundreds who had been early scholars there were now stationed as teachers among the adjacent islands, imparting to others the knowledge they had received.

“Not fewer than three thousand persons at this time possessed a knowledge of the books in their native language, which were in daily use. Besides eight hundred copies of the abridgment of Scripture, and many copies of part of the gospel of St. Luke in manuscript, about two thousand seven hundred spelling-books had already been distributed among the pupils at Eimeo, or sent over to Tahiti; still they were unable to meet the daily increasing demands of the people.

“Now, my children,” said Mr. F., “I have given you an account of this extraordinary revolution. Idolatry totally overthrown, Christianity built up, and multitudes converted. This is indeed the ‘Lord’s doing.’ I have yet a little more on this subject, but we will postpone it till tomorrow evening.”

CHAPTER X.

Christianity established in other islands—Idols sent to England—King Pomare's letter.

“WE have seen, my children,” said Mr. F., “how successful the preaching of the gospel was in Tahiti and the neighbouring island of Eimeo. But before I close my present account, I must tell you something about its success in other islands. The mighty workings of the Spirit of God were apparent throughout the whole of what are called the Georgian islands, and were extended also to what are called the Leeward or Society islands. The king of *Raiatea*, which is the largest of the Society islands, soon after his return from Tahiti after the great battle which we have read about, publicly renounced idolatry and declared himself a Christian. And many of the chiefs and a number of the people followed his example.

“Immediately after this, the natives of *Tahaa* imitated the example of the Raiateans, embraced Christianity and destroyed their idols. This island is at the north end of Raiatea, and is considerably smaller. A little farther off to the northwest lies the small island of *Borabora*. Two of the Christian chiefs who had been converted at

Tahiti induced the people of this island to give up their idols, and embrace the true religion, and they at once built a place of worship.

“The most eastward of the Society islands is called *Huahine*. Here is a picture of a harbour in this island. (*See engraving, p. 166.*)

“The people here were remarkably devoted to their idols, but by the influence of *Mahine*, a Christian chief, who distinguished himself in the battle of Tahiti, the natives demolished the idol temples and committed the idols to the flames. And thus, my children, by the power of the Holy Spirit, in *one year*, the system of idolatry was totally subverted in these islands, and the religion of Jesus established on its ruins. Mr. Ellis observes :

“No sooner did these deluded, polluted, and cruel people receive the gospel of Christ,—the elevated sentiments, sacred purity, and humane tendency of which convinced them that it must have originated in a source as opposite to that whence idolatry had sprung as light is to darkness,—than the spell in which they had been for ages bound was dissolved, and the chains of their captivity were burst asunder. They were astonished at themselves, and were a wonder to all who beheld them. The fabled legends by which, as by enchantment, they had been deceived, were banished



from their recollections ; the abominations and the bloodshed to which they had been addicted ceased ; and they became moral, virtuous, affectionate, devout, and upright members of a Christian community.

“ The astonishing and gratifying change which has taken place among them, nothing but Christian principles could have effected. Numbers early embraced Christianity, and some from the highest orders were among the first converts. With few exceptions, they have been distinguished by ardour of zeal, and steady adherence to the religion of the Bible. Many of them have been its most regular and laborious teachers in our schools, and the most efficient and successful native missionaries. Many of them immediately changed their names, and others would be happy to obliterate every mark of that fraternity, the badges of which they once considered an honourable distinction. I have heard several wish they could remove from their bodies the marks tatoored upon them, but these figures remain too deeply fixed to be obliterated, and perpetually remind them of what they once were.

One of these, whose name was *Manu*, bird, resided in the district of Atehuru. His age and bodily infirmities were such as to prevent his learning to read, yet he constantly attended the school, and, from listening to others, was able to repeat

with correctness large portions of the Scriptures, which were regularly read by the pupils. From meditation on these, he derived the highest consolation and support. He was an early convert to Christianity; his deportment was uniformly upright; his character respected by all who knew him; and for several years before his death, he was a member of the Christian church at Burder's Point. The recollection of the abominations and iniquity of which he had been guilty while a pagan, though not greater than those of his companions in crime, often filled his mind with horror and dismay. Whenever he alluded to these, it was always with evident feelings of the deepest distress. From these it was his mercy to find relief, through faith in the atonement of Christ. This was his only ground of hope for pardon from the Most High; and when, by thus looking to the great means of purity and peace, he was enabled to rest in hope, and his mind became calm and peaceful, tears of contrition were often seen, while he gratefully remembered the amazing love of God. Towards the latter part of his life, his pastor had the pleasure of observing the greatest circumspection and moral purity in his whole conduct, with a high and increasing degree of spirituality of mind and tranquil joy. How striking the contrast which the evening of his days must have presented to the early

part of his life. It is not surprising that his own mind should have been so deeply affected; but from all the moral pollution and guilt then contracted, he was washed and renewed, and prepared for the society of the blessed in the abode of purity and happiness. He died suddenly on the 5th of March, 1823; and to use the language of the missionary who watched his progress and his end with the deepest interest, we doubt not that he has gone to be with that Saviour 'whom he loved with all his heart.'

"Soon after the abolition of idolatry by the inhabitants of Huahine, Raiatea, and the adjacent islands, several of the chiefs and the people of Borabora and Raiatea visited Maurua, the most westerly of the Leeward islands, and succeeded in persuading the chiefs and people to demolish their temples and idols, and receive Christian instruction. The most pleasing results continued also to attend the efforts of the new converts in Tahiti.

"In the beginning of 1816, Pomare sent most of his own family idols to the missionaries, that, as he observed in a letter accompanying them, dated February 19th, 'they might either commit them to the flames, or send them to England.' These idols are now deposited in the Missionary Museum, London. It is impossible to behold

them without sympathizing in the feelings of Pomare, when he calls them 'Tahiti's foolish gods.' The following is a translation of the letter which he sent with them.

“ ‘ FRIENDS,

“ ‘ May you be saved by Jehovah, and Jesus Christ our Saviour. This is my speech to you, my friends. I wish you to send those idols to Britane for the Missionary Society, that they may know the likeness of the gods that Tahiti worshipped. Those were my own idols, belonging to our family from the time of Taaroamanahune even to Vairaatoa: and when he died he left them with me. And now, having been made acquainted with the true God, with Jehovah, He is my God, and when this body of mine shall be dissolved in death, may the Three-One save me! And this is my shelter, my close hiding-place, even from the anger of Jehovah. When he looks upon me, I will hide me at the feet of Jesus Christ the Saviour, that I may escape. I feel pleasure and satisfaction in my mind; I rejoice, I praise Jehovah, that he hath made known his word unto me. I should have gone to destruction if Jehovah had not interposed. Many have died, and are gone to destruction, kings and common people; they died without knowing any thing of the true God; and now, when it came to

the small remainder of the people, Jehovah hath been pleased to make known his word, and we are made acquainted with his good word, made acquainted with the deception of the false gods, with all that is evil and false. The true God Jehovah, it was he that made us acquainted with these things. It was you that taught us ; but the words, the knowledge, was from Jehovah. It is because of this that I rejoice, and I pray to Jehovah, that he may increase my abhorrence of every evil way. The Three-One, He it is that can make the love of sin to cease ; we cannot effect it ; it is the work of God to cause all evil things to be cast off, and the love of them to cease.

“ “ I am going a journey around Tahiti, to acquaint the Raatiras with the word of God, and to cause them to be vigilant about good things. The word of God does grow in Tahiti, and the Raatiras are diligent about setting up houses for worship ; they are also diligent in seeking instruction, and now it is well with Tahiti.

“ “ That principal idol, that has the red feathers of the Otuu, is Temeharo, that is his name, look you ; you may know it by the red feathers ; that was Vairaatoa's own god, and those feathers were from the ship of lieutenant Watts ;* it was Vairaatoa

* The Lady Penrhyn, which visited Tahiti in 1788.

that set them himself about the idol. If you think proper, you may burn them all in the fire ; or, if you like, send them to your country, for the inspection of the people of Europe, that they may satisfy their curiosity, and know Tahiti's foolish gods !

“ ‘ This also is one thing that I want to inquire of you : when I go round Tahiti, it may be that the Raatiras and others will ask me to put down their names ; what shall I do then ? Will it be proper to write down their names ? It is with you—you are our teachers, and you are to direct us. We have had our prayer-meeting the beginning of this month, February ; it was at Homai-au-Vahi ; the Raatiras and all the people of the district assembled, leaving their houses without people. They said to me, “ Write down our names.” I answered, “ It is agreed.” Those names are in the enclosed paper, which I have sent for your inspection. Have I done wrong in this ? Perhaps I have : let me, my friends, know the whole of your mind in respect of this matter.

“ ‘ May my friends be saved by Jehovah the true God ! I have written to Mahine for a house for the use of the missionaries when they arrive ; you will let Mahine know where the house is to be, and he will get the people to remove it there. Let it be at Uaeva, near you.

“ ‘ It is reported here, that there is a ship at Morea, and I was thinking it might be the ship with the missionaries ; but it may be that it is only an idle report. However, should the missionaries arrive at Morea, write to me quickly, that I may know. Let me know also what news there may be from Europe and from Port Jackson. Perhaps king George may be dead, let me know. I shall not go around Tahiti before the month of March.

“ ‘ May you be saved, my friends, by Jehovah, and Jesus Christ, the only Saviour by whom we sinners can be saved.

“ ‘ POMARE, king of Tahiti, &c. &c.

“ ‘ *Tahiti Motu Ta, Feb. 19, 1816.*’

“ ‘ It was shortly after these events had transpired,” says Mr. Ellis, “ that we reached the islands. Previous to our embarkation from England, we had heard that a favourable change in regard to Christianity had taken place in the minds of the king of Tahiti and a few of the people. On our arrival in Port Jackson, this intelligence was confirmed, and we were also encouraged by the accounts we received of the abolition of idolatry by the whole of the inhabitants of the Georgian or Windward islands.

“ ‘ When we arrived, we found, not only that the reports we had heard were correct, but that the

change had progressively advanced, becoming daily more extensive in its influence and decisive in its character, and that the whole of the inhabitants were no longer idolaters, but either professors of Christianity, or desirous to receive religious instruction.

“ It was naturally a matter of the deepest interest to a missionary, important in all its bearings on the object nearest to his heart, and first in the aims and the purposes of his life.

“ The accounts given by the missionaries, on my first arrival, and the many interesting facts which subsequently came to my knowledge, when I had acquired such an acquaintance with the language of the people as to be able to pursue my inquiries among them, have made an impression on my own mind that will never be effaced, and not only excited the highest delight, but convinced me that in the circumstances under which the change occurred, the agency by which it was accomplished, and the continuance of its effects, it is altogether one of the most remarkable displays of Divine power that has occurred in the history of mankind, and is, perhaps, unparalleled since the days of the apostles. Detached notices of this event have been transmitted to England in the letters of the missionaries, and in the different publications of the Missionary Society. No connected and regular account has,

however, yet been furnished ; but in reviewing all that has been recorded, it may be confidently affirmed, in the language of the deputation sent by the society to the South Seas, that ‘ God has indeed done great things here.’

“ Now, my children,” said Mr. F., “ I have given you as full an account as I could of the introduction of Christianity into these islands about which we have been engaged. It is a pity that the missionaries themselves did not prepare a more full account, but perhaps it is better that they should have said too little than too much. Have you been interested in the accounts ?”

“ Yes, yes, dear father,” they all exclaimed ; “ we never spent more pleasant evenings, and we are sorry you are so near done.”

“ But I am not near done,” said Mr. F., “ I have yet to give you a full account of these islands, and especially Tahiti, since the Christian religion has prevailed. But I cannot attend to this now. In a few weeks I shall be again disengaged, and then I will commence one more course of instruction with you. In the mean time I want you all to promise me one thing.”

“ That we will, father,” said they all, “ what is it ?”

“ It is this—that you would reflect on what I

have told you ; and in order that you may have some profitable subjects of reflection, I will to-morrow evening give you some concluding remarks on the subject of *missions to Tahiti.*'

CHAPTER XI.

Concluding statements—Family missionary society formed.

“ I TRUST, my children,” said Mr. F., “ that you have not only been interested but instructed. But I want you not only to bear in mind the facts which I have presented, but I particularly desire that you should be able to see the hand of God clearly in all that you have learned. You promised me, last night, that you would reflect. Now I want you to listen to me with great attention, while I offer something which will afford you matter of most valuable reflection, and teach you how to recognise the wonder-working power of the Spirit of God in all that you have learned. I shall present you with the summary in the language of Mr. Ellis, as he closes the account :

“ A number of interesting and important inquiries is naturally suggested by this amazing change ;

and we are anxious to be made acquainted with every fact, in the application of those means which induced its commencement, and sustained its progress. In all its departments and under every circumstance, it bears the impress, and exhibits in the clearest manner the sovereignty and the power of the Almighty, in regard alike to the time of its commencement, the circumstances of its progress, and the means of its accomplishment.

“ In regard to the time of its occurrence. During no period in the history of the mission, could ‘ the time to favour ’ the nation have appeared more unlikely than the present. The king’s mind appears to have been first seriously exercised after the dispersion of the missionaries, and their departure from the islands, when only one (viz. Mr. Nott) remained with him ; and when, in consequence of the state of perpetual alarm and agitation in which the people were kept by the war, none could be induced to attend preaching or instruction. It is probable that at that period public ordinances were altogether discontinued. The first public or open indications of the change were given at a time which, according to human probabilities, was but little favourable to such events. The missionaries had but recently returned from their banishment, and the work of instruction had scarcely been resumed ; it was the beginning, and but the be-

ginning, of a second attempt to plant the gospel in those islands. The missionaries, considering the whole of the twelve years spent in Tahiti as so much time lost, were commencing afresh their endeavours on another island, and could hardly expect that at this time, after such a protracted delay, God would at once prosper their enterprise.

“The *circumstances* of the nation, and of the mission, were by no means favourable to such a change. It was not a time of peace and leisure, but of protracted, obstinate, and barbarous war: the king and his adherents were in exile, alternately agitated by the entreaties of their auxiliaries to attempt to retrieve their affairs by a descent upon Tahiti, or expecting their retreat to be invaded by their audacious and rebellious conquerors. It was a period of humiliation, darkness, and distress; while the population of Tahiti itself was torn by factions, and desolated by wars, that threatened its extinction. Their teachers were not much more favourably circumstanced. Few in number, compared with what they had been when they maintained their former station in Matavai, and suffering under the heaviest domestic bereavements; prevented by personal indisposition, and other circumstances, from engaging, either very frequently or extensively, in the main work of instructing the people; their exertions, greatly to their own regret,

were exceedingly circumscribed. In addition to these discouragements, the prejudices of many of the king's most warm and valuable friends were unusually strong, as they considered the continuance of his misfortunes to result, in part, from the countenance he gave, and the inclination he manifested to the religion of the foreigners.

“In the *means* employed there was nothing extraordinary. It is recorded, in the history of the Greenland missions, that the Moravian brethren for five or seven years laboured patiently and diligently in teaching their hearers what are termed the first principles of religion ; inculcating the doctrines of the being and attributes of God, and the requirements of his law ; without making the least favourable impression upon them, or being, in many instances, able to secure the attention of the people to their instructions. The first instance of decisive and salutary effect from their teaching was, we are informed, what would in general be termed accidental, and occasioned by their reading to some native visitors an account of the sufferings and death of the Saviour, which they were translating into the vernacular tongue. The attention of one of the party was arrested, his heart deeply affected, and ultimately his character entirely changed. This circumstance led to a complete alteration in the instructions they gave. The incarnation, the life,

especially the sufferings and death of the Lord Jesus Christ, were from this time the principal subjects brought before the minds of their hearers ; and the results were such as to show the propriety of the alteration. Where they had before been unable to make the least impression, they now beheld numbers deeply affected, on whom these truths appeared to produce an entire change of character and deportment. I do not, however, suppose we are to infer from the account that is given of this amazing work in Greenland, that during the first five or seven years of their labours there, the being and character of God, &c. were inculcated to the exclusion or neglect of the way of salvation through Jesus Christ. Their teaching would in that case have been more defective than I am willing to suppose it was. Nor do I think we are to conclude, that, after the change in their instruction, the doctrine of the Saviour's advent, sufferings, and death were insisted on to the exclusion of the former : this mode of exhibiting Scripture truth would have been almost as defective as the other ; but I suppose that during the earliest years of their labours the first principles of religion were more frequent and prominent in their instructions than the doctrines peculiar to the gospel, and that, subsequently, these points received that more frequent attention, which the character, being, and law of God had formerly

obtained. No alteration even of this kind, however, appears to have taken place in the kind of doctrines inculcated by the missionaries among the Tahitians. From the time of my arrival in the islands I had always a great desire to know whether any change had been made by the early preachers in their discourses and other means employed at this period : but I have not been able to learn that there was any thing extraordinary ; they do not appear in any respect to have varied the manner or the matter of their instructions. I have often asked Mr. Nott, and others who were on the spot, if there was any alteration in the mode of instruction, or the nature of their addresses, as to the promineny of any of the doctrines of the gospel which had not been so fully exhibited before ; but I have invariably learned, that they were not aware of the least difference in the kind of instruction or the manner of representing the truths taught at this period, and those inculcated during their former residence in Tahiti.

“ Their aim had always been to exhibit fully, and with the greatest possible simplicity, the grand doctrines and precepts taught in the Bible, giving each that share of attention which it appeared to have obtained in the volume of revelation. God they had always endeavoured to represent as a powerful, benevolent, and holy Being, justly re-

quiring the grateful homage and willing obedience of his creatures. Man they had represented as the Scripture described him, and their own observation confirmed him to be, a sinner against his Maker, and exposed to the consequences of his guilt;—the gift of the only begotten Son of God as a propitiation for sin, had been exhibited as the only medium of reconciliation with God, restoration to the enjoyment of his favour, and the blessing of immortality. The death of Christ in the place of the sinner, and faith in this atonement, as the sinner's justification before God, were truths most frequently exhibited. The doctrine of Divine benevolence, thus displayed, was altogether new to the Tahitians; nothing analogous to it had ever entered into any part of their mythology. Its impression on their minds was at this time proportionate. The necessity also of Divine influences to make the declaration of these truths effectual to conversion, and to meeten those who believed for the heavenly state, had ever been inculcated in the catechetical and other exercises of the school, in the meetings for reading the Scriptures and conversation, and in the discourses delivered in their assemblies for public worship.

“ The wonderful change that now seemed to be wrought in the minds and hearts of many did not appear to be more the immediate result of instructions

given at the time, than the remote but certain effect of truth imparted, and precious seed, which, having been scattered years before, was now revived with a power that the individuals themselves could not comprehend, nor on ordinary principles explain. This circumstance should never be lost sight of; it is a wonderful manifestation of the faithfulness of God, who has declared that his word shall not return unto him void, but shall be found even after many days; and it is remarkably adapted to cheer the hearts of all who are called to labour and wait patiently, sowing season after season in hope, without reaping the wished for harvest.

“The universal, and in many instances decisive moral and religious change, that has been effected in the South Sea islands, (of the commencement, and more important parts of which, a regular, though necessarily brief account, has now been given,) appears in whatever view we can possibly contemplate either its nature or its results, nothing less than a moral miracle. A change so important in its character, so rapid in its progress, so decisive in its influence, sublime almost in proportion to the feebleness of the agency by which it was, under God, accomplished, although effected on but a small tribe or people, is perhaps not exceeded in the history of nations, or the revolutions of empires, that have so often altered the moral and civil aspect

of our world. This great and important event, confirmed in its results, and strengthened in its character, by the extension of its influence, and the increasing power of the principles it implanted during the last fourteen years, already occupies no inferior place among the modern evidences of Christianity, and the demonstrations of its legitimate tendency to ameliorate the condition, and elevate the moral and intellectual character, of the most wretched and depraved among mankind. Emotions of astonishment, admiration, and gratitude, involuntarily arise in every mind in the least degree susceptible of humanity or religion; while increasing convictions of the divine origin of revelation must fasten on the understanding, and additional encouragement strengthen the hopes of every individual who, according to the promise of God, is anticipating the arrival of a period, when a transformation, equally decisive and lovely, shall change the moral deserts of the earth into regions of order and beauty, and the wilderness shall become as the garden of the Lord.

“In order more fully to illustrate the kind of Scripture truth that appears, in connexion with others, to have affected deeply the minds of the people, one single instance, among many that might be adduced, will show, that in the mild and verdant islands of the south, as well as the frozen

and barren regions of the north, in Tahiti as well as in Greenland, the attractions of the cross move and melt the human heart. It was the custom of the missionaries, not only to instruct the natives in the school, preach to them in the chapel, and itinerate through the villages, but to assemble them for the purpose of reading from manuscript such portions of the Scripture as were deemed suitable to their circumstances. On one of these occasions, Mr. Nott was reading the first portions of the gospel of St. John to a number of the natives. When he had finished the sixteenth verse of the third chapter, a native, who had listened with avidity and joy to the words, interrupted him, and said, 'What words were those you read? what sounds were those I heard? let me hear those words again.' Mr. Nott read again the verse, 'God so loved,' &c. when the native rose from his seat, and said, 'Is that true? can that be true? God love the world, and the world not love him! God so loved the world as to give his Son to die, that man might not die! Can that be true?' Mr. Nott again read the verse, 'God so loved the world,' &c., told him it was true, and that it was the message God had sent to them, and that whosoever believed in him, would not perish, but be happy after death. The overwhelming feelings of the wondering native were too powerful for expression

or restraint. He burst into tears, and as these chased each other down his countenance, he retired to meditate in private on the amazing love of God, which had that day reached his soul; and there is every reason to believe he was afterwards raised to share the peace and happiness resulting from the love of God shed abroad in his heart.

“Connected with the means employed in the accomplishment of this important work, a few remarks on the *agents* who, under God, were instrumental in effecting it, may not be inappropriate. In common with the missionaries in other parts of the world, they have been described, by the enemies of religion, as ignorant and dogmatical fanatics; more intent on the inculcation of the peculiarities of their sect or party, than promoting the well-being of the people; holding out no inducement, by precept or example, to industrious habits, &c. The present state of the islands in which they have spent so many years, compared with what it was at the time of their arrival, and during several subsequent years, is a sufficient refutation of every charge of this kind.

“But there are individuals, from whose general habits of observation, and principles of judgment, it might have been supposed a more just conclusion would have been formed, who have occasionally described them as the most unsuitable agents that

could have been employed. This mode of representation, although I do not regard the missionaries or their proceedings as perfect, I consider to be far from just. It is not my intention to eulogize their labours, or to lavish panegyric upon their achievements. But in the estimate of their character, qualifications, and exertions, a variety of considerations ought to have a greater influence on the minds of those by whom they are thus represented, than they are sometimes allowed to exert. Missionary effort on the extended scale, and in the distant and comparatively unexplored field in which they attempted it, was an event as new among the British churches, as the broad, catholic principles, upon which it was undertaken, were unparalleled.

“ The authentic information possessed by many who united in arranging the plan, as well as by those who attempted its execution, was not only exceedingly limited, but received through a medium that necessarily imparted a higher glow of colouring, than those channels through which more accurate accounts have since been transmitted. Many, no doubt, embarked in the enterprise, as subsequent events fully proved, with incorrect ideas of the work, or mistaken views of the qualifications necessary for its accomplishment. It is not, however, to those who abandoned the task, that I refer so much, as to those who (except when

driven from it by the approaching desolations of murderous war) maintained their post, and died in the field; or who, after having sustained the privation and toil of thirty years of exile from country and from home, are still willing to end their days among the people with whose interests and destiny they have identified themselves.

“ Their family connexions may not indeed have been of the highest class, neither may the individuals themselves have enjoyed the advantages of a very liberal education, nor possessed any very extensive acquaintance with the world. It is only in comparatively recent times that individuals of this class have, by embarking personally in the arduous and self-denying work of propagating Christianity amongst pagan nations, exhibited some noble examples of Christian devotedness. Many of the first missionaries to the South Sea islands were acquainted with the most useful of the mechanic arts, which were adapted to produce a favourable impression upon the minds of the people. They had obtained a creditable English, if not a classical, education, a due knowledge of the Scriptures, and an experimental acquaintance with the principles of Christianity; while some, with great mental vigour combined no small degree of intellectual culture. Their own improvement, and the preparation for instructing the people, was pro-

secuted contemporaneously with their efforts to teach the people ; and the numerous and respectable philological and other manuscripts which they have transmitted to England, although never published, show that they were far from being unqualified for their work.

“ Had the first mission to the South Seas been composed entirely of individuals eminent for their scientific knowledge and classical attainments, they would probably have been less suitable agents than those who actually went ; as, it may be presumed, their previous habits of life would not have furnished the best preparatives for the privations and difficulties to which they would have been exposed. Yet it would undoubtedly have been highly advantageous to the mission, had some such gifted individuals been included among its members. Such were not, however, at that time so ready, as they have subsequently been, to engage in the enterprise ; individuals of this class do not appear to have understood that the highest attainments, and noblest powers, are best employed, and their Author most honoured, when they are exerted in a cause which, of all others, presents the strongest claims, and affords the most suitable sphere, for their successful operation. The service, therefore, necessarily devolved on those who were willing, under every accompanying disadvantage, to under-

take it. They were not perhaps distinguished by brilliancy of genius, or loftiness of intellect; but in uncompromising sternness of principle, unaffected piety, ardour of devotedness, uncomplaining endurance of privations, (not easily comprehended by those who have always remained at home, or visited only civilized portions of foreign climes,) in undeviating perseverance, in exertion under discouragements the most protracted and depressing, and in plain and honest detail of their endeavours and success, they have been inferior to few who have been honoured to labour in the missionary field. I have known some of these devoted men, who, though not insensible to the endearments of kindred and home, and the comforts of civilized life, have for years been deprived of what most would deem the necessaries of life. These self-denying individuals have been so destitute of a change of apparel, that they could not, without some sacrifice of feeling, meet any of their own countrymen by whom the island might be visited; and, often rising in the morning from the rustic bed, without knowing whence the supplies of even native food for the day were to be derived, they have sent out a native servant-boy to seek for bread-fruit in the mountains, or to solicit a supply from the trees of some friendly chief in the neighbourhood, while they have repaired to the school, and pursued

their daily instruction, cheered and encouraged only by the progress of their scholars.

“Such are the men who have long laboured in these islands; and though others may have been associated with them, who have turned back, or proved themselves unequal to the station, where many, who stand firm at their post at home, would perhaps have fainted, or have fallen under the discouragements inseparable from it; they have been faithful. They seek not the praise that cometh from man, but the testimony of their consciences, and the approval of Heaven; and irrespective of the honour God has put upon them, they are entitled, from their steady and successful course, to be ‘highly esteemed for their works’ sake.’

“Now,” said Mr. F., “can you tell me the subjects on which I want you to reflect, so as to see the wonderful power of God. Henry, tell me the first.”

“The time.”

“What was peculiar in the *time*?”

“It was when the missionaries had almost given up all for lost.”

“I wonder,” said Mr. F., “if Lilly can tell me the proverb we had about this?”

“Oh, yes, father,” said she, “the darkest time of the night is just before morning.”

“What was the next thing?”

“The circumstances—it was a period of dreadful war.”

“What next?”

“The means.”

“What were the means?”

“The simple preaching of Jesus Christ as the Saviour of sinners.”

“Yes, my children, it is this which alone is the great instrument of saving sinners. I will tell you a story about it. Once a converted Indian came to a great city, and was asked to make an address at a missionary meeting. He did so, and this is what he said :

“Brethren, I have been a heathen myself, and grown old among them ; I therefore know their modes of thinking. A preacher once came to us, desiring to instruct us ; and began by proving to us that there was a God, on which we said to him, ‘ Well, and dost thou think we are ignorant of that ? Go back to the place whence thou camest.’ Then again another preacher came, and began to instruct us, saying, ‘ You must not steal, or get drunk, or tell falsehoods, or lead wicked lives.’ We answered him : ‘ Thinkest thou that we know not that ? Go and practically learn these things thyself, and then teach them to thine own people ; for who are more addicted to such vices than they ?’ Thus we sent him away also.

At length a missionary came to my hut, and sat down by me. The contents of his discourse were nearly these: 'I come to thee in the name of the Lord of heaven and earth. He sends me to acquaint thee, that he would gladly save thee, and make thee happy, and deliver thee from the miserable condition in which thou at present liest. To this end he became man; gave his life a ransom for man, and shed his blood for man; all that believe in the name of this Jesus obtain the forgiveness of sins. To all that receive him by faith he giveth power to become the sons of God. The Holy Spirit dwelleth in their hearts; and they are made free, through the blood of Christ from the slavery of sin. And though thou art the chief of sinners, yet, if thou prayest the Father in his name, and believest in him as the sacrifice for thy sins, thou shalt be heard and saved, and he will give thee a crown of life, and thou shalt live with him for ever in heaven.' "I could not," added the converted native, "I could not forget his words. They constantly recurred to my mind; even in sleep, I dreamed of the blood which Christ shed for us. If, then," continued he, "you would have your words gain an entrance among the heathen, preach to them Christ Jesus, his blood, his sufferings, and his death." Such, my children, was the judgment of this converted heathen, and it

may be illustrated and confirmed by the examination of almost any page in the history of missions.

“But,” said Mr. F., “we have noticed the *time*, the *circumstances*, the *means*. Was there not something else particularly noticed?”

“Yes,” said Henry, “the *agents*.”

“And who were these?”

“They were not remarkable as men of great science or learning.”

“No, my son,” said Mr. F. “They were chiefly distinguished for their deep and ardent piety, and their persevering industry through years of apparent ill success. Was the gospel propagated by men of remarkably great learning?”

“No, father,” said Henry; “and St. Paul, who was the most learned, gives a good reason for it in his first epistle to the Corinthians, 1st chapter, where he says ‘that no flesh should glory.’”

“But do you think that learning would have been any objection?”

The children seemed here a little puzzled, but Mr. F. went on. “No: learning would have been no objection, but learning might, under the circumstances, have been a temptation to take too much glory to themselves. God in his wisdom provided that he alone should receive all the honour.”

“But, my dear children, it is now time that we should stop.”

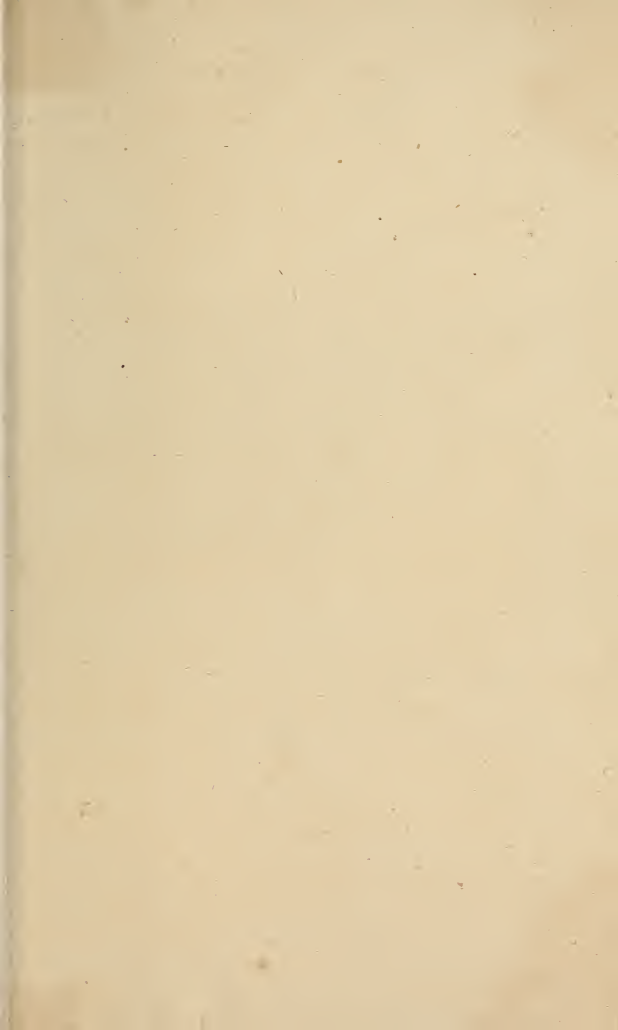
“Father,” said Henry, quickly, “I’ve just thought of something. Suppose we form a missionary society. You shall be president, and John shall be secretary, and we will give part of our spending money every month.”

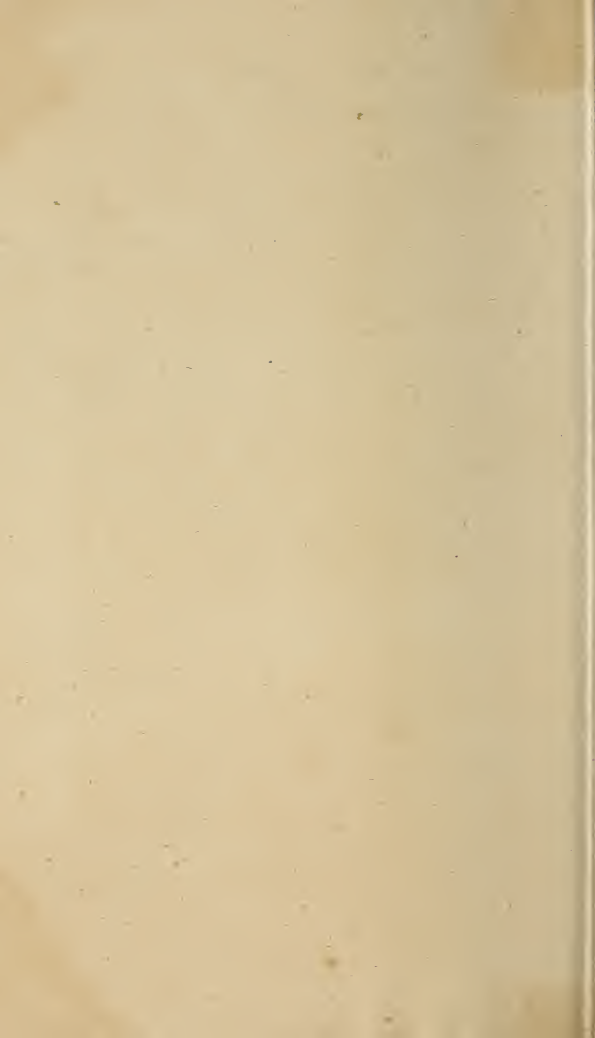
“You may think of it, my dear. I like the plan, and I think it agreeable to the will of the Lord. We will determine on it to-morrow evening.”

On the morrow evening, as resulting from the history given in this little book, Mr. F., and his wife, and children, and servants too, formed themselves into a FAMILY MISSIONARY SOCIETY, and as a family threw their contributions into the treasury of the Lord.

END OF VOL. II.

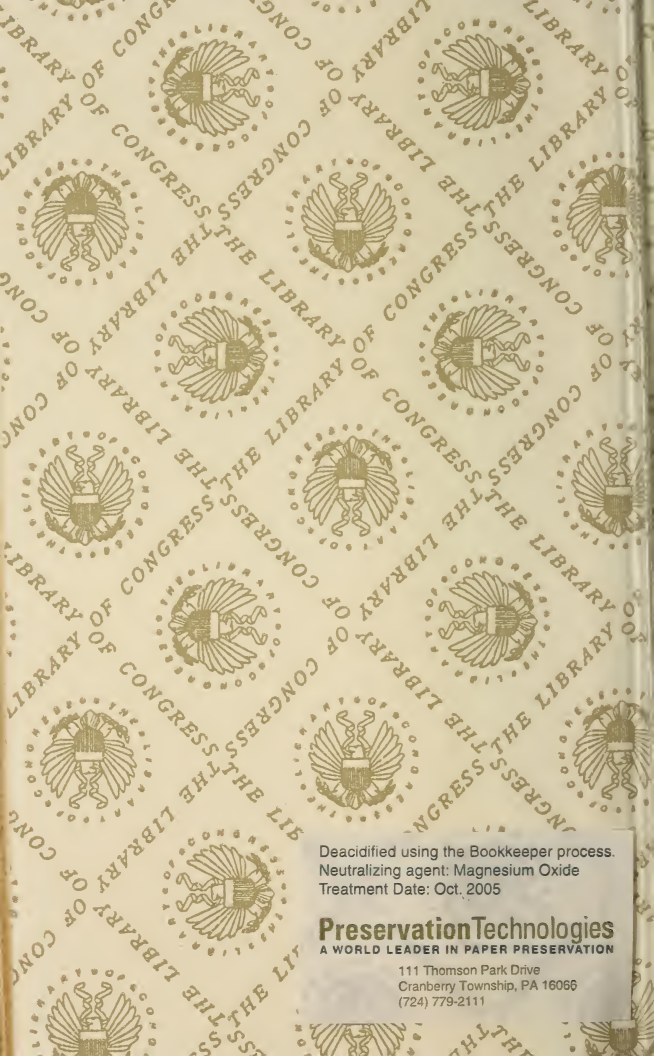
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