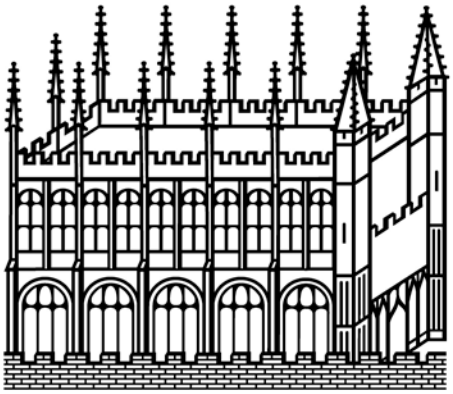

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Page 226.

NATIVES AND VOLCANO.—TANA.

GEMS

FROM

THE CORAL ISLANDS.

Western Polynesia:

COMPRISING

THE NEW HEBRIDES GROUP.
THE LOYALTY GROUP.
NEW CALEDONIA GROUP.

BY THE

REV. WILLIAM GILL,

RAROTONGA.

LONDON:
WARD AND CO., 27, PATERNOSTER ROW.

1855.

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INTRODUCTION.

THE writer of the following pages left this country seventeen years ago, to proceed as a missionary, under the auspices of the London Missionary Society, to the islands of the South Sea. During this period he has been actively engaged in the Christian instruction, and the consequent civilization, of the barbarous tribes inhabiting those islands.

Many persons who have heard oral details respecting the advancing improvement going on amongst the islanders, and who are interested in the universal education and elevation of heathen nations, have urged that a narrative of facts, connected with Missionary work, on those islands, during the last sixteen years, should be put through the press; especially illustrating the labours of NATIVE TEACHERS.

Every island gained to Christianity and civilization, westward of the Tahitian group, has been gained through the labours of Native Missionaries; and many stations in the Hervey, Samoa, Penrhyn, New Hebrides, and New Caledonia groups, are now suitably occupied and efficiently worked by Native Teachers and Pastors.

The present volume contains an account of the introduction of Christianity into the islands of three of the largest

groups of Western Polynesia; the formation of Native churches—the character of Native evangelists—the work they have to do—the manner in which they do it, and the results of their labours; giving a complete Missionary history of each island in those groups to the present time.

Commending this work to the kind notice of his brethren in the ministry, to teachers in Sabbath Schools, and to all who desire the universal extinction of heathenism, he hopes that, in their various circles, they will aid the circulation of information thus given; and that the results may be, an increased acquaintance with the progress of Missionary labour in those islands, a due appreciation of what the infant Native churches on those islands are doing, to extend the blessings of Christianity to the heathen lands beyond them, and an augmentation of the resources by which Missionary Societies, in this country, shall be able to continue and to extend their aggressions upon the world of heathen darkness, idolatry, and degradation.

It is intended, as soon as possible, to give, in a companion volume to the present, a Missionary history of the islands of Rarotonga and Mangaia, together with that of the other islands of that group: to contain also a summary of all the groups and islands now under Christian instruction in the South Seas, with an account of the geography, number, extent, and present state of the numerous islands yet to be visited by the Christian teacher.

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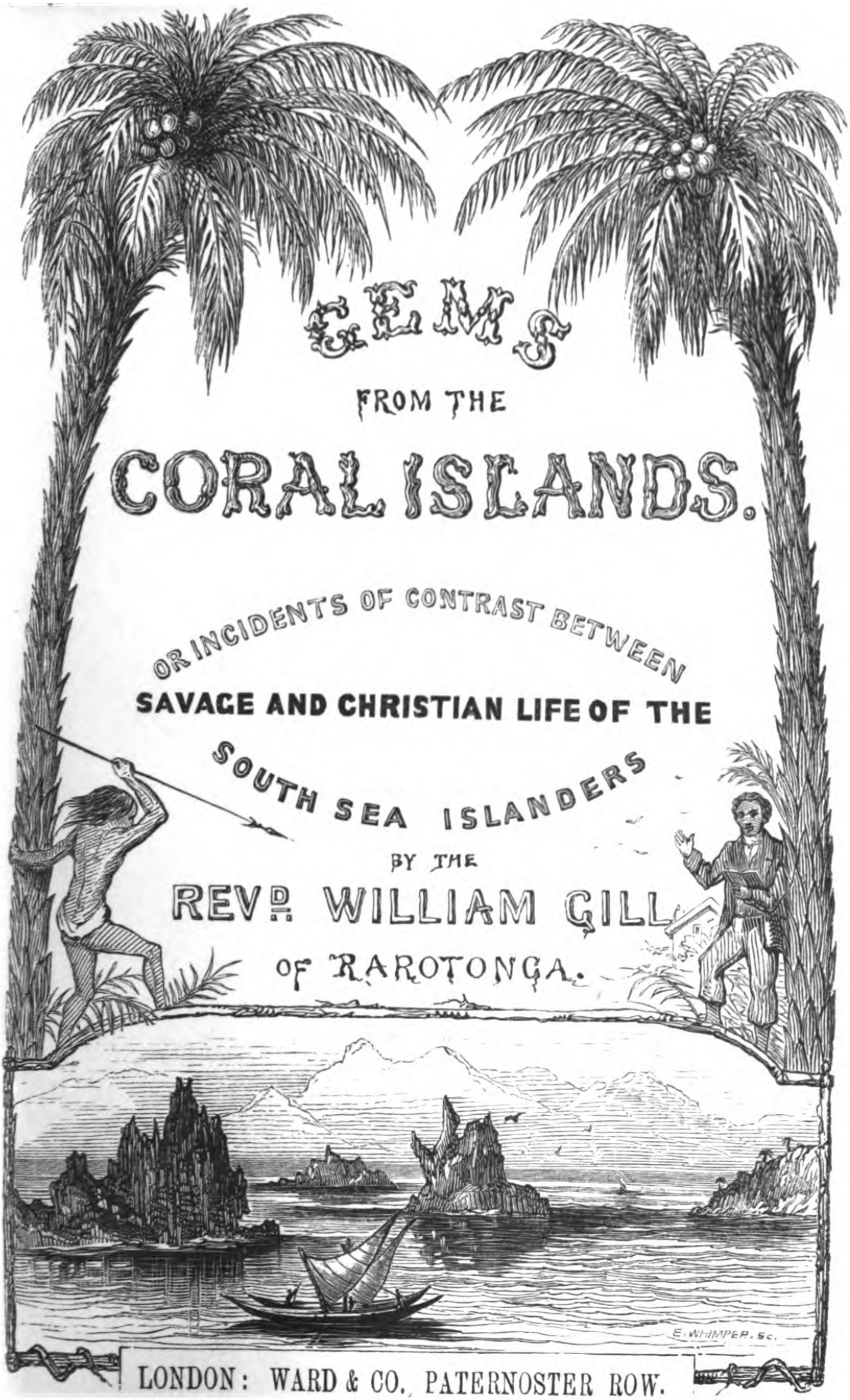

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OR INCIDENTS OF CONTRAST BETWEEN

SAVAGE AND CHRISTIAN LIFE OF THE

SOUTH SEA ISLANDERS

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It was his original intention to have given these facts in *One Volume*, but his numerous engagements preclude the possibility of his doing so, as early as he intended; and he has been obliged to adopt the present form, namely, in eight or nine *Monthly Parts*, to present to the friends of Protestant and Evangelical Missions facts connected with Native Agency, which he feels assured will not fail to interest and encourage.

Every island gained to Christianity and civilization, westward of the Tahitian group, has been gained through the labours of Native Missionaries, and many stations in the

Hervey, Samoa, Penhryn, New-Hebrides, and New-Caledonia groups, are now suitably occupied and efficiently worked by Native Teachers and Pastors.

Each part of the present work will contain an account of the introduction of Christianity into the islands, in succession; the formation of Native churches—the character of Native evangelists—the work they have to do—the manner in which they do it, and the results of their labours, giving a complete Missionary history of an island to the present time.

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THE ISLAND OF MARE.

CHAPTER I.

Name of the island—Heathen condition of the people—Their objects of worship—Superstitious practices in drought and in floods—Consecration of youth to war and to priesthood—Delight in cannibalism—The contrast—Massacre of white men by the natives.

THE island of MARE is one of the Loyalty "group" in Western Polynesia. It is a low coral reef land, about sixty miles west of New Caledonia.

The natives call this island Nengone; the name of Mare is derived from the Isle of Pines, a small island off the south end of New Caledonia, with the people of which the inhabitants of Mare have had intercourse from time immemorial. This island is nearly 70 miles in circumference, and has a population of 6000 souls. This population is divided into four distinct tribes or clans, who were, when first visited by us, living on the most barbarous terms,—they were continually at war—and were amongst the most degraded savage races of the South Sea Islanders.

Before giving an account of our visits to this people, and of the successes gained in their education and civilization, it may be well to state, as briefly as possible, a few particulars respecting their heathen character, together with their idolatrous superstitions.

In common with all the South Sea Islanders, the people of Mare believed in the existence of a great unseen power or personage, whom they honoured as God. They had no carved images, but worshipped this superior governing power, through the medium of sacred stones and wood, and relics of departed relatives and heroes.

On the death of an individual, renowned either as priest, or warrior, or navigator, the hair of his head was cut off, and his eyelashes were carefully plucked, both of which were sacredly preserved; the body was then buried, and ten days after interment, the priest of the district, in company with the relatives of the deceased, went to the grave, and, with much ceremony, extracted from the corpse its finger-nails and toe-nails, and certain bones of the arms and legs; these relics were consecrated and kept with the greatest care, from one generation to another, and were honoured as a medium of communion between the people and their gods. Happy did the degraded females of a family deem themselves who had the skull of a departed mother, to place in the centre of their plantation. Before planting yams, they presented an offering of fruit to this relic, saying, while prostrate before it, "O mother, let thy power be seen, and compassionate those thy children; see, thou, that the rains descend, and that the sun shine on this our work. Let our fruits be abundant, and thy fame, and the fame of thy family, shall be great in the land."

In the practices of incantation also these relics were used as a medium to draw down vengeance on their enemies. A priest to whom this work was committed watched his oppor-

tunity to enter, unobserved, the house of the intended victim; he then spread out the relics with an observed order; and having thus gained his position, announced his presence to the inmates of the house by vociferating most hideous yells, while, in the name of those represented by the relics, he invoked the gods to manifest their power either in the sickness or death of the individual thus cursed.

Amongst the many superstitious ceremonies of this people, those observed in seasons of drought were not a little singular. In drought two sacred men, having, as an act of humiliation, besmeared their bodies, from head to foot, with a mixture of lamp-black and mud, visited the grave of some renowned person recently buried; every bone of the corpse was then carefully cleansed, and with the skill of practised anatomists the priest carefully reunited bone to bone, until the skeleton was complete. This work was performed in a consecrated cave; and hanging up the skeleton, water was poured on it, the sacred men at the same time presenting a prayer to the gods for rain. It was supposed that the spirit of the departed had power with the gods to convey this oblation of water into the heavens; and by being thus propitiated, they would create clouds, and again cause rain to fall on their famishing land.

Something of the same service was performed in seasons of floods, only instead of pouring water on the skeleton every bone was then entirely consumed by fire, and it was thought by these deluded people that the fire would be used instrumentally by the gods to dry up the rains which deluged the land. The sacred men who performed these rites *never* left the cave until the object desired was secured.

The entire male population of Mare, in early youth, was consecrated either to the office of the priesthood or to the service of war. War was their constant employment, and in it they had the greatest delight; in its practice they

were strangely clever and fiendlike. In most instances excited by revenge, and at all times impelled by cannibal propensities, the warriors were frantic in their efforts to secure victims. In fight they were fearless; and although many fell in a conflict, yet they kept a steady aim, until a leading warrior or chief of the opposing party was slain. During these heathen wars the warriors eat but little food, and regarded themselves as sacred to the service of the gods.

The following is a brief description of the manner the people of Mare treated victims taken in war. Using the most guarded language, and curtailing its details to the shortest possible limits, it is horrifying in the extreme. A reference to it is, however, necessary to show the awfully degraded condition of these tribes previous to their instruction by the Christian teacher, and also to lead us more fully to comprehend the subduing and elevating power of Christianity in the glorious and happy change now seen in them.

If the victim secured in fight was a chief or a renowned hero, the body was divided in small pieces, and distributed to every male member of the conquering tribe, and each one, young and old, was expected to cook his own portion, and eat it, performing at the same time certain religious ceremonies. In this manner the children and the young men were taught to be brave in fight. If a female was taken in war, her arms and feet only were eaten; the body was either buried or thrown into the sea.

One of our first Christian teachers to this island, after describing scenes practised by the people in reference to their cannibalism, which cannot be transcribed, says, in his first letters to his missionary, "These things are so bad that you may inquire if I myself have seen them done. I tell you in truth I see them every day; I am constantly going about in the midst of them. I dare not tell you all I see of

cannibalism in this land of darkness; you could not bear it. Not only do these people eat bodies taken in war, but on occasions of strife and jealousy a father kills and eats his son,—a son his father,—a brother his brother. Alas, alas! they are more like wild beasts than men."

Repulsive indeed must have been the state of things which so much distressed a Christian islander, whose own father, only five-and-twenty years before, was accustomed to the same deeds of cruelty and savageism. But looking at the Rarotongan Christian in contrast with the Mare heathen, we see the transforming power of the gospel of Jesus, and also how it fills the heart of man with a Divine compassion, which enables him, even at the peril of life, to devote himself for the elevation of those who are in the same state of degradation as his fathers were, before they knew the word of God.

By the united agency of Christian natives from the Samoan and Rarotonga islands, we shall have to record, in this narrative, details of important moral and spiritual triumph. But in tracing the difficult path through which these devoted teachers have had to pass to their present position of reward, we must notice many deeds of cruelty and bloodshed which have been committed in the first contacts of the natives with white men.

In 1841, a boat's crew of six men, belonging to a small trading ship from Sydney, went on shore for the purpose of bartering for supplies of yams and other vegetables. The crew landed on the north side of the island, and under covert of fire-arms succeeded in concluding their barter on terms of comparative friendliness. As the white men were leaving the beach, the chief of the district expressed a desire to accompany them on board the ship. This proposition was resolutely opposed, and in the hurry and bustle of the boat's crew pushing off to sea, one of the oars struck the chief on the head. A shout for revenge was immediately

raised, a fight ensued, and the six unfortunate white men became victims to the cruelty and cannibalism of the savages of Mare.

At a later date another English ship touched at Mare. One of the Christian teachers, then on shore, went off to it, told the captain of the former massacre, and urged on him not to attempt a landing. This advice, however, was not heeded; a boat's crew were sent to the beach, and at the same time a number of the natives were admitted on board the ship. A premeditated signal was given, a simultaneous attack was made by both parties of natives on the foreigners, and ten white men were murdered in the affray!

Ezekiel xxxvii. "The hand of the Lord was upon me, and he set me down in the midst of the valley which was full of bones, and behold there were very many; and, lo, they were very dry. And he said unto me, *Son of man, can these bones* LIVE?"

CHAPTER II.

Unfair barter of captain of merchant vessel—Evil results—A gunpowder explosion—Natives revenged by the murder of five white men—Two white men saved—Their ingratitude—The chief's forbearance under great provocation—Landing of the first Christian teachers in Mare—Daily school commenced—The chief's sons interested in learning—The difference between the language of the Western groups and the Eastern groups—A general and fatal sickness on the people—Heathen sacrifice to propitiate the gods—The teachers devoted to death by the people—Teachers ransomed by the sons of Jeiue, the old heathen chief—Unfavourable reports to the natives from Englishmen respecting the Christian religion.

THE next account of intercourse these barbarous savages had with Englishmen is still more disastrous than the preceding. The tragic event was minutely recorded, at the time of occurrence, by the teachers who themselves were daily in jeopardy of their lives.

A chief accompanied some of his people, who went on board a small Sydney vessel for the purpose of selling yams for hoop-iron. The chief proposed terms for barter to which the captain would not agree; a quarrel ensued, and the captain unwittingly gave the savage prince a rope's-end thrashing, and sent him on shore.

A war consultation was immediately held by the natives, who resolved to be revenged for the indignity done to their

chief. On the following day the wind, being light, favoured their diabolical scheme. A number of canoes surrounded the vessel; the captain and the whole of the crew were murdered, most of the moveable property was taken on shore, and the vessel itself burnt to the water's edge, and then sunk.

Amongst the treasures secured by the natives of Mare, in this daring act, was a quantity of gunpowder. With this they were one day amusing themselves by throwing small portions into the fire; unfortunately some sparks fell on the open barrels, and, greatly to the consternation of the ignorant people, an awful explosion took place; the large hut in which they were assembled was blown to atoms, several of their company were severely wounded, and four of them were killed on the spot.

The infuriated people, thus ensnared in their own trap, concluded that this judgment was an act of revenge from the God of the white man; and instead of manifesting either fear or humility, they resolved further retaliation on the next white man's ship that should be seen off the shores of their land.

Not long after this a large open boat, having in her seven Englishmen, visited this people. Five of this party were murdered, whose bodies were cooked and eaten with more than usual revengefulness, while they were still feeling the effects of the recent gunpowder explosion.

The other two of the seven men escaped to a district where the people were being brought under the influences of Christian instruction; and owing to the interposition of the teachers, their lives were spared. It might be supposed that these two men would have manifested their gratitude at least by kindliness of conduct towards the natives; but, alas! the tale to be told reveals a recklessness and a depravity not exceeded even by the heathen themselves.

Having resolved to escape to an island about sixty miles distant, these men equipped themselves by stealing from the chief, who had been their friend, a quantity of clothes and other articles, and even many garments belonging to the teachers, who had been the means of sparing their lives. Thus laden with ill-gotten spoil, one morning just before daybreak, they took the mission canoe, and put to sea.

Before, however, they had made much progress, their deed of darkness was discovered, and a party of exasperated semi-savage natives took to their canoes, and at a distance of about two miles at sea overtook the ungrateful delinquents. Thinking their conduct would be punished by death, the two men attempted to drown themselves; the natives, however, dived after them, and half dead they were taken out of the sea, and returned as prisoners to the shore.

On their arrival, the first thought of the heathen chief, was to kill the two scoundrels, but yielding to the persuasion of the Christian teacher, he spared their lives, and they were permitted to leave the island, on board the first ship that came after the affair.

In these notices we see the inveterate revengeful and cannibal propensities of those heathen tribes; we also see how easily those propensities are excited to cruelty of action, in some instances by the imprudence, and in others by the injustice, of our own countrymen; and we further witness the practical development of the first influences of Christian instruction taming the ferociousness of the savage, inducing him to yield to the argument of love, and securing from him the exercise of forbearance towards objects who had deserved punishment at his hands.

Having thus given a brief insight of the heathen character of the people of Mare, we must proceed to narrate details more immediately connected with the introduction of Christ-

ianity to them: the difficulties it has had to contend with, the triumph it has won, and its present advanced position amongst this once degraded, but now deeply interesting people; many of whom are moral and spiritual gems, sought out from the deepest depths of human ruin, and who, polished by the agency of a preached gospel, are destined to shine, as the stars of the firmament, in the region of complete and eternal purity and bliss.

The first Christian teachers who landed among this people on the island of Mare, were two educated intelligent natives from the Rarotonga and the Samoa islands. Two years after their landing they were visited in the missionary ship by the Rev. A. Murray, who was pleased to find that a favourable impression was being made on the minds of some of the people in favour of Christianity.

After this visit, the teachers were permitted to build themselves a house; which being finished, stood in perfect contrast to the wretched hovels occupied by the people of the land. It was the first appearance of civilization seen by these rude savages. A large space in the centre of the building was set apart for week-day instruction and Sabbath-day preaching. The teachers in erecting this house were assisted by many of the young men of the island, who saw with wonder, how materials so nigh at hand, could by the proper use of the saw, and adze, and plane,—tools which they had never before seen,—be formed into so commodious a dwelling-place, and also into articles of furniture and domestic use.

In the first class of heathen youths gathered together for daily instruction, there were two sons of "Jeiue," the old heathen chieftain of the district. These two young men soon became deeply interested in the new instruction the teachers imparted, and were raised up, by God, to protect them, when the rage of their heathen father and of the

people would have destroyed them. Before, however, much progress could be made in instructing the people of Mare, the teachers had to learn their language. This was no easy task. In the eastern groups we find but different dialects of the same language, but in these western groups, the language is quite different in its structure and idiom.

The following translation of Mark x. 14, "Suffer little children" &c., in two dialects of the eastern groups, and two different languages of the western islands, will serve as a specimen.

"EASTERN ISLANDS," "*Tahitian*," Mark x. 14.

1. "A tuu mai i te tamarii rii ia haere noa mai ia' u nei, e eiaha e tapea hia' tu."

"*Rarotonga*," Mark x. 14.

2. "Ka tuku mai ana i te tamariki meangiti kia aere mai ana kiaku, auraka e tapuia atu."

"WESTERN ISLANDS," "*Mare*," Mark x. 14.

3. "Uajiro maichaman uaam, jo hue tu nu, ake jori maru nui puiji ekereso o no re, me ne nge roi o makeze."

"*New Caledonia*," Mark x. 14.

4. "Vano me vanikore tonie, mo ve pete me iera, nowi tene ve avetete mo toko o Jehova."

THE NUMERALS.

Rarotonga.	*Tana.*	*Loyalty Island.*	*New Caledonia.*
1. Tai	Liti	Chas	Ta
2. Rua	Karu	Luetse	Bo
3. Toru	Kahar	Konite	Beti
4. A	Kefa	Eketse	Beū
5. Rima	Crirum	Tipi	Tahue
6. Ono	—	Chagemen	No-ta
7. Itu	—	Luegemen	No-bo
8. Varu	—	Konigemen	No-beti
9. Iva	—	Ekegemen	No-beu
10. Nqauru	—	Luepi	De-kau

These brief specimens will give an idea of the difficulty the natives of the Rarotonga and Samoan islands had in learning the languages of the western groups; especially when it is remembered that the people had no knowledge of any letter or sign, or any character whatever by which to signify the sounds they uttered. Yet this difficulty has been mastered by our teachers; they also make the first attempt to reduce the languages to a written form, and invariably are the pundits of the first European missionaries who resided among these tribes.

Just as the teachers on Mare were getting proficient in the language, and were cheered by the daily attendance of many of the natives on their instruction, a very general and fatal epidemic broke out on the land, great numbers of the people died, the same day they were attacked, in agony most severe. The only medicine to which the afflicted had resort was sea-water, of which they drank in great quantities. Various religious services were also performed by the "sacred men," but all without success. The poor people died in great numbers daily, and the land was full of lamentation.

At length with a view to propitiate the gods, two of the "sacred men" were appointed to die; a day for the sacrifice was fixed on, the people who could attend assembled around the altar—the victims were murdered—but there was no abatement of the disease, many of the people were taken off daily by its virulence.

In the midst of this extreme distress, it was concluded, that the teachers of the new religion must die, and be offered in sacrifice to the gods.

Knowing the superstitious notions of the islanders, the native Christians realized their danger, and calmly resigned themselves to the will of God. The time of trial was now come. An influential party of heathen natives came from

a distant district, to that where the teachers lived, and with much solemnity demanded an interview with the principal chief. They said, that they had brought a present of food and native property to him, and expressed their determination to take off the Rarotonga and Samoa teachers, to put them to death immediately, and to present their bodies to the gods; stating that this was the only hope left to them to save their population.

The old chief, Jeiue, accepted the present thus brought, and consented to the proposal of the visitors. Death seemed inevitable, but God interposed, through the means of Jeiue's sons. Much distressed at the decision of their father, they placed a ransom in the hands of the visitors, and thus succeeded in saving the lives of the two Christian men, whom they now esteemed as their best friends.

A few weeks after the above took place, the virulence of the disease abated, but before the people had quite recovered from their distress, or the teachers had realized the mercy of their salvation, another cloud gathered blackness, and threatened destruction.

A brother chief of old Jeiue on Lifu, an island about 70 miles from Mare, having heard that death was sweeping away so many of the people of Mare, manned his double canoe, and sent a special messenger to advise him to rid his land, without delay, of the Samoan and Rarotongan teachers of "the new religion." This advice was urged on the fact, that an English sandal-wood ship had lately touched at Lifu, the captain of which had positively affirmed "that Jehovah, the God whom the Rarotongans wished them to worship, was a Man-slaying God, and that the people of Rarotonga and Samoa were fast dying, since they had received this new religion." These statements led the old chief of Mare again to resolve that the work of Christian instruction should not advance amongst his people; and but

for the interposition of the young men before mentioned, the teachers would have been put to death.

Alas! that we are constrained to admit the fact, that our own countrymen give out to a heathen people such vile reports as the above. Such, however, is the fact, and godless Britains have, in this and other ways, done more to prevent the progress of Christianity and civilization in the islands of Western Polynesia, than all the united agency of savageism and idolatry of the natives, whom we have sought to bless.

Under such circumstances, the Christian teacher has to sow the seed of instruction with much weeping, and it is only as he receives from his God daily supplies of faith, patience, and love, that he labours on with present comfort, or has any prospect of a future and successful harvest.

"THEY THAT SOW IN TEARS

shall

REAP IN JOY."

CHAPTER III.

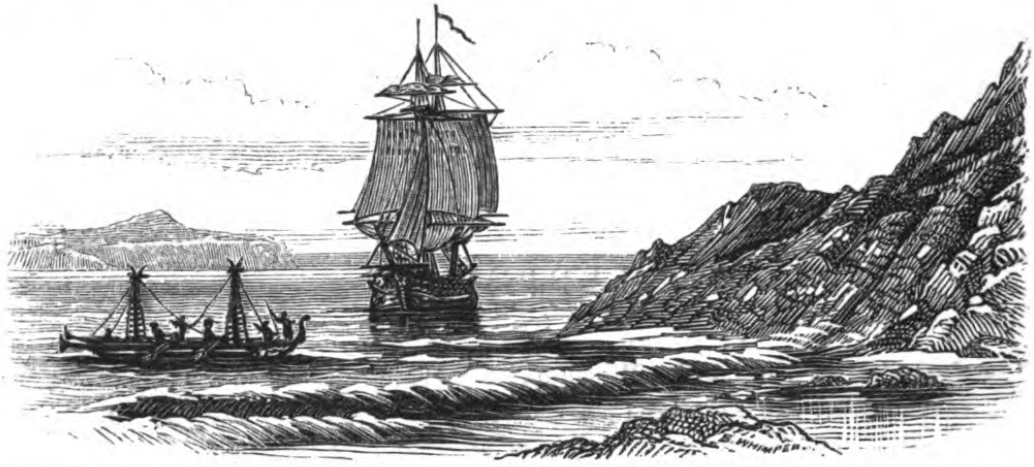
The first visit of the "John Williams" to Mare—Reinforcements of native teachers for the island—The first teachers' report of labours during the mission vessel's absence—Dawn of hopeful success in 1847—Old Jeiue's selfish schemes to hinder the good work—The native teachers' adaptation to their work—Commencement of evening classes for native youth—War prevented—Jeiue mortified.

It must be remembered that in making a voyage from the parent missions in the Rarotonga group to the island of Mare, we have to travel some *three thousand* miles. Hence the joy of the missionaries, on the arrival of the Children of England's Missionary Ship, to the islands. We had long felt the desirability of being able to visit the Western islands with more frequency and regularity than could possibly be secured by any other vessels.

In 1846, accompanied by several Rarotongan Christian teachers, we left Rarotonga, in this mission ship, and after calling at the Samoan islands, where we were joined by the Rev. H. Nisbet, and several native brethren from that mission, we sailed to the islands of the distant Loyalty group.

On approaching the shores of Mare we saw hundreds of the wild naked savage heathen population running along the beach, or dancing through the cocoa-nut groves, in the utmost state of frenzy, and so loud was the yelling as to be distinctly heard on board the ship as we sailed some distance from the shore.

Arriving off the settlement where the teachers had been landed two years before, we were cheered by soon seeing



one of them coming off to us in a canoe, and on reaching the ship we were glad to find him accompanied by two sons of the chief, who had now resolved to abide by the instruction of the word of God.

Although much encouraging progress had been made, yet it was not deemed prudent for the ship to come to an anchor, nor even that we should trust ourselves on shore. The lives of the teachers were safe, yet such was the wildness and unsubdued savageism of the masses of the people on shore that no dependence could be placed on them at this period, for the security of life, for even our clothes were sufficient to present a temptation to them to commit acts of violence.

The teachers had made good progress in the language, and it was pleasing to see that the people now thoroughly understood the object of our visit, in contrast with that of those foreigners who had come among them for other purposes.

Gaining much valuable information on this visit respecting this early stage of the people's advance in knowledge, we were permitted to land two other teachers, to strengthen and to extend the good work thus commenced.

From the journals of these devoted pioneers we learn

much respecting the difficult nature of their first labours. They give a vivid picture of the fallow ground which had to be broken up before the seed sown could take root and yield fruit. Trials and difficulties abounded, yet the faith and patience of the husbandmen were sustained by witnessing the slow but sure advance made on the mental darkness and the degraded habits of the people.

Early in 1847 the teachers thus write :—" We have been long weeping, but now we are becoming glad. We see our work is not altogether in vain. Our house is open for daily teaching. Many of the old people frequently come, and are attentive to instruction ; and nearly all the children who live near us are constant in their attendance. We have week-day services explaining the word of God, and two public assemblies on the Sabbath. These are now well attended; but, alas! alas! the poor people come, almost without exception, in their heathen naked condition. Some few of them get plaited leaves, which they wear around the loins. Alas! as we look at them, our heart is sick with compassion towards them, and we have given to them the native cloth sent by you last year. The children who attend school have nothing but plaited leaves to cover them. But they are making progress, and their parents are beginning to be interested in the " new words we teach." Brethren, pray for us. We often retire in secret, and pray that God would speedily cause his word to grow in this land."

While the people were thus making progress in Christian instruction, the old chief, Jeiue, urged on by the jealousy of the heathen " sacred men," did all he could to annoy and oppose the teachers. Because his two sons had espoused the new religion, he just gave the Rarotongan and Samoan men the protection of his despotic power; at the same time he was secretly enraged at their successes, and resolved to banish them the island as soon as possible. To

save time, this heathen chieftain devised a plan that should interfere as much as possible with the schools. He ordered a new house to be built for himself in Rarotonga style, and demanded that the teachers should be the architects. They were to follow his servants to the felling of trees, they were to saw the trees into planks, and they were to be at the work every day from daybreak until sunset until the house was finished.

Although necessity was thus laid on them, and to have resisted would have been fatal, yet our devoted teachers, in the spirit of him who became all things to all men, gave themselves to the erection of this first building on the island, for the chief's residence, worthy the name of a house. In this doubtless they were right; their knowledge of the use of tools, in building comfortable houses, in making superior canoes, and in teaching the people to make articles of furniture connected with civilized domestic life, aided them much in accelerating the advance of this savage people from the degradation of heathenism to a moral and social elevation.

In this instance it was intended by the old Jeiue to interrupt the daily teaching in the schools, but the restraint thus enforced gave increased impetus to the desires after knowledge already created in the minds of the chief's two sons, and also in a few other young people who were now entering on a new state of life. They consequently requested the teachers to have an evening class, to which they might attend after the labours of the day about the house. A class was formed as they requested, a goodly number of the young people attended, and every evening's fresh acquisition of knowledge increased their desire to gain more. Thus a double blessing was secured where the opposing heathen chieftain had designed nothing but evil.

About this time, while the work of instruction was ad-

vancing amongst the people with whom the teachers resided, the heathen tribes on the other side of the land created an occasion of disturbance which threatened to destroy all hopes of success.

One Sabbath day, while the people were assembled for worship, a party of these wild savages arrived in the settlement. The war whoop was vociferated by a hundred voices, and at an unexpected moment all was excitement and confusion. They announced to the chief that their tribes had been attacked by another tribe, that many of their people had been killed, that most of their plantations had been desolated, and their huts destroyed by fire. They had now come to Jeiue and his people as their allies, and requested that without delay they would unite with them in an act of retaliation upon their enemies.

To secure this object they had brought the dead bodies of five men, secured from among the slain of the opposing tribe. These, as was the usual custom, were intended to supply a cannibal feast before uniting in the proposed attack.

Much to the distress of the little party, who were now yielding themselves to the influences of Christian instruction, the old chief Jeiue gave the visitors a cordial welcome, confirmed their old alliance, and ordered the bodies of the human beings before him to be cooked in the ovens. This was a day of great anxiety to the Christian teachers; but nerved with more than usual boldness, they determined to present themselves before the half-deified heathen chief. After giving expression to the distress of their minds at the circumstances of the day, they assured him that if he yielded to the request made, and especially, if he persisted in having the proposed feast on the bodies brought, that his sin against Jehovah would be greater now than it would have been in the days of his complete ignorance. They

exhorted him to consider his ways, and to set aside his previous wicked designs. These exhortations were sustained by the advice of his sons. Jeiue yielded, the five bodies were decently buried, the cannibal feast was prevented, and a proclamation was made to the warriors that none would be compelled to go to the war against their own desires.

Still, however, the heart of this old despot remained unchanged, and he continued to create circumstances of annoyance to the Christian party. Soon after the above defeat, one Sabbath morning he sent his messengers throughout the settlement, announcing his determination to have fishing sport that morning in the sea; and demanded that his people should accompany him, bringing their lances and their nets. This act was wantonly determined on to annoy the teachers, at the time of worship; and to a great measure it was successful.

Unexpectedly, however, Jeiue and his party attended public service in the House of God on the evening of the day, but their behaviour, in the midst of the congregation, manifested the same spirit of daring opposition that had led them on in their morning's diversion. Seeing this to be the case, the teacher, in the practical application of the sermon, waxed warm, and perhaps exceeded the limits of prudence, in his reference to the conduct of the party, whom he addressed personally.

Enraged at this public reproof, "Jeiue" felt himself humbled in the sight of his people, over whom he had reigned with diabolic tyranny, before the introduction of "the new religion." He gathered together his principal people—proclaimed a prohibition under severe penalties, against the people attending the instruction of the teachers, and vowed that he would adhere to his heathen practices to the day of his death.

CHAPTER IV.

Act of incantation on the teachers—The people suffer from fever and ague —Illness of the chief's sons—Lives of the teachers again threatened—Old Jeiue's illness—His state of mind—His death—More difficulties from heathen tribes—Advance of mission.

UNDER the combined influences of mortified pride and inveterate hatred to the new state of things, the chief was now determined to bring things to a crisis. His priests came to his aid, and in good earnest they commenced the ceremonies of incantation, with a view to destroy the new religion by taking away the lives of the teachers.

Several of the principal "sacred men" waited day by day, in acts of worship before the gods, and their devotions being complete they came one evening, and surrounded the teachers' house. The oldest of their party secretly entered, having with him his basket of sacred relics, these he arranged in due order, and then the whole company of "sacred men" wrought themselves into fanatic excitement—running in and out of the house, they first flourished their clubs in the air, and then with awful fury struck them on the ground, at the same time vociferating their hellish imprecations on the devoted objects of their hate.

At length, alike exhausted and confounded, they returned unsuccessful to their homes; for smiles, and life, and good humour were manifested by the teachers, on whom they had sought to produce fear, consternation, and death.

Slowly yet surely the cause of education and civilization was progressing among the people of Mare, when nearly the whole population were again laid low by the general prevalence of influenza, with fever and ague. The whole of the people were more or less affected—many were seriously ill —and not a few died.

Jeiue, the superstitious chief, escaped an attack, but his two sons had the complaint so severely, that it was thought they would die. The father, notwithstanding many signal defeats in his opposition to the advance of Christian instruction, availed himself of the illness of his sons, to manifest his continued hatred to the teachers, and in the name of his gods, he vowed, that if either of them died, that very hour the teachers' lives should be sacrificed. This was a season of more than ordinary trial to those devoted men. Conscious that they had no power to save life, yet sure that if either of their attached young disciples should die, the commands of the chief would be executed on them, they gave themselves to prayer. Their prayer was heard—faith and patience were granted to them during the days of uncertainty, and in mercy the health of the two young chieftains was restored, and the wicked purposes of the father frustrated. Jeiue would much rather that the death of one of his sons had given him a pretext for murdering the teachers, than that the teachers should have lived, and the gospel live with them in his land.

After these trials, a season of comparative uninterrupted labour was granted to the Christian party, and so great was the success gained, that before the events recorded in the following chapter took place, the majority of the people of

four villages, in Jeiue's district of country, had placed themselves under daily instruction.

We have now to detail the illness and death of the half-enlightened, yet heart-hardened, wicked Jeiue. The time is now come, when this old heathen must mourn the want of that grace which he so long and so obstinately rejected.

At the latter end of 1848, Jeiue was taken ill, and soon after the attack severe symptoms of dropsy were developed, day by day he grew worse, and as is usual, alike in uncivilized and in civilized lands, the serious illness of a chief is a season of public anxiety and alarm; so it was now with the people of Mare. Every available means for Jeiue's recovery was resorted to—offerings of food, and charms, and prayers; everything, except human sacrifices, was religiously attended to by the heathen priests; but they were of no avail, the old man continued to grow worse. The Christian teachers too did all they could to relieve his sufferings and to instruct his mind. In one of their letters, written at this time, they say—"Alas! alas! for the parent chief Jeiue; our compassion towards him is very great. We see him every day; we talk with him about the Gospel of Jesus: we give him what foreign medicines we have, but he gets no better: Jeiue must die!"

During this sickness, the disconsolate sufferer manifested more mental distress than is usually seen in a heathen. He often expressed a wish that "he had died ten years before." And why? Alas! the light of life and love had been shining around him, but he had opposed its entrance into his heart, and its power over his people. He had loved darkness, and now in darkness of soul, stung by an upbraiding conscience, he must die!

As his end drew near, the faithful anxious Christian instructors never left him; to them the self-condemned man

unveiled the bitterness of his soul, in review of his idolatry, his heathen practices, and his cannibalism.

In a moment of comparative repose, he said to his sons, "I have been wrong in my opposition to the word of Jehovah—attend you to my advice, and continue as you have begun; LET THE HEATHENISM OF OUR FAMILY DIE WITH ME; be kind to the teachers, and never again let cannibalism be practised in this land."

To questions proposed to him, it was pleasing to find that, even at the eleventh hour, the dying sinner acknowledged that "Jesus was the only Saviour:" to every announcement made to him of the love of God, and of His willingness and power to save unto the uttermost, he bowed an emphatic assent, and his last words were, "Jesus is the only Saviour." Thus died Jeiue. His sons determined to bury him with a Christian burial, and selected a natural cave, in a rock, facing the sea, as the place of interment; where the coffin was fastened to the ground by many lengths of cable chain belonging to one of the ships, which had been cut off by the old man's commands, a few years before.

Many points of character in this heathen chief might be commented on with advantage to the missionary enterprise, but we must proceed in narrating the progress of the word of God among the people of Mare.

Soon after the death of Jeiue, his eldest son, liberated from the restraint his father had imposed, gathered together the principal people of his district,—representatives both of the Christian and heathen parties were there, and a long discussion took place respecting the past history of heathenism, and the present position of Christianity. At the close of this meeting the young Chief "Nasilini" made known his determination, that heathenism and idolatry should no longer reign in his districts of country, that he and his brother had

NASILINI.

given themselves to Jehovah, the true God, and that they intended to use their influence to establish his worship throughout the whole land.

Such was the pleasing condition of the principal settlement in Mare about the middle of 1849. There was still, however, on the other side of the island, a numerous tribe over whom all the practices of heathenism continued dominant. To this tribe the teachers looked with much anxiety, and used every practical means to induce them to receive instruction. Its chief and its "sacred men" had done much to annoy the Christian party, and soon after the death of old Jeiue they made another bold attempt to involve them in war.

The scheme devised was as follows:—A man and woman of this tribe were found dead, near the district belonging to the Christians. Reports were widely circulated that these bodies had been murdered by the Christian party. The plot succeeded in exasperating the warriors of the heathen party, who assembled in large numbers, on the "war ground" between the two districts, and proclaimed a war of revenge on the Christian settlement.

Day after day messengers were sent, urging the Christians to come out and fight—to let the gods decide their guilt or innocence, respecting the charge of murder, by their defeat or victory in the attack. Every morning and evening, messengers were sent from the Christians, to their enemies, stating that they knew nothing of the murdered bodies found—that they believed the whole thing had been done by some designing persons in order to involve them in difficulties, and that whatever might be the issue, *they had resolved to have no more war.*

Finding, however, that the warriors did not leave the "war ground," Nasilini, in company with a few of his head men, went *unarmed* to them, and finally announced, that

they would not fight—that they now feared Jehovah—they were learning His word, and intended to abide by its instructions. After this the heathen party returned to their own district; their diabolical scheme was frustrated, and since then there has been no more war on the island of Mare.

"Thus, you see," writes the teachers, "the word of Jehovah is fulfilled to us which is written by Moses, saying, 'Fear not, I am with thee; I am thy shield and thy reward.' The work of God is *growing in the hearts* of many of the people here, and they are coming every day to us, to inquire respecting heathen practices that must be given up on making a profession of having become a believer."

One of the last difficulties these anxious inquirers had to overcome, was the giving up of their plurality of wives. Not because they were not now convinced that *one* wife in the domestic circle is better than many, but because this custom had been a part of their system from time immemorial, and because so much labour was done by the women. They said, "Alas! our wives are our hands, and if we cut them off, who will plant our food and do our work?"

Honourable mention is made, however, of a few who at this time, for the "gospel's sake," gave up their many wives, each only retaining one. These examples, by their consistency of conduct, united industry, domestic peace, and daily family prayer, did much good, by exhibiting the relative duties of Christians, and setting before the heathen party a practical exposition of the doctrines preached by the teachers.

Before, however, closing this chapter and witnessing the further triumph of the gospel, we have to record the painful circumstances of another, and happily, the last massacre of Englishmen on this island, done by the heathen tribe some little time before their war scheme, which has been referred to. An English ship called off their station, the captain of which wished to purchase fire-wood, and yams. Vexations

occurred in this barter, which led to a quarrel, *three* of the natives were killed on board the ship, and many others severely ill-used and sent on shore.

The whole of the exasperated tribe vowed revenge on the next white man's ship that should come within their power.

Unfortunately, about the end of the same year, a small cutter, from Sydney, put in for supplies to this station. By a well-organized plan, under the mask of friendly trade, some of the most daring of the savages went on board the little vessel—the innocent and unsuspecting captain and crew suffered the fury of heathen revenge—the ship was set on fire, and the whole of its company, seven in number, were murdered, whose bodies were taken on shore, divided among the tribe and eaten.

The tidings of this deed of bloodshed much distressed the Christian party. *They* now felt that the injury done to man was also a sin against Jehovah. They had reason also to fear that this new act of barbarity towards Englishmen would bring an English ship of war, of which they had heard the teachers speak, and that their whole land would be involved in trouble, and the progress of the good work, now going on so well among themselves, would be much retarded.

In relating the new experiences of their soul, under these circumstances, they said, "Alas for us! we never felt before as we now feel. When in heathen darkness we knew nothing of this kind of *heart distress*, on account of the evils done in our land. Surely this change has been brought about by the word of Jehovah. It is a bright light shining into our hearts. We now see the greatness of our sin. Alas for us! What shall we do? What will be the end of these things?"

CHAPTER V.

First visit of Bishop of New Zealand to Mare—"Havanah" ship of war—Captain Erskine's visit to the island—the people fear the consequences of the former treatment of English vessels—Public consultation of the natives—Proposed substitution for the life of the chief—Captain Erskine's interview with the people on shore—Articles restored to Captain Erskine.

In the preceding chapter we have seen the struggle between light and darkness—life and death—as sustained by the few and infant disciples of Christ against the powerful and experienced emissaries of Satan; we have now to witness the advance of the struggle, and to rejoice in the steady conquest over every foe, by the power and the love of Christ, who has "spoiled principalities and powers, and has made a show of them openly, triumphing over them by his cross."

Towards the latter end of 1849 we are told by Maka, the Rarotonga teacher, that "a missionary ship from New Zealand touched at Mare, having on board a missionary called a "bisopi" (bishop), Dr. Selwyn, Bishop of New Zealand. "This missionary ship was accompanied by an English ship of war from Sydney. The ship of war came on account of the number of Englishmen killed by this people."

As might be expected, the appearance of these vessels excited the worst fears of Nasilini and his brother. Their own participation in the deeds of bloodshed done in former years pressed heavily on their minds. In their distress they asked counsel of the teachers, who told them to confess all that they knew of vessels that had been cut off by the people. They were assured that the "great English captain" would not come on shore, and hastily kill them, or destroy their village for deeds done in heathenism; but that he would demand a consultation with the chiefs and the people, and calmly inquire into the whole truth. To this inquiry they were advised to submit with confidence and fidelity.

A meeting of the people was at once convened by Nasilini, the chief, who stated to them that as the captain was coming on shore to-morrow, to inquire respecting the murders which had been committed by themselves and their fathers, he was anxious to make arrangements for his reception, and also wished to know their opinion as to what satisfaction they could offer, so as to prevent the consequences they dreaded.

At this meeting most of the under chiefs of the tribe addressed the assembly, one of whom made the following appeal: —"You see the white man's fighting ship has come to us; the great captain will be on shore to-morrow; he is come to be revenged on us for the murders we have committed on his people. We all know that we have done wrong, but what can we now do to deliver ourselves? We have no property that the captain will value. It may be that our chief will have to suffer. Now this is my inquiry to you all; who is there amongst us that will compassionate our chief and our land, and of his own accord will come forward and give himself up to the English captain, either to be put to death or to be put in confinement on board ship, as may be decided on?

O people, think of this; it may be by this means the foreigners will forgive our past crimes, and save our land from destruction."

This appeal deeply affected the half-civilized affrighted natives, who were but just entering into the light and liberty of Christian truth, and *four* brave men came forward from amongst the multitude, and willingly gave themselves up to imprisonment or to death, as Captain Erskine might decide, if by so doing they could deliver their people from death.

Captain Erskine, of whose kind services to our native teachers we cannot speak in too high praise, landed on Mare the morning after the above meeting was held, and we cannot do better than record the interview he had with the people, as given by himself, in his journal of a cruise amongst the islands.

Captain Erskine says, "On entering the little boat harbour, the first object which struck our attention was part of a canoe inserted at a considerable distance above the sea in a cave, to which it was fastened by several turns of an iron chain. This was the coffin and burial-place of the old chief Jeiue, and the securing chain was a part of a cable belonging to an English ship destroyed by this tribe

"It being high water we landed easily on the beautiful sandy beach, in a little cove. The whole population was gathered together in solemn silence, and the two young chiefs were seated in the centre. In no instance had we yet met with so formal a reception; and it was evident from the anxiety depicted on the countenances of all that they considered the great question of forgiveness or punishment for past offences was now to be settled.

"We took our seats between the two chiefs, and after a short pause the business of the day was opened. After recounting the deeds of bloodshed they had committed in the seizure of ships and the massacre of white men, I alluded to

the report I had just received from the Christian teachers respecting their improved disposition, of the abandonment of savage customs, and of their desire for instruction, and concluded by saying that in consequence of their altered habits and the contrition they had expressed for their former misdeeds, I was willing to forgive the past, and would inflict no punishment."

As a proof, however, of their sincerity, Captain Erskine demanded that they should surrender to him all articles still in their possession, belonging to the unfortunate vessels they had cut off.

This communication relieved the apprehensions of the people, and scarcely had the demand been made before several men came dragging many lengths of chain cable of the cutter *Sisters*, with iron mast hoops and many other articles, which were given over to Captain Erskine.

In a speech made by the young chief Nasilini, he expressed his sorrow for their former wicked practices, and said "that it was not then their good fortune to have missionary teaching, and that now he hoped nothing of the kind would ever occur again. In conclusion, he said every article in their possession taken from ships had now been given up, with the exception of the chain attached to Jeiue's coffin, but it also should be sent for if required.

Captain Erskine disclaimed any intention of disturbing the dead, and with much tact requested that the chain interred with the old chief should remain in the grave to signify that all their animosities should be for ever buried. This figure was well understood by the natives, and much applauded. Thus favourably ended Captain Erskine's interview with the people of Mare.

The Bishop of New Zealand, who accompanied Captain Erskine on shore, and who has often expressed himself highly gratified with what he saw of the people's advanced position

at this time, gave them a short exhortation to continue to attend to Christian instruction.

Captain Erskine says, "that the men who came to the conference had no wrappers, and some of them had painted their faces in white lines as a sign of mourning. Their eyes were remarkably fine, and their foreheads high and well-formed."

As a result of Christian teaching, Captain Erskine found the people very eager to barter the produce of their land for shirts, calico, and other articles of English manufacture. This desire, it is hoped, will be encouraged by merchants visiting the island, which, if met with justice and equity, will aid them to acquire the means necessary to advance their civilization.

And now after a long, dreary, dangerous, and laborious night of years of toil, the devoted Christian teachers were permitted to witness the beaming forth of the bright rays of morning which continue to increase and promise a joyous day of enlarged prosperity.

Up to this time Sabbath-day services had been held in small and scattered congregations; it was now proposed that the natives who lived sufficiently near should form themselves into a convenient settlement. This being done, the people united their energies and built the first large commodious chapel erected on Mare. Under the superintendence and assistance of the teachers, this house of prayer, a wattled and plastered building, was speedily finished. It was 130 feet long, 36 feet wide, and 42 feet high in the roof.

It would have been an interesting sight to have seen this half-enlightened, half-subdued barbarous people, busying themselves, heart and hand, in this new work. How great the change manifested then, even in their transition state, as reviewed in contrast with the entirely wild condition, in which they were found but a few years before!

CHAPTER VI.

Opening services in new chapel—Another morning cloud—Its disappearance—The first Christian baptism—Another village occupied—Another chapel built—Book in language of Mare—Arrival of mission ship, 1852—A joyous day on shore—Native desire for European missionaries.

THE house of prayer commenced in a spirit and under circumstances of so much interest, as those referred to in the last chapter, was finished early in 1851, and the people waited three months after its completion, hoping the Mission Ship would come with a missionary to take part in the opening services. At length, weary of delay, they resolved to open it themselves, a day was fixed and an invitation was sent to the tribes of the districts near, urging them to attend; this invitation was very generally accepted, and great numbers came together on the auspicious occasion.

Referring to this cheering event, the teachers say, "This was a day of much joy, our hearts were made glad. Early in the morning messengers were sent from clan to clan to proclaim the joyful occasion, each one calling out as he went, 'Brethren! Come, come to the opening of the house of Jehovah; come, the house is finished, the feast is ready, come.'"

Truly might it have been said that day, "How beautiful upon the mountains are the feet of him who bringeth good tidings, good tidings of peace." Obeying the joyful summons, tribe after tribe came to the new settlement, and with

emotions as new and as peculiar as the circumstances, attended the opening services of this house of prayer.

At an early hour hundreds of visitors had arrived, of whom, with the people of the districts, more than a thousand entered the building.

The honoured teachers were there. Many had been the years of toil through which they had passed, and who of us can realize the amount of trial and privation which they had endured; and who of us can know the joy they now felt while they stood in the midst of the large assembly, in this house of God, raised by their own industry, and aided by a people who a few years before were savage cannibal heathens!

While we may in some degree picture to our minds the pleasing external circumstances of their new position, it is impossible to describe the experiences of such men as they reviewed the past, and offered praise from an overflowing heart to the living God who had been their help and confidence, and who was now become their salvation and their joy.

It would have been a season of gladness to the missionaries, the spiritual fathers of the teachers, could they have witnessed the scenes of that day; and what a reward and an encouragement would have been realized by the friends of missions at home, could they have been in the midst of this people on that hallowed occasion. But although neither missionaries nor the friends of missions were there, God was in the midst of them, the place of His feet was made glorious. Jesus was there: He saw the travail of His soul, and rejoiced in the triumphs of His cross; and the angels of the Most High were there to renew the song of "Glory to God, praise to the Saviour, and peace and goodwill amongst men."

After a short prayer, a hymn of praise was sung, translated into the language of Mare from the Rarotonga hymn book.

Only having a *manuscript* copy, the teacher read line by line, and while, doubtless, there were many discordant voices, yet it must have been a thrilling scene. Portions of the holy Scriptures were then read, and the whole assembly bowed in solemn prayer. Another hymn was sung, and a sermon preached by one of the honoured native teachers, from the appropriate words in the Prophet Isaiah, chap. lxi., 1st verse. Words of mercy indeed! "Good tidings unto the meek, healing to the broken in heart, liberty to the captive, and the opening of the prison house to them that were bound." This scripture was fulfilled that day in the people of Mare. Those who had made a profession of faith in the gospel were confirmed in their profession by the hallowed services of the occasion, and many who had come from a distance heard for the first time the plan of God's salvation plainly unfolded, were led to see the folly of heathenism, and gave themselves to sincere inquiry after the truth.

An interesting and somewhat remarkable circumstance took place at the close of the morning service in the dedication to God, by the ordinance of baptism which was administered to five adults and two children. This was the first instance of the kind in the history of our native teachers' pioneering labours in the islands of the South seas. The missionaries advise the teachers, that in their early attempts to instruct a heathen people, they should leave the administering of the ordinances of the gospel until those instructed are well advanced in Christian knowledge and experience.

The circumstances of this deviation from the general rule were peculiar, and justifying—there was no doubt respecting the conversion of the individuals baptized; the teachers and the taught had evidence that the Spirit of God was with them, and who could refuse water that they should not baptize?

After the morning service above described, most of the

people sat down under the shade of trees and partook of a feast which had been prepared by the inhabitants of the village.

In the afternoon the company reassembled in the chapel and held a kind of public meeting. One of the teachers presided and many of the people gave short addresses. They spoke of the change which had come over them and their land, in contrast with former days; they expressed their joy at their present altered and happy condition; and they proclaimed their intention to adhere with constancy to the instructions they were receiving from the word of God.

Thus closed a day of glorious triumph: the elevating, sanctifying power of the gospel was seen in the mental, social, moral, and spiritual improvement of these people, who had been dug up from the lowest depths of human depravity, and were destined to become bright gems of resplendent glory in the crown of Jesus, to whom be all the praise!

Some time before these pleasing circumstances took place, the four teachers had separated, in order to occupy another district of the country where the people had become desirous for Christian instruction. At this new station the people resolved to follow the example of their neighbours in building a chapel.

Lime was burnt, posts and rafters were prepared, planks were sawn and planed; and in three months from its commencement the building was finished,—seventy-two feet long, thirty-four feet wide, walls sixteen feet high: all done, under the guidance of the teachers, by people who, a little time before, did not know the name of chisel, saw, or plane, much less their use. The opening services of this house of prayer were similar to those at the first station, and equally interesting, and five adults also were then baptized.

At these stations daily schools are now established, and are numerously attended, and a goodly number of boys and girls can read well.

In 1848, we printed at the Mission Press, Rarotonga, a number of school books, and Scripture Extract books, compiled in the language of Mare, by one of the teachers. These had been invaluable during the past years of pioneering work, and in writing to us, the teachers urgently request another and a more varied supply. They say in one of their last letters,—"Our want of books is very great. The people much desire to learn. Alas! how long a time we have to wait before we shall get any. O that we had a press near, to print off speedily the books we need, in the language of this people!"

One moonlight night, June 1852, after an absence of nearly two years, "The Children of England's Missionary Ship" again visited Mare. It cast anchor in a fine bay, on the south-east side of the island, near the station where the second chapel was built. A great and glorious change had taken place on the island since the last visit of the ship —a change for which the missionaries had often prayed, but which they were not now prepared to witness.

About seven o'clock in the morning, as the missionaries looked on shore from the vessel, they saw crowds of natives travelling along the beach towards the chapel; it was Sabbath day, and they were going to the early morning prayer meeting. The building, the people, and everything seen from on board the vessel, was involved in mystery, until the excellent, long-tried, faithful teachers came off, and related, as well as their excited feelings would allow, the experiences through which they had passed since the departure of the missionary ship.

The Rev. Messrs. Murray and Sunderland, of the Samoa Mission, accompanied by Captain Morgan, went on shore to

attend the forenoon service. The missionaries preached, through the aid of the native teachers, who acted as interpreters.

Owing to the former desperate character of these people, but few captains of merchant ships had yet visited their shores, hence but few of this deeply interesting congregation were clothed; some of them had a single garment over their shoulders, others had on native cloth which had been sent to them by the churches in Samoa and Rarotonga, but the large majority had nothing but plaited leaves or bark of plants to cover themselves. After the service, the brethren visited the schools; two hundred children were present, being taught in classes by the more advanced young men and women.

Remaining two or three days at this station, the missionaries then went to the settlement where the *first* chapel was built; here the change seen in the character and habits of the people was still greater than that seen at the place above mentioned. The brethren, in their report, exclaim, "What hath God wrought! How changed is the condition of this people! A few years ago they were a wild cannibal race, living in continual war amongst themselves, and aiming to murder every white man who approached their shore. Now they are repentant, docile, humble, and anxious to be instructed. Here is a good chapel 120 feet long, neatly seated with good benches, in which we met more than a thousand natives for the worship of God. The service was conducted with the greatest order and attention. Sabbath-day services are constantly and well attended—daily schools are full of children—thirty-one individuals have been baptized—and many others are consistent candidates. Instead of the thorn there is come up the fir tree, and instead of the briar there is come up the myrtle tree, and we have in them a name, and a sign unto the Lord, which shall never be cut off."

Continuing the "report" of this island, in 1854, when it was again visited by the mission ship, the missionaries, in forming the most dispassionate judgment on the present state of things, say, "that education, civilization, and Christianity are steadily progressing, and that the altered condition of the people is such as has never been before witnessed in so short a time, under similar circumstances, either in Eastern or Western Polynesia."

The people had built a large commodious dwelling-house, hoping soon to welcome a missionary from England, who should take up his permanent residence amongst them. This house was fifty-four feet long, thirty feet wide; walls fourteen feet high; has a spacious veranda, venetian blinds, and six convenient rooms: the entire workmanship of the natives themselves, and built expressly by them for an English missionary residence.

This interesting and significant fact powerfully appeals to Christians in this country to give ear to their call.

A complete revolution has taken place in the entire framework of society. Hundreds of the people can read the word of God; hundreds more are learning, a great number of whom are anxiously seeking the salvation of their souls. According to the word of Jehovah so it is come to pass,—"Behold, I make all things new," and "the islands shall wait for my law."

"All things are ready." Instead of our having to go to them to compel them to come in, they now entreat us to go to them and instruct them more fully in the way of salvation.

Let it, however, be remembered, that the instrumentality employed in effecting this great change has been *native* instrumentality, men whose fathers, in the Samoa and Rarotonga groups, but a few years ago were heathen idolaters.

The agents have been men, the power has been from God; to him be all the praise.

May this narrative of missionary enterprise on the Island of Mare stimulate the churches in this country to sustain and increase the funds of our various Missionary Societies, that they may continue to send out many labourers to this and other parts of the mission field, where untold multitudes are with anxious desire crying,—"Come over and help us."

"Come let us with a grateful heart
In the blest labours share a part;
Our prayers and offerings gladly bring,
To aid the triumphs of our King.

Let us improve the heavenly gale,
Spread to each breeze our hoisted sail;
Till north and south, and east and west,
Shall be, as favour'd Britain, *blest*."

FINIS.

THE SECOND NUMBER WILL CONTAIN AN ACCOUNT OF THE

"ISLAND OF FATE."

HYMN 7TH, BOOK 3RD, (WATTS') L.M.

Translated into the Native Language.

"WHEN I SURVEY THE WONDROUS CROSS," &c.

Kia nana au i te Satauro,
I mate ei a Jesu Christ;
Taku i kite i teianei ao,
E mea viivii anake rai.

Kia maara au 'te matenga,
O Jesu te Ariki mou;
Taku i rekarekā na,
Kua akakoreia e au.

Te rima e te upoko nei,
Te vaevae e te kaokao rai,
Na reira mai i tae mai ei
Te ora e te aroa rai.

Eaa te tau kia apai au,
Ki toku Pu, kia Jesu rai;
Eaa, ko toku nei ngakau,
Ei apinga nona uaorai.

London: Reed and Pardon, Printers, Paternoster Row.

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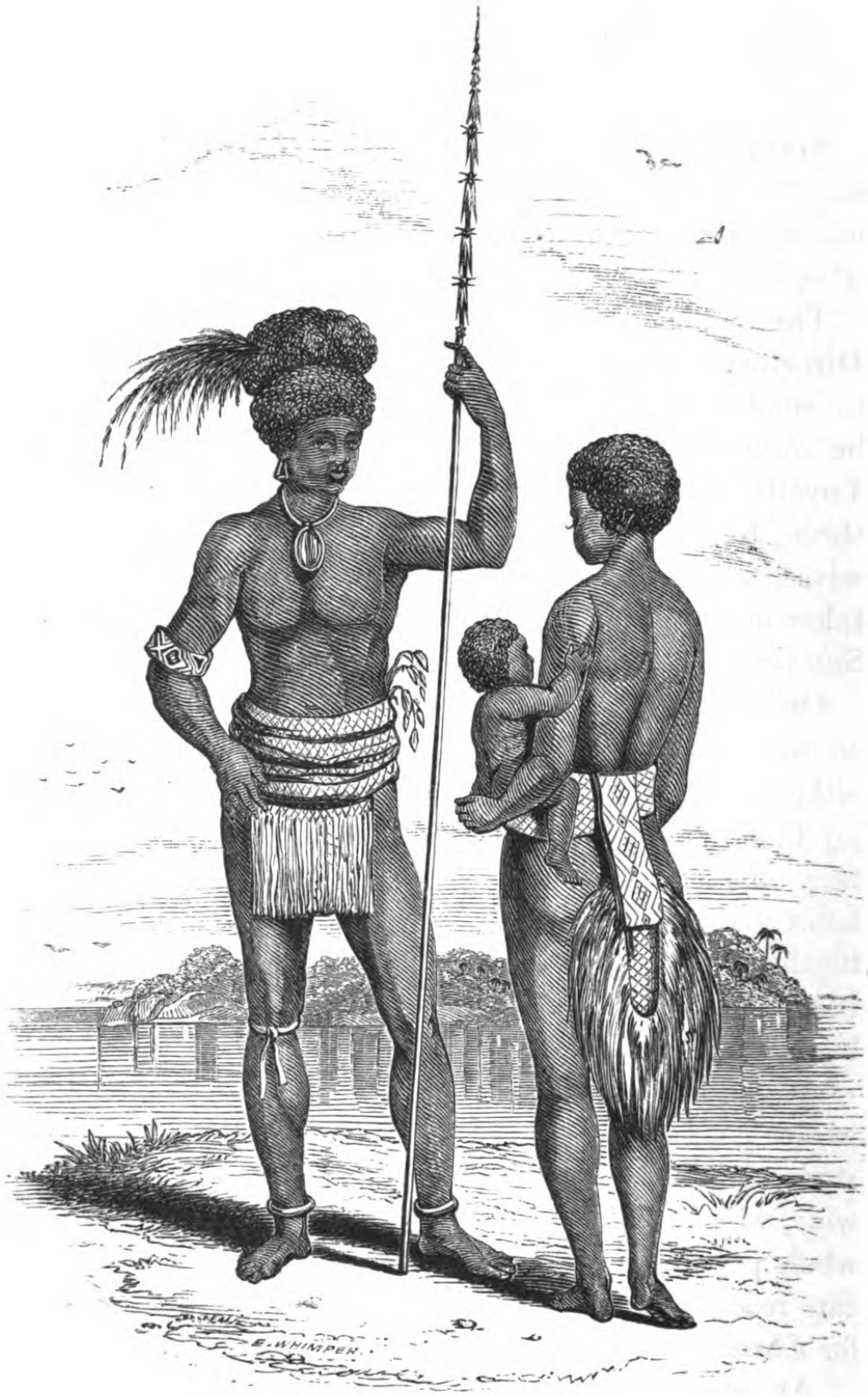


NATIVES OF "FATE."

THE ISLAND OF MARE.

(*Continued.*)

SINCE the last number was put to press, the "Missionary ship" "JOHN WILLIAMS" has reached England from the islands, and brings encouraging information respecting the island of "MARE" down to the time of her leaving.

Through the liberality of Christian friends in Sydney, the Directors of the "London Missionary Society" were enabled to send out two missionaries, in the autumn of 1853, to be located either on islands of the New Hebrides, or the Loyalty group, as Providence might indicate. These brethren, Rev. Messrs. Creagh and Jones, with their devoted wives, reached Samoa last summer, and in September were taken on in the mission ship, by the Rev. Messrs. Hardie and Sunderland, to the island of Mare.

On their landing, they were welcomed by a great concourse of natives, who, with few exceptions, were all clothed, either in native or foreign garments. After expressing their joy that English missionaries had come to reside with them, they offered three of their most convenient neatly-plastered houses for their service. The offer was accepted, and our brethren took up their residence on this most interesting island, which had been so successfully opened up, by the blessing of God, on the labours of our *native teachers.*

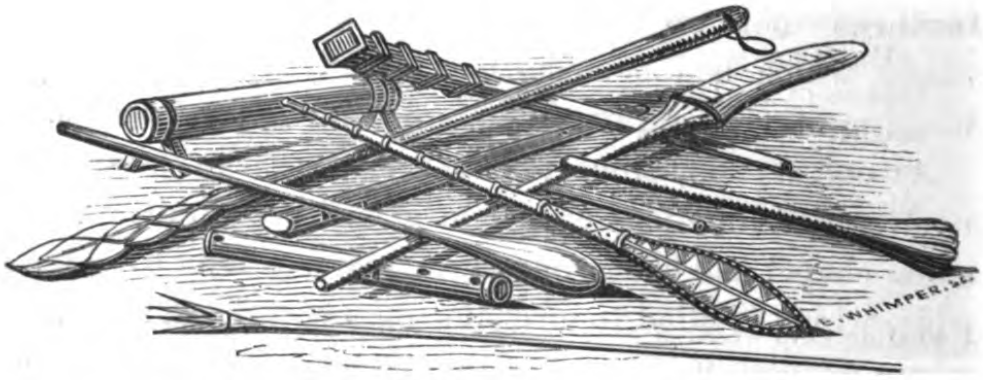
At one station, since the last visit of the mission ship, twelve good lime-plastered houses had been built; a strong stone chapel had been erected, eighty feet long by sixty feet wide, which is filled to overflowing every Lord's-day. The whole population, except the very aged and the very young, can read; and about *one hundred persons* are candidates for Christian communion.

At another settlement, the same progress obtained. Heathenism and polygamy are abandoned,—many good

houses and a new chapel have been erected, as a fruit and evidence of the people's advance in civilization. More than two hundred persons had learned to read well, and more than fourscore of that number were giving evidence of a true conversion to God, and were waiting to be united together in communion with the Church of Christ.

Seldom or ever has it been the lot of missionaries to commence their labours under circumstances so favourable, amongst a people so prepared to receive, and to be blessed, by their instruction.

More than one-half of the entire population of Mare have abandoned heathenism, and are *thirsting* after knowledge. Those who have not yet publicly renounced their old practices, give a kind welcome, and an attentive hearing, to the Christian teacher; and there is every reason to hope that, ere long, the whole land will be subdued by the power, and radiant with the glory of the gospel of JESUS, to whom be all the glory; and let the whole Church say,—AMEN.



"NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE."

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THE ISLAND OF FATE.

CHAPTER I.

Flight of a party of Samoan warriors from Samoa, in heathenism—Their landing on "Fatè"—Character and influence of SUALO, their leader—His first hearing of missionaries being on Samoa—His desire that they should come to Fatè—The first visit of the "John Williams"—Description of the people—A Sydney trading vessel cut off by the people—Favourable reception given to Christian teachers in 1845.

THE first missionary visit to the island of "FATE" is connected with an incident of *native* immigration, which cannot fail to interest and instruct, and, it may be, give some idea respecting the peopling of many of the isolated and far separated lands of the Pacific.

During one of those sanguinary wars which were frequently occurring between the tribes of the Samoan islands in "Central Polynesia," before the introduction of Christianity, a vanquished party of heathen warriors, numbering upwards of fivescore, left their Samoan island home in double canoes, intending to steer their course to "Tongatabu," an island of the Friendly group, some 400 miles south-west of Samoa.

Under ordinary circumstances of fine weather and fair winds, they would, in all probability, have reached Tongatabu in safety, but they were overtaken with foul weather, got into contrary winds and currents; lost their course; many of the party died at sea; and, after some weeks' distress and danger, a mere remnant of them reached FATE, one of the largest lands of the New Hebrides group, and about 1,300 miles in a contrary direction to that they had desired to take.

FATE was at this time thickly populated by a savage, heathen people, whose different tribes were continually at war. "SUALO," a leading spirit of the immigrant party, and who had been a great "fighting man" in Samoa, joined himself to one of the Fatè tribes; was very successful in his aggressions on the mountain tribes; soon became a man of renown, and gained much influence over the chief and people of the district where he resided.

In the year 1845 the missionary ship "John Williams" made her *first* voyage round the "westward islands," having on board the Rev. Messrs. Murray and Turner, as visiting deputation. While lying off "Eromanga," endeavouring to land teachers on that dark, yet interesting, island, a merchant vessel hove in sight, and, on nearing the missionary ship, the captain came on board. He said, that he had just come from the island of Fatè, a day's sail to the north-west of Eromanga, and that there he had found, to his great surprise, a Samoan family. To this family the captain explained, through a New Zealand interpreter, how that the worship of idol-gods in Samoa had been entirely abolished, that a new religion—the worship of Jehovah—had been adopted, and that a new state of things, nationally and socially, had come over the whole of the people there.

"Sualo" became deeply interested in these wonderful facts, and inquired by what agency this change had been

effected. He was told, that the "au tavini o Jehova" (the servants of Jehovah) had come from "Beritani," (England,) and had taught them "His word," and that this word had been the means of the wonderful change brought about in Samoa.

Here we see God in providence. "Sualo," while listening to the above statements, became impatient with desire, and gained from the captain a promise, that he would visit the "servants of Jehovah," in Samoa, as soon as possible, and urge them to come without delay to Fatè, to explain more fully to him the things about the new religion, and that he, now knowing the language of Fatè, would assist them in doing for its people what had been done for the Samoans.

Thus commissioned, the captain of the merchant vessel was glad to meet the mission ship off Eromanga, and the missionaries were no less rejoiced to receive the information, and to obey the request he had communicated. Having on board several Samoan Christian teachers, who were willing to risk their lives in introducing the gospel to heathen lands, the voyage to Fatè was undertaken, with a confidence that God was leading the way.

Early in the morning of the 1st of May, 1855, the "John Williams" came to an anchor off the island of Fatè, in a bay of immense extent. Everything on shore, as viewed from on board ship, looked lovely and fertile in the extreme, as compared with the barren beach of Eromanga. A belt of luxuriant vegetation extended, some half a mile or more, inland towards the first range of hills, which were covered with rich pasture, and were more or less under cultivation.

Little groups of wild, naked natives were seen on the beach and under the shade of trees, but there was an evident disinclination on their part, to come off to the vessel, until repeated signs had been given that the visit was of a peaceful

nature. Thus encouraged, they began to come, in small parties, in their canoes, until a sufficient number of them, to be safe or pleasant, were on board, and now for the first time the people of Fatè were brought in contact with Christian teachers, the history of whose subsequent labours, we are about to narrate in the following pages.

In order, however, to give the reader a view of the Fatè people as they were first found, I cannot do better than give an extract, from the descriptive pen of Captain E——, of H.M.S. "Havannah," who a few years ago visited this land.

"The people, although differing much among themselves, have but few points of resemblance to the inhabitants of islands in the same group. They are of large stature and regular features, some having straight or almost aquiline noses, good foreheads, and beards of moderate size. Their dress consisted of a broad matting-work, seven or eight inches wide, wrought in diamond patterns of red, white, and black colours. Many of them were tattooed with various designs, the cartilage of the nose was, in many instances, pierced, and the orifice filled with a circular piece of stone, and the lobe of each ear was also pierced, and hung with ornaments of sea or tortoise-shell.

"Ingeniously-wrought bracelets, or small rings of ground cocoa-nut and shells, resembling chain armour, were worn round their arms and ankles, garters, of green leaves, were tied round the leg, under the knee, and their long crisp hair was gathered into a large top-knot, coloured yellow by lime, having a plume of cock's feathers attached to a scratching-pin, inserted in it, at one side of the head."

These were the kind of men, in whose characters and circumstances there was much to interest and to pity, with whom our teachers were brought in contact on the island of Fatè, each one having his weapons of war, the principal of which were spears of most beautiful design,

having carved barbs resembling the finest Gothic work, kept in poisoned shields of banana bark. These weapons were very numerous, and on them they set a high value.

The shyness manifested by the natives in coming to the mission ship, and the evident anxiety felt by them while on board during the first day, was accounted for, by the fact that only a short time before this visit, they had destroyed a Sydney trading ship, and murdered the captain and most of the crew.

As the whole blame of this affair has been attributed to the natives, we will give the particulars of its occurrence, and its issue, as they have come to our knowledge.

The vessel in question came to an anchor in the spacious and beautiful harbour at the south-east of the island. Crowds of natives came off to her, evidently in a friendly manner, from the fact of having a number of females in their canoes. This fact, however, seems to have been the *cause* of the disturbance which ended so fatally.

Amongst the crew there were eight or ten *natives* of New Zealand. To these, the Fatè females showed more favour than to the white men—a quarrel ensued, in which the captain interfered, and the enraged *natives of the crew* absconded to the shore.

Expecting that the captain would seek after and punish them, they advised the people of Fatè to murder him and the white crew, to secure to themselves as much of the property on board as possible, and then to sink the vessel.

To this proposition the heathen natives of Fatè demurred, saying that the "white man" was wiser and stronger than they, and that they feared the consequences.

The day after the above consultation, the captain went on shore in search after the New Zealanders, who being determined on revenge, made the first attack on his life, and being assisted by some of the Fatè warriors, they succeeded

in murdering both him, and the whole of the boat's crew, who went with him on shore.

Infuriated with the flush of their diabolical success, the designing New Zealanders got their hands bound together, as though done by the captain, and were rowed in the boat to the ship by some of the Fatè natives. Getting on board, where only the mate of the vessel, and two or three men were remaining, they told a humiliating tale about their capture by the captain, who, they said, had thus sent them off, and who himself would come to the ship so soon as the boat returned.

The novel appearance of these men, with their hands bound together, with the apparent truthfulness of their report, put the crew off their guard, and at a given moment, a preconcerted signal was made, the whole of the bound New Zealanders burst the bonds, which had been but slightly tied, and, assisted by the Fatè savages, they succeeded in murdering the whole of the remaining ship's company. Other natives speedily came to the vessel, her stores were ransacked, a few guns and articles of clothing, with other things, were taken away, the vessel was set on fire, and sunk.

Eight of the vile men, who were really the cause of this massacre, died of virulent disease on the island, and the others left in sandal-wood ships, giving out a report that the natives of the island had been the sole perpetrators of the deed.

The "missionary ship," on her first visit to this island, referred to in the preceding pages, cast anchor on the very spot where the remains of the unfortunate Sydney vessel lay, and hence the apprehensive shyness of the natives. Not one came off to her the first day; early on the morning of the second day, some few men came in their canoes; they were induced to come on board; kindness gained their confidence,

and before evening, hundreds of these wild people were seen going to and fro in the greatest state of heathen excitement and confusion.

As soon as possible the missionaries made inquiries after SUALO, the Samoan heathen warrior, who had sent the message which led them, at this time, to visit the island.

After considerable difficulty and delay, Sualo came on board, accompanied by a large retinue of savage attendants. Since his landing on Fatè, he had married the daughter of the principal chief of the district,—he had distinguished himself by deeds of heathen valour; his name spread terror far and wide over the land, and fortunate did the tribes consider themselves who had him for an ally. Physically, he had the appearance of a fearless daring fellow, and now, as he appeared on board the ship, in Fatè dress, with his murderous spear in his hand, it was evident that he was, even in the midst of the heathen Fatè people, pre-eminently a man of violence and blood.

How strange that from such a man should have emanated a desire for Christian teachers! But such was the case, and both he and his party hailed, with no ordinary delight, their countrymen from Samoa, whom they now saw subdued, intelligent, instructed Christians.

Much of the first day's intercourse with the people was taken up in explaining to Sualo, and through him to the natives of Fatè, the difference between the missionary ship and merchant ships, and simply expounding to them the leading doctrines of the gospel.

To these statements the people listened with great interest. Four Samoan native teachers willingly gave themselves to the pioneering work. Two were located at a district called "Pango," and two at the settlement where Sualo and his tribe resided.

In their report of this first visit to Fatè, the thankful and

delighted missionaries say, "Oh that we had had *forty teachers* instead of four to have left with the people of Fatè! We could have located them all with encouraging prospect of success."

Such was the auspicious commencement of Christian instruction on this island, one of the largest and most lovely of Western Polynesia.

A great advantage would have been gained could it have been visited again three or six months after this introduction of teachers; but its far west position, and the many groups of islands at which the mission ship had to call, rendered this impracticable, and *eighteen months*, of toil and danger, elapsed before the missionary could again visit the devoted teachers left on the island of Fatè.

CHAPTER II.

Second visit of mission ship—Joyful meeting with the teachers—Conference held with the teachers, who give in their report—Notices of religious faith and practices of the heathen people—Population, numerous and much scattered—A visit to the interior—Report of teachers' first successes—A meeting with the heathen natives of Fatè on board the mission ship—Their desire for more teachers—Application from "Ngos," a heathen chief—A Christian volunteer—The vessel's departure.

It was in October, 1846, that the *second* missionary visit was made to Fatè. The day before reaching the island, we had passed the forbidding land of "Eromanga," where thick clouds were resting on its barren mountains, and thicker clouds of heathen delusion and degradation enveloped its savage population; but as we drew near Fatè, however, we felt that we had in view a land of hope—and all nature around, seemed designed to animate and encourage us. It was one of those lovely South Sea mornings, of which people who only live in northern climes can have no conception—the sea was smooth, the sky was clear, and a fine fair moderate "trade wind" bore us nearer and nearer to its extending and richly fertile shores.

Thus circumstanced, we were indeed happy in the hope of soon becoming the instruments of cheering the hearts, and relieving the wants of our devoted native brethren, who had been left so long a time without visitation. Our joy, however, received a check from the length of time which elapsed before we saw any movement made by the natives

to come off to the ship. Crowds of natives were seen on shore, as we lay "off and on" many hours, and at noon, the ship having drifted some distance seaward, we resolved to "tack in" but once more, and if no canoe came to us, to sail round to the other side of the land.

On nearing the shore this time, we were cheered by seeing the two teachers coming off—they were soon "alongside" the ship, and were taken on board.

The unbounded joy of these faithful men, at again seeing the ship, after eighteen months' residence amongst such savage cannibals as the people of Fatè, and in much suspense as to the vessel's return, can better be imagined than written. In the embrace of their native Christian brethren, they fell prostrate on the deck—sobs, and cries, for some time, gave relief to the joy of their overflowing hearts, and as soon as they could speak, words of praise were the first sounds we heard. "Faafetai i le Atua! Faafetai i le Atua i tona alofa tele! Praise be to God—Praise be to God for His great love!"

Many of the incredulous heathen on shore, especially the warriors and priests, had been long since taunting the teachers, and the little party attached to them, saying, "that their '*religion ship*' would not return," and "that they had been deceived by the foreigners, who only wished to gain a footing on the land." It was, however, gratifying to find, that, although it was not deemed safe for us to go on shore, yet there was no danger apprehended by our coming to an anchor in the harbour.

This we did towards the evening of the day, and the ship was soon surrounded by more than a hundred canoes, each carrying from four to ten natives, of whom many, with necessary caution, were admitted on board. As might be imagined, there was much wildness, disorder, and confusion in the conduct of these visitors, but we were desirous to recipro-

cate the friendly disposition they seemed willing to manifest, and this being done, at sunset we gave them to understand that we would like them all to leave the ship until morning. This intimation was given through one or two of the leading men, and in an instant, scores of these wild unseemly looking savages, were seen scrambling down over the sides of the ship, in what to us was confusion confounded, by their hideous yells and shouts—each, however, understood what he was about, and getting into his own canoe, paddled off to the shore.

Left alone with the teachers on board, we spent most of the night in listening to a report of the various incidents that had occurred to *them* during the protracted absence of the ship, and in gaining from them an account of the habits and customs of the people.

It was found that these ignorant and degraded people needed not a divine revelation to teach them the existence of a God. In common with all the Polynesian tribes, yet visited, they believe in the existence and dominion of a God, which they called "Maui-tikitiki." They were found to have no carved idols or images, but had many objects and places connected with events, and persons, which they held sacred—they also rendered worship to their departed chiefs and renowned warriors. They believed in a state of future existence, and this had a practical influence in leading them to make preparation to enter it happily, by attending to certain rites and ceremonies. When asked, where the happy place is, whither they desire to go at death, they invariably point towards the "west," and call it "Lakinatoto."

The population is scattered over the country, and is divided into tribes, numbering from one to three hundred each—the largest tribes inhabiting the bays and mountain districts, and some forming extensive mountain villages. Each tribe is governed by its own chief, and hence constant

jealousies occur, which frequently lead to war, in the horrors of which, the male population delight to revel. Cannibalism, polygamy, infanticide, and immolation, were found to prevail beyond all restraint, in their most barbarous and revolting forms, among the people of Fatè.

Subsequent to our visit, the worthy captain of the ship "Havanah" found the people still averse to strangers penetrating into their country. One day, however, as a great favour, gained through the kindness of the Bishop of New Zealand, who was on a visit to the island at the same time, a party from on board that vessel were permitted to visit the spot, where the teachers had erected a house; they were not, however, allowed to go along the shore, but were conducted some distance round by an inland route. The native houses were found to be of tolerable dimensions, of oblong form, with curved roof, closed at the sides, but open at the end. The first of these seen was taken for a temple, and from all the rafters were suspended quantities of bones, supposed to be offerings to the gods. On reaching the village, they were ushered into a large building, one hundred feet long by twenty-five feet wide, having the whole of one side open, and the interior of the roof entirely concealed by *bundles of bones* which were hung from the rafters; vertebræ of pigs, joints of their tails, merrythoughts of fowls, and every conceivable bone of birds and fish, mingled with lobster-shells and sharks' fins, were suspended from the roof. These, we have found, were more or less connected with their religious ceremonies, and could they have been examined, and their history told, would have revealed most fearfully, the inveterate cannibal habits of the people.

On this second visit of the mission ship, we were gratified, by the testimony of the teachers, to find that "Sualo," the celebrated Samoan heathen chieftain, who had been instrumental in introducing the Christian teachers to Fatè, con-

tinued steady and firm in his attachment to them; but as yet there was no evidence of his having received the gospel of Jesus, in *power*, into his heart. We found him still a heathen, yet desirous to lend his influence in aiding the establishment of Christian instruction throughout the island. Each teacher had been permitted to build himself a house, a part of which was appropriated as a place of assembly, to give instruction to the people. The first day of the week had begun to be observed, by many, as a day of rest—schools, adult and juvenile, had been established, and were daily attended; and more than a hundred persons at *each* of the stations, where the teachers resided, had nominally renounced the belief and the practices of heathenism.

This success, however, created a struggle in which the powers of darkness, embodied in war, and other deeds of heathen cruelty, were aroused to more than usual activity and strength. One deadly conflict had been engaged in by tribes, amongst whom Christian truth and light had become an antagonistic power. The conflict continued many weeks, and many were the slain of both parties, whose bodies were brought to the stations, and on which the chiefs and warriors feasted with hellish delight.

Determined on every possible occasion to denounce this horrid practice; and anxious to bring it to an end, the teachers frequently went out and met the warriors, as they returned in triumph with their victims, and in some instances dissuaded them from their cannibal purposes, and succeeded in getting the bodies decently buried.

The cruel practice of burying alive, old and infirm people, and new-born infants, especially females, was found to exist to a fearful extent, against which the benign influence of Christianity, through the instrumentality of the teachers, had exerted its power, in some instances, successfully.

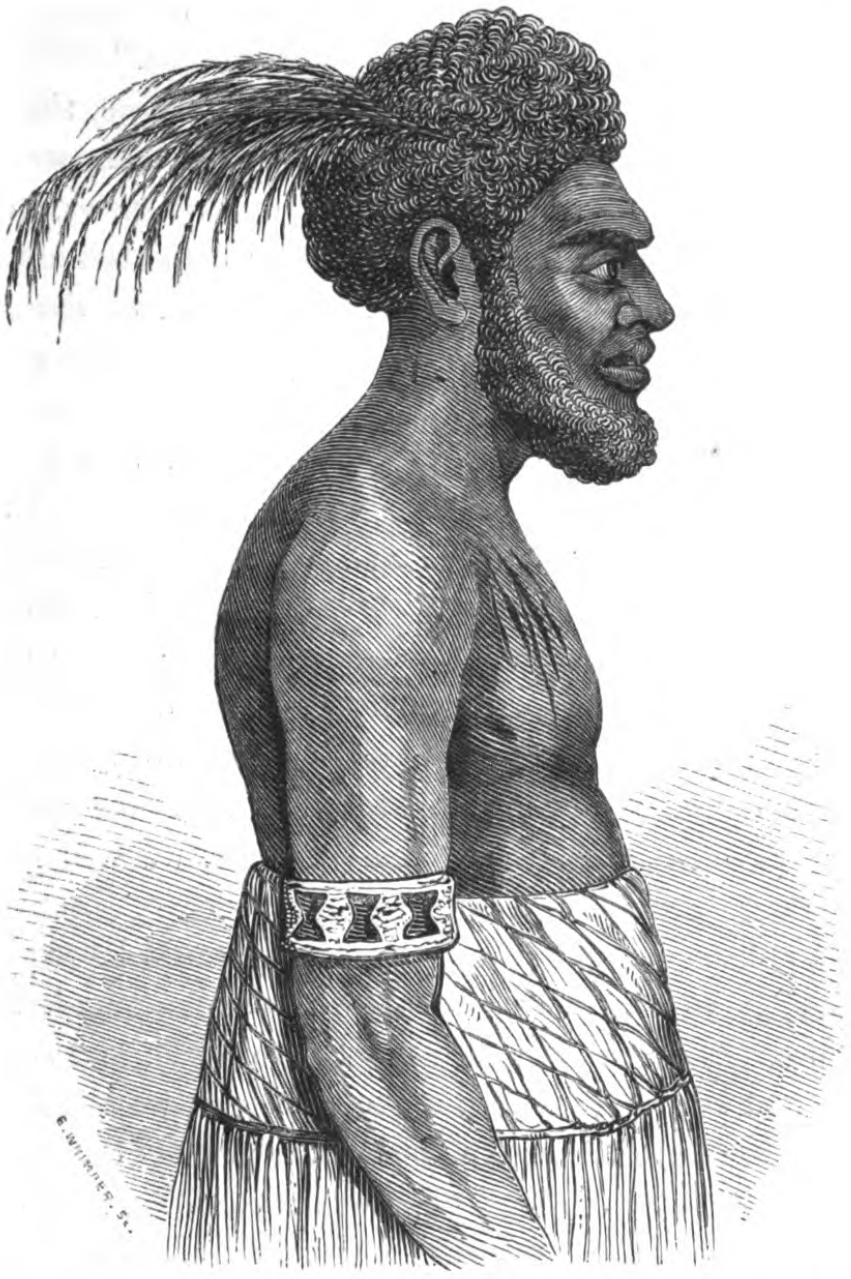
Having gained thus much of report from the teachers, we

resolved to have a public service with the people, on board ship, the following day. Early in the morning messengers were sent on shore to announce our wishes; and in a very short time the entire deck of the missionary vessel was completely crowded, with a novel company of tall, black, naked, wild, yet attentive savage people. Taking our seats in the middle of the "quarter deck," and having near us the teachers and principal chiefs of the districts, we expounded to them, through our interpreters, the doctrines of the gospel, concerning God and Christ; sin and death; resurrection, and heaven and hell. We were solemnly interested, and deeply affected, with the sight before us; and the people evidently understood much of our address, to which they listened with profound attention; rays of divine light penetrated, for the first time, into the inner soul of many in that assembly, where the densest darkness had before held absolute dominion; convictions and emotions had been created by "the word," through the Spirit of God, which commenced a new history, a new life, in many an immortal being, to be developed either in happiness or misery throughout eternity.

On board our mission ship, in the midst of the vast sea, surrounded by such a congregation, we felt that we "were fishers of men," letting down the gospel-net into the abyss of deepest moral ruin, and degradation, and bringing up to heaven's light, many thickly-encrusted pearls of inestimable worth, who were, when polished, to be bright gems of eternal splendour in the crown of Jesus, the Saviour of men.

At the close of this address, the people desired that we would not only leave amongst them the former teachers, but that we would add to their number. Consequently, four tried and devoted young men were set apart to reinforce this mission. They were instructed to use every prudent means to make a tour of the whole land, and to locate themselves, at different stations, as soon as opportunity should occur.

Amongst the company, in the assembly above alluded to, there was an old and influential chief, called "NGOS," who,



with his tribe, inhabited a small, but pleasant island, situated in the bay where our ship was lying at anchor; and, after having made arrangements to locate *four* teachers on the main land, "Ngos" requested, with great importunity, that we would allow one to take up his residence with him. We

were much pleased with this request, but how to comply with it was our difficulty. Already, we had drawn too largely from our limited supply of teachers, and, having yet to visit many other islands in the group, we felt that we could not, from those who remained, select one for "Ngos."

While, however, consulting with my colleague, the Rev. H. Nisbet, as to what we should do, a young man, who had been for some time a tried, consistent junior deacon, in one of the Rarotonga churches, and who, with his excellent wife, had accompanied us this voyage, as a friend and assistant, came, and said, that he had been spending the previous night in prayer to God, that He would open a door for himself and wife to enter on missionary labour amongst this people; and, that now they were not only willing, but anxious to be allowed to go with "Ngos," and to become missionary pioneers amongst the savage tribe over whom he reigned as chief. This offer was thankfully accepted by us; and "Tairi," for that was the young man's name, was landed on the island of "Mele" under circumstances of peculiar interest.

A short narrative of Tairi's early life, together with his early and painful close of missionary career, we will give in the following chapter.

Having thus accomplished as much as could be expected on this visit to the island of Fatè, we commended our brethren to the protection and blessing of God, and set sail.

Much had been gained, but we were sad, as we sailed away from this large island, remembering that every district was thickly peopled with tribes yet unknown to us, and whose jealousies made it dangerous for our teachers to visit them. We deeply felt the greatness of the work to be done, the fewness and feebleness of our means at command; and we were in sadness at the thought, that *two long years* would, in all probability, pass away, before Fatè could again be visited by the missionary ship!

CHAPTER III.

Tairi's parentage and early life—His education—His decision for Christ—His labours in the Hervey Group—His voyage to Fatè—Circumstances of his landing—Protracted absence of mission ship—Two teachers die—Tairi's illness and death—Circumstances of Tairi's wife's death—An infant rescued from the grave who had been buried alive—A young man's escape from the grave.

"TAIRI," the Christian teacher left with "Ngos," as mentioned in the last chapter, was born in Rarotonga, just about the time the gospel was introduced to that island. His father was a great "mataiopo," or independent land-holder, in one of the largest districts, and, was the son of one of the most savage cannibal warriors, who had gained a high pre-eminence in deeds of cruelty and bloodshed, in times when idolatry and war were rampant there.

Tairi's father, however, was one of the first of his tribe who gave attention to Christian instruction, and who, publicly, made profession of his having received "the word of Jehovah" as his guide and portion. Tairi himself, was among the group of heathen lads who first attended the schools, established at Arorangi, Rarotonga, by the native teacher "Papehia," and there, in 1832, he received from the hands of Mr. Williams, the first printed elementary book which he

could call his own. He gave great heed to instruction, made steady progress in reading, writing, arithmetic, and geography, and was soon distinguished in the midst of his companions as a thoughtful, prayerful, pious youth. At the age of eighteen, he made a public profession of his attachment to Jesus, by uniting himself to the Christian church, and henceforth gave his time, and talents, and influence, with constancy, humility, and zeal, to the work of instructing his fellow-countrymen. Three years after joining the church, he was set apart as an assistant teacher, to Maretu, an excellent native pastor, who had the entire charge of Mangaia, then an out-station to the Rarotonga mission, and for two years, Tairi filled this office with ability, consistency, and success.

On the appointment of an English missionary to Mangaia, Tairi returned to Rarotonga; was elected assistant deacon to the church at Arorangi; and, surrendering his claim to a large inheritance of landed property in favour of his younger brother, he gave himself to daily theological and general studies, with a view to the office of the ministry.

Such was Tairi's character, and position, in 1846, on the island of Rarotonga. He was truly one of the numerous gems, gained from Polynesian tribes, through a preached gospel, alike the fruit and the glory of our missionary enterprise. His Christian excellency shone with a steadily-increasing strength. In the church, in the settlement, and in the schools, he was loved; and in the light of his instruction, and example, both the aged and the young delighted to follow in the paths, in which he led the way. We had hoped, his life would be spared, and that in future years, he would be an efficient pastor, over one of the Polynesian churches.

On the arrival of the mission ship, in which we were to visit the heathen tribes of the New Hebrides, and Loyalty groups, Tairi, and his excellent wife, expressed their great

desire to accompany us, but did not disclose their intention, in reference to missionary work, until we were off "Fatè," when "Ngos," the chief of "Mele," requested that we would leave a teacher for his tribe. It was then that Tairi came, and told us that he, and his wife, had been praying to God, to open to them some field of labour in a heathen land, and, that they had both made arrangements not to return to Rarotonga; in proof of which he showed us a basket full of mallets, and other tools, for making native "bark cloth," which he said, his wife had brought with her, in order to teach the naked heathens how to make cloth, and thus to aid him in his labours to elevate and civilize the people.

Finding that we hesitated to accede to his desire, on his parent's account, he said, "My father understands and approves of our intentions. On bidding him farewell, I said, 'Father, do not again think of me in reference to our land, give me up to do the work of Jesus amongst the heathen.' My father said, 'Well, my son, if it so be the will of God, I do give you up. I, and your fathers before me, have done much service for Satan, during his reign over our country—go, my son, I give you up—go, and may you be a good warrior in the service of Jesus.'"

Under such circumstances, we were glad of such a volunteer, and to the apparent high gratification of old Ngos, the heathen chief, Tairi and his wife were put on shore. While bidding us farewell, on landing, they were much affected; a native savage young man, a son of Ngos, about twenty-five years old, seeing their tears, took one hand of each into his hands, and mimicking the act of eating human bodies, looked up, as mildly as a savage could look, and shaking his head, tried to subdue in them, what he thought, was an expression of fear, by saying, "No fear—no cry—me no eat you!"

Such were the interesting and affecting circumstances under which Tairi, and his companion teachers, were left with the people of Fatè, and *twenty-three months* passed away before they were again visited!

The "John Williams" was bound to England. No other vessel was available, and had there been, the responsibility, and expense, of engaging it, would have devolved on the missionaries; but during the absence of the mission ship, both we on the Hervey Islands, and our brethren on Samoa, were few in number, and so fully engaged with the immediate duties of those groups, that a voyage to the western stations, was rendered impracticable.

Just one year and eleven months of toil, trial, and joy, mingled with no small degree of sorrow, had been endured by our native brethren, when the Rev. Messrs. Turner and Nisbet, of Samoa, conducted the third missionary voyage to the island of Fatè in 1848.

This lengthened absence of the vessel was most disastrous to the best interests of the mission. Some of the teachers were found alive, but in ill health; others had been removed, by the hand of death, from their trials and labours, to rest and reward. After about ten months' successful progress in their work, one of the teachers was taken ill, and in a few days died. His companion's health at the same station soon began to fail, he lingered some little time, and as the disease advanced, became delirious. This circumstance was unfortunate, as it was the practice of the "Fatèans," on the first symptoms of delirium, to put an end to the existence of the person so affected. As the report got about, that the Samoan stranger was in this case, a number of the heathen people came to his house, with murderous weapons in their hands, and demanded admission. The poor fellow, conscious of their design, resisted them for some time, by putting his boxes, and other available articles, against the

door—but he was feeble, and alone;—they forced an entrance, struck him to the ground, and he died.

At "Mele," where the devoted Tairi and his wife, had been placed with the tribe of old Ngos, we were called to mourn over disappointed hopes, blighted under circumstances deeply affecting, and, which for the time being, involved the abandonment of that station.

"Tairi," on his landing, had visited the tribes near his residence, had explained to them the object he, and his brethren, had in view in coming among them, had got a few both of adults, and children, to attend to daily instruction, and had succeeded in getting together a congregation every Sabbath-day, to listen to the exposition of God's word. But before these new influences had gained sufficient power, so as to subdue the old habits of the people, Tairi was taken ill of fever and ague, his strength failed, he gradually grew worse; there were no remedial agencies at hand, and submitting to the command of his Master's message, he fell, saying, "Not my will, but thine be done." His end was peace, and we have a well-grounded hope of his glorious immortality.

His attached and faithful wife was spared the pains of disease, to fall under circumstances still more distressing. She was in health at the time of her husband's death, and soon expecting to give birth to her first-born child. The other teachers were at their distant stations, but arrangements had been made to remove her to one of their stations, as soon as possible. Some time, however, elapsed before this could be accomplished, and she was left alone in the midst of a cruel heathen population. Taking advantage of her desolate, and unprotected, condition, these degraded people proposed, that she should be given to one of the chiefs, who already had many wives, and with whom it was proposed she should live.

This proposition she, day by day, determinately opposed for some time, until one night, a party of savage men came to her house, and said, that they were now resolved to accomplish their object, by carrying her off to the chief's house; she succeeded in resisting them until morning, and then ran into a narrow part of the sea, which divides Mele from the main land of Fatè, hoping thereby to escape to the other teachers; she was pursued by the infuriated heathen, and getting out of her depth, she sank, and was drowned—thus preferring death to degradation! We do homage to the noble spirit of this Christian woman, and to the principles of God's grace, which made her what she was; and while we deprecate the awful wickedness of the degraded men who caused her death, let us redouble our efforts, to bring them under the full influence of the benign gospel of Jesus, which will lead them to a just estimate, and to a proper discharge of relative duties in this life, as well as prepare them for glory, honour, and immortality, in the life that is to come.

Amidst the many sad events revealed by the visit of 1848 to the island of Fatè, there were circumstances which indicated an aggression on the heathen habits, customs, and principles of the people. The teachers, whose lives had been spared, had made good progress in the language, had visited many of the distant inland tribes, by whom they had been well received, and not a few of the aged and the young were receiving the first principles of the gospel—the power of God to salvation, to every one who believeth.

Just before the arrival of the mission ship, a little child had been born in a family near which the teachers resided. Because this new-born infant was *a girl*, the parents wished her to be put to death, and the relatives, in order to hasten the deed, had with all possible speed dug a grave, brought the poor child, and actually buried it alive! The teachers, who

had been apprized of the fact, went to the grave, removed the earth, found the babe still living, and rescued it from early death.

Not only were the majority of female infants doomed to an untimely end, but all the sick and infirm were buried alive. The grave having been prepared, the victim was bound with tough green thongs, and lowered into it, his cries and groans, being drowned in the frantic yells of the assembled multitude. A deeply affecting instance of this kind had just occurred. A young man, in the prime of life, had been, on account of his illness, buried alive, in the manner above alluded to, but he had burst his bonds and escaped. He was again taken and buried,—a second time he struggled to the surface, and was about to flee to the mountains, when he was again secured—was taken by his *friends!* to a valley, where his body was firmly fastened to a tree, and compelled to die of starvation.

Alas! how truly are the dark places of the earth *full* of the habitations of cruelty! O arm of the Lord, awake, awake! Arouse thy church to prayer and effort, in some degree commensurate with the wants and claims of the heathen world. Give love, and zeal, to thy people, to obey thy command, and send out thy word to all the nations, and give strong faith, and enduring patience, to thy servants, who live in the midst of the heathen, that they *faint not* in the great work committed to their hands.

CHAPTER IV.

A whaling ship wrecked on Fatè—Crew murdered—One man saved by the teachers—His note of testimony—A scheme devised by the natives to take the mission ship—The vessel's escape to another station—Difficulties arising out of the great wickedness and ignorance of the people—Two attempts by the natives to murder the teachers—Horrid deeds of barbarity by white men—The missionary's lament—An appeal.

JUST before the events recorded in the last chapter took place, circumstances of a most disastrous nature interrupted the labours of two teachers, who were located, on the last voyage of the mission ship, at Olatapu, a large station on the east coast. A Sydney whaling-ship had been wrecked off this place.

The day after the wreck, two of the sailors, starving for want of food, were discovered by the savages of the Olatapu tribe, who immediately determined to kill them. The teachers interposed, and succeeded in saving their lives that day, but on the following morning, the bloodthirsty natives, watching their opportunity, slew one of the unfortunate shipwrecked men, and before the feet of mercy could reach the spot, his body was being prepared for a cannibal feast. The other man, took up his permanent residence with the teacher, and was saved.

A few days after, on a Sabbath morning, the captain of the wreck, and some twenty men belonging to the crew, reached Olatapu, en route to a large harbour on the south-west side of the island. At first they were treated kindly, and supplied with sugar-cane and cocoa-nuts; and it was hoped, by the teachers, that they would be allowed to pass on uninjured.

Suspicious preparations, however, were seen, and in reply to questions, they said, they were going to fight with a neighbouring tribe. But it was too evident that they were intending to make a wholesale onslaught on the company of white men. At length, having assembled together in great numbers, arrangements were made, as was said, to conduct them on their journey; the whole party proceeded to walk, single file, along the road, a native between every white man, and other natives, as guards, on either side. Thus they marched some little distance, when the daring leader, wheeled round, gave the signal, and the whole party of strangers were struck dead to the ground. Ten of the bodies were cooked on the spot! and others were distributed amongst the friendly tribes! Alas! the awful barbarity of such incarnate demon spirits! The wonder is that they spared the teachers' lives; but the God in whom they trusted, was their confidence and strength, and we shall see, in this narrative, how, rather than give up their work, by fleeing the island, these heroic Christian men themselves fell victims to the cruelty of those tribes. The Christian teacher, both native as well as foreign, has been too often calumniated by our own countrymen, whose wicked deeds he has opposed; but in such cases as the above, even our enemies, have been constrained to do honour to the gospel, by wishing, that all the savage tribes were brought under its subduing power.

The following is a note left on "Fatè" by the white man,

who was rescued by the teacher from the hands of the natives:—

"* * * This is to certify that 'Mose' (the teacher) and his partner, left Olatapu on the 16th of May; we had to run for our lives to get clear of them. J. Jones was the only one saved out of the crew; they killed them all. Mose, and I, were saved, and I beg you to give him something. He is a good man. He ventured more than any man would think, and, after all had to run. I hope the Lord will pay him for his trouble with me. JOHN JONES."

On the arrival of the mission ship to this island in 1849, the Rev. Messrs. Hardie and Murray were the visiting deputation. The vessel cast anchor in the beautiful bay of the settlement of "Pango;" but it was soon found expedient to quit her moorings, for a strong heathen party had planned an attack on her.

The tribe, inhabiting Pango, was at war with an inland tribe, and they had resolved to bring off to the vessel, a large quantity of yams, pigs, and other articles, as a present to the captain, and to demand thereupon that the ship's crew, and guns, should come to their service, in fighting their enemies. If this was refused, it was arranged that they would show no signs of displeasure, but go on shore, and collect large quantities of provision for barter, and bring it off to the ship, in an apparently friendly way, and so locate themselves about the deck, as to engage the attention of every person on board, and, on a given signal, make one simultaneous attack, murder every individual, and secure the vessel as a prize.

This daring scheme became known to a native attached to the teachers, through whom it was made known, during the night to the missionaries, on board; and before morning dawn, without being placed in the awkward position, of

either receiving or rejecting the present, the anchor was raised, and the ship put out to sea; and was thus, in the good providence of God, preserved from what might have proved a fatal attack.

Sailing round to another part of this large land, the mission ship was brought to an anchor off another station, where teachers were also residing. Here the people were found more mild, and disposed to give attention to instruction, but the great masses of them, were still in their heathen ignorance, wildness, and degradation. They had demanded that the teachers should join them in their wars, and because they would not, but rather did all in their power to prevent war, they were often in danger of being murdered. If sickness prevailed among the people, they were blamed for it; and, if they fell sick themselves, it was urged as a weakness on the part of their God, who did not preserve them from its influence. They thought Jehovah, was just such a God as their own false gods; and so deluded were they, that one day, a pig near death, was brought to the teacher, accompanied with a large oblation of native food, as a sacrifice to Jehovah, requesting the teacher to pray for its life! It is impossible to convey, without these details, any idea of the gross darkness into which the mind of man is sunk, as found in these islanders. The native Christians themselves, are equally astonished, and disgusted, at the conceptions, and the practices of their heathen brethren, and feel, that nothing but the patient, faithful, and constant teaching of the word of God, can enlighten, and subdue. In endeavouring to accomplish this, they have to endure dangers and privations which baffle all description, and which never could be sustained, were not the living principles of gospel love, and power, strongly operative in their hearts. Their faith is simple and strong, and they are doubtless favoured with special communications of consolation, and special interpositions in time of danger.

An instance of this occurred to the teachers, at this stage of the mission on Fatè, that we must not omit to record.

Determined to prevent the further spread of the "new religion," thirty armed savage warriors came from a distant settlement, in the bay, to the place where the teachers resided, and, in company with a few of the most daring there, determined to put an end to their lives;—they were as lambs among wolves, but an invisible hand was their defence, and not a hair of their head was then injured. For many days, the warriors continued their schemes and experiments to strike the fatal blow, but all without success; and they returned home, declaring it a wonderful thing, and as an evidence of a power, that they could not understand, that the teachers, without weapons, should escape from their hands. Again, and again, these wicked men came in contact with the teachers—more than once they actually raised their hatchets; but their arms were restrained, they trembled, and could not strike.

Some time after, another party from another district, set out on the same bloody errand, and determined that they would not suffer a defeat, as their neighbours had done. Many canoes were fitted out, in which not less than sixty of the most savage of heathen warriors set off on their murderous expedition. Could we have seen them, skirting the shores of the land, passing quickly along to the spot of their expected conquest, we should have heard their profane war-song, already chorused with shouts of victory; we should have seen them whirling their paddles and their spears in the air, dancing about, as the limits of the canoe admitted, with diabolical frenzy, as their bloodthirsty desires, seemed even already gratified, in anticipation, on the bodies of the devoted teachers, whose errand of mercy, had induced them to leave all the pleasures of their own happy, peaceful island home, to live on Fatè, amidst such scenes as we are

now describing. But God was near to save. The above party had not proceeded more than two-thirds of their journey, before they were overtaken by a storm, — their canoes were dashed in pieces, and the whole company returned to their homes, more unsuccessful and more humbled than those who had gone before.

While, however, thus speaking of the horrid deeds of barbarity practised by these degraded tribes, our sympathy is excited, and our blame much modified, upon the remembrance that ships had visited the shores of Fatè, before the missionary ship, commanded and worked by men of our own colour, born in Christian Britain, and cradled in the Christian religion, but, who had committed deeds of outrage on the persons, and the property, of the natives, which for ever shame, and degrade, the white man's name.

Many a heathen young man, on the island of Fatè, has this day, fresh in his remembrance, a smart fleet of three English sandal-wood vessels, which cast anchor in one of their finest bays, some little time before the *first* visit of the mission ship. The crews of these vessels were landed, and because the natives stood in the way of their gaining the sandal-wood, without proper remuneration, a quarrel ensued, in which nearly one hundred of the defenceless, unsuspecting islanders, were killed on the spot. Alarmed at this slaughter, about thirty others, of the aged, and women, and children, fled to a cave, there hoping to find refuge from the fiend-like fury of the white foreigners; but the white men pursued them, filled up the mouth of the cave with dry brushwood, a fire was kindled, and kept burning until the groans and shrieks of the whole company of guiltless natives, were silenced in death! * * * This being done, the foreigners were left masters of the district; they cut down sufficient wood to fill their ships, and, stealing a good supply of pigs and yams, they sailed away glorying in their shame!

Oh that Christian enterprise, in the form of Christian missions, had reached Fatè before such men, as those of the above expedition, had reached its shores! Then, how much *our* views respecting their cruelty would have been modified, and *their* first experiences of the white man's character, would not have been connected with barbarity and crime.

Mournful, indeed, is the lament sent forth to the world, some time ago, in the following language, by brethren who had visited Fatè. Truthfully they say :—

"The evils committed by the white man on these shores who can estimate? As we approach, we find them red with blood, spilt through the cupidity and avarice of the foreigners. The natives, after the first visit of the white man, know him only as a savage, and, standing at a distance, terrified at our approach, bid us begone from their shores; or, bent upon revenge, they allure us to come nigh, and devise a thousand schemes to ensnare us as their victims. Alas! what can be done?"

The churches of Christ are now replying to that question. The mission ship and the missionary are now becoming known to the natives as their best friends, and, although we have yet to narrate events on Fatè, which cause us to mourn that our mission there was commenced so late, yet, there is more than sufficient in past delay, and present encouragements, to urge on the church of Christ, to sustain, and to extend its mission of mercy, even to the most degraded tribes of the earth.

CHAPTER V.

Havanah harbour—Fatè chief desires to visit Samoa—His engagements while there—The mission ship returns to England—Trial of teachers' faith and patience—Burying alive of a widow and her daughter prevented—Further reinforcement of the mission—Very general sickness of the people—Heathen party exasperated—They murder two-and-twenty natives—Hopeful progress at some of the stations.

On the south-west side of Fatè, there is a splendid bay, known as "*Havanah harbour*;" it is unequalled in either Eastern or Western Polynesia, being some nine miles deep, by three miles broad, and completely land-locked. In this lovely bay, the mission ship had been lying at anchor during the day of the visit to Fatè, mentioned in the last chapter. "Sema," is the name of a district of land which surrounds this beautiful bay, and considering the many disastrous circumstances which had so recently occurred, retarding the progress, and counteracting the influence of Christian instruction, it was peculiarly gratifying to witness the confidence of the "Sema" people towards the missionaries, who desired that their young chief, and his brother, should go in the ship to Samoa.

They had now *seen* educated Christian men of their own colour from Samoa and Rarotonga, whom, they were assured,

but a few years ago, were in a state of idolatry and heathenism. They had also *heard* of the great change that had been effected by the preaching of the Gospel in those eastern lands, and how that, in schools and institutions there, promising young men were educated for future usefulness; and they wished some of their own countrymen to go, and to see if these things were so, and to remain under instruction by the missionaries, so as to return home on the next visit of the ship.

"TONGALULU" the chief, and his companion, were proposed, and the request was gladly acceded to by the missionaries; they were brought to Samoa, and took up their residence in the institution for the education of native teachers. Here they remained more than two years; they learnt to read the word of God, and were brought under influences which wrought favourably on their minds and their habits.

The only thing regretted was, that during the residence of these semi-heathens in Samoa, some of the Samoan clans themselves were unhappily engaged in war, and they consequently saw and heard much evil, fitted only to their own dark land; yet, even under these circumstances, the character and effects of the "word of Jehovah" were strikingly seen in the educated minds and consistent Christian lives, of thousands of the Samoan population; and it was hoped they would gain much that should prepare them, on their return to Fatè, to render good service to the mission there.

At this point of our missionary efforts for the island of Fatè, we have again to mourn over the unavoidable length of time which passed away before the "John Williams" again visited its shores. It was her return voyage to England, here she was detained for repairs, and nine or ten months elapsed before she set sail again for the islands. On

her voyage westward, she called at Rarotonga, where several native teachers were ready to go on in her, and calling at Samoa, several others were added to the number, and the visiting of the stations was undertaken by the Rev. Messrs. Murray and Sunderland.

But, alas! more than "*thirty moons*," according to native calculation, had passed away since the departure of the vessel from the island of Fatè. The "*windmakers*," and priests, and warriors, among the people, were now quite sure the "religion ship of the foreigners" would no more return. The teachers, too, whose faith was usually strong, began to doubt, and their patience oftentimes was well nigh exhausted. Day by day, for some months, they had frequently gone to the furthest point of land, and ascending the highest elevation, looked seaward, with anxious hope, for the vessel's return.

The friends and relatives also of "Tongalulu," the young chief, were also filled with much anxiety respecting his safety, and had frequently visited the stations where the teachers resided, to inquire whether *they* knew anything of the *cause* of the vessel's delay; and getting no satisfactory intelligence, they at length returned home, and with the people of their district, made general lamentation, and attended to various heathen funeral rites and ceremonies, mourning over their absent relatives, whom they now believed to be dead!

Under these circumstances, both the teachers and people were much rejoiced at again seeing the "John Williams" at anchor off their island, after an absence of two years and a half. A number of canoes soon surrounded the ship, and as early as possible a meeting was held with the teachers.

It was gratifying to find, that encouraging progress had been made among many of the clans;—not a few of the heathen party had ceased to unite with other stations in

war; had discontinued many of their superstitious customs, and had given up their former inveterate cannibalism. Under the superintendence of the teachers, they had also built the first chapel, exclusively set apart for the worship of God,—in which regular services were conducted, and were well attended; several families had established morning and evening prayer at their own homes, and a few persons gave hopeful evidences of their true conversion to God.

The teachers had been able to itinerate among other tribes of distant stations, where they had been for the most part well received, and their message listened to with encouraging attention.

The horrid custom of burying alive the old and infirm people, and children, had been broken in upon by Christian instruction, and among the instances of prevention, was one which occurred at a neighbouring village, a short time before the return of the ship.

An influential young man had died, and his relations determined that his wife and little daughter, should be buried alive, with him. But a chief of the station, who had for some time been attending to Christian instruction, determined, if possible, to prevent this purpose; he visited the family, reasoned the matter with them, and explained, as far as he knew, the better principles under which he had been brought by the word of God.

He happily succeeded in his mission, and had the pleasure of seeing the body of the young man buried alone, and was the means of saving the lives of the wife and the daughter from a premature grave.

Thankful and encouraged for the position gained at this station, a Rarotongan teacher and his wife were located there, to assist in the work thus begun, and the ship sailed round to Havanah harbour, whence it will be remembered, the chief Tongalulu, embarked for Samoa.

His return was hailed with frantic joy; hundreds of wild savage warriors, accompanied with as many women and children, gathered together on the beach to welcome him, who had been so far from home, and for whom they had mourned as for one dead.

It must be remembered, that at this period of our missionary efforts in Fatè, we had six stations, more or less under the influences of regular Christian instruction.

At three of these, a desperate struggle between heathenism and Christianity was now going on, and was marked by signs which indicated that a still greater conflict would have to be endured before the old system of things was broken down.

At one village, where a chapel had been built, and things had been going on favourably, a fatal epidemic had prevailed, by which many of the tribe had died. The inveterate heathen party availed themselves of this visitation, and determined that Christian instruction should cease. The teachers, however, continued their services, until the more daring of the tribe set fire to the chapel, burnt it to the ground, persecuted the little Christian band, and effectually resisted all further aggression.

About this time, a party of nine-and-twenty natives came from Havanah harbour to this station for purposes of barter. Just now the people of Pango were urged to heathen cruelty, by influences more strong and active than usual, and they resolved to murder the whole of the visitors.

To accomplish their purpose, they gave out a report that a ship was in sight—this brought the unsuspecting victims to the spot selected for the tragical deed, and *two-and-twenty of them were killed*, whose bodies, with one exception, were distributed to the cannibal warriors of the neighbouring tribes.

At "Erakor," one of the most promising villages, suffi-

cient progress had been made in 1853, to induce the hope that the time was not far distant, when all its people would be brought under the power of the Gospel. The missionaries visiting that year, spent a Sabbath-day at this place, and were much pleased with what they saw. Two hundred and fifty persons came together for worship, who evinced much desire to advance in knowledge and civilization.

At "Sema," two hundred of the natives were constant in attendance on religious instruction every Sabbath-day, and more than fifty children were in the schools.

"Lolopa," in Havanah harbour, was also taken up as a new station. Two teachers landed there under circumstances most favourable, and the brethren were again permitted to leave the island, mourning indeed over much evil, and many hinderances, which yet existed, but rejoicing that so much of this unpromising soil had been "broken up." In many places the "seed of the kingdom" had been sown; and although harvest time had not come, yet there were sufficient encouragements to invite the Christian husbandman to continue in his toils—believing, that "he who goeth forth and weepeth, bearing precious seed, shall doubtless, in due time, come again with rejoicing, bringing his sheaves with him"—but, the "harvest home" is not yet on Fatè.

CHAPTER VI.

Last visit to the island in 1854—A meditated attack on the mission ship by a heathen party—Many teachers had died since the last visit—Circumstances of their illness and death—A native letter—Two teachers barbarously murdered—Present consequent painful position of Fatè mission—Our hope still in the power and the grace of God.

In bringing this narrative of Missionary efforts on Fatè to a close, we are not permitted to record details of triumph, like those gained on "Mare," and other islands of this group. The enemy has marshalled his forces against us, and we are at present suffering a retreat; a record of which, however, will show the friends of Missions, the difficulties we have to contend with in introducing the gospel to those heathen people, and we trust lead them to deeper sympathy, and more dependent, constant prayer to Almighty God, that He would give his servants continual supplies of sustaining grace, by which they may *endure* to the end, and ultimately triumph over every foe.

The Rev. Charles Hardie, who, in company with the Rev. F. Sunderland, last visited Fatè, in October, 1854, gives a deeply affecting report of troubles which now prevail there, of which the following is a brief account:—

As we approached the district of Olotapu, we were at

first cheered by seeing natives coming off in canoes, but much to our surprise and annoyance, as they came near the ship, they paddled off to the other side of the island. Not long after, however, another canoe came off, having on board a man who had formerly been at Samoa, and from him we learnt that some of the teachers had died of disease, since we last left the island, that others had been murdered by the heathen tribes, and that only *one* remained on shore to give us a full detail of the mournful facts. Deeply affected by these sad tidings, and anxious to gain further information, we shortened sail, and lay "off and on," some time, until a great number of canoes, filled with warriors, all heavily armed, were seen making for the anchorage. From their hostile appearance, an attack on the vessel was feared, and the captain determined not to come to an anchor. After some delay we succeeded in getting off Setephano, the native teacher, and "Pomare" the chief of Erakor.

Poor Setephano! on coming on board, he was deeply affected,—sobs and cries for some time prevented him uttering a word. At length he told us that he was the only teacher spared amidst the afflictive events of the past year.

"Vaaru," a devoted intelligent man, left at "Erakor," died of fever after eight days' illness. Tauri, another Rarotongan teacher, stationed at this place, under date February, 1854, writes encouragingly, saying:—"I am glad to tell you that I and my wife, the last three months, are getting on in the language. The heathen party, inland of my station, are very numerous, but I am permitted to go among them, and many of them are coming to our Sabbath-day services. Oh, what a sweet thing is prayer to God! It may be this whole land will soon be filled with praise to Jesus, for the power of His word."

"I and Tauri Vaine, my wife, have two classes of young people, whom we are instructing, every morning and even-

ing. These young people are much pleased in learning, they are diligent, and we hope they will soon help us in teaching the old people:" . . . But in the midst of Tauri's commencing prosperity, his hopes are blighted—his wife was taken ill and died. Thus bereaved, the young man, while his heart is full of sorrow, on account of his loss, writes,—"Death has separated us—has released us from the law which united us in the flesh, but it was *well with her* in death. Alas! for the heathen, they were just beginning to understand, and to rejoice in her instruction." Before, however, the father's wounds, on account of the loss of his companion brother, and his wife, were healed, his only child was taken ill, and in one month after the death of the mother, the child also was carried to the grave. The distressed father again writes:—"This is a severe blow—my heart is full of sorrow: Rautoa, my son, is dead—I am weeping—but I lean my trouble upon Jesus." In concluding this letter Tauri says,—"What I have written will show you the 'tu' or nature of our work among this heathen people; but now our greatest anxiety is for those who have come to us for instruction; they are constantly tried and tempted to turn aside."

Not many months after the date of the above letter, Tauri's own health gave way, there was no hand nigh to administer to his wants,—he lingered some time, and died also!

At another station, the prevalence of disease led the disaffected party to determine on the death of the teachers, but nothing daunted, at this time, the faithful, ever-constant Christian men, went to preach to an inland tribe, and were accompanied by some of the kind people of "Erakor." On their return home, they were attacked by a party of the savages; one of them was severely beaten—another was only saved from a spear wound, by his garment receiving the

weapon; four of their native friends were murdered, and the teachers were only spared, by paying a ransom of two large pigs each, and six native mats!

But the most distressing event to our Mission on the island of Fatè, took place on the 20th of November, 1854. Two Rarotongan teachers, "Pikikaa" and "Kaveriri," with their wives, were all barbarously murdered, at Lolopa, a station in Havanah harbour. The horrid deed was made known to the people of Erakor, two days after it had been perpetrated, by a man to whom part of one of the bodies had been sent; and who, with his degraded companions, rejoiced in the triumph thus gained to their cause.

A little boy, a son of one of the teachers, was at first spared, by order of one of the chiefs, who afterwards commanded that he should be taken out to sea, and cast away; this was done—but the poor little fellow, escaping from the deep, had his hands cut off, and after being otherwise tortured, he was killed; and a party of the most savage spirits in human form revelled with delight on his body, in a cannibal feast.

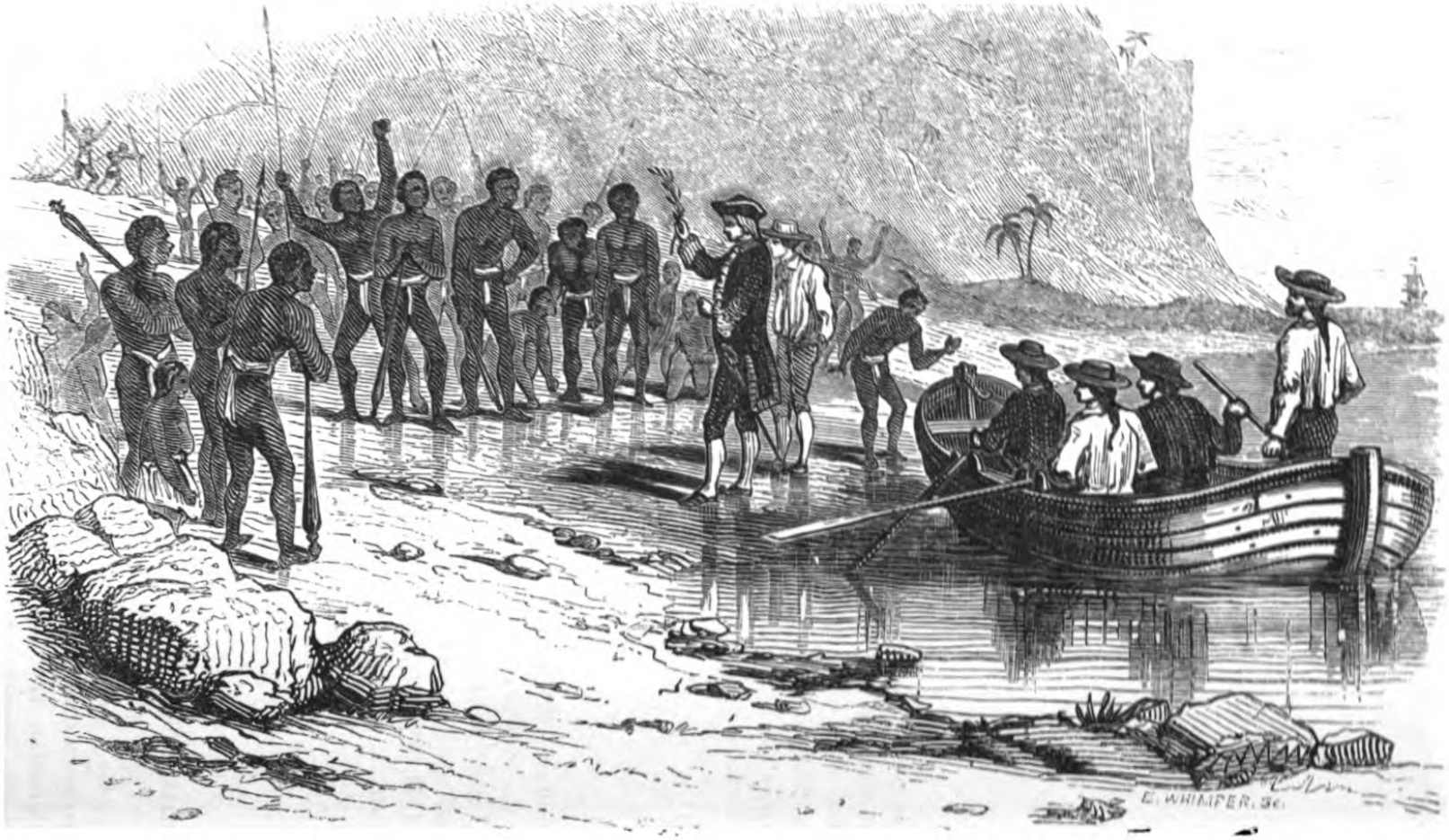
But now the question arises in the reader's heart, Are these beings *men?* and can *such* beings ever be educated and blessed by Missionary teaching? Yes, they are indeed men—*our fellow* men; and thanks be unto God, who for our encouragement, has, by His grace, through a *preached Gospel,* subdued and sanctified "an exceeding great number" of such men as they. Among the "*spirits made perfect,*" around the throne of God, and of the Lamb, they shine as holy and as happy as any of the "jewels" saved by grace; and, in our infant churches, in heathen lands, there are hundreds, concerning whom, it can be truthfully said, such *were they*—but they have been "sought out" and "polished," by the Spiritual Refiner of men, and now, reflecting His image, they shine as lights in the world, exhibiting as great

and as glorious a contrast as can be exhibited on earth, between the heathen savage and the truly Christian life.

"Fatè" is at present under a cloud—this is the hour of the powers of darkness there—but there is a light still shining at the station of "Erakor." A considerable number of *its* people, with its chief, have abandoned heathen customs, are delighting in the word of God, constantly observe family, and public worship, and otherwise give evidence, of having experienced a saving change of heart.

It has been thought well that "Sualo," the Samoan warrior, who first led our Mission to "Fatè," and "Setephano," the surviving teacher, should retire awhile to "Samoa," where they now are, with the churches there, praying God to interpose, by his providence; and, on the return of the "John Williams" from England, cause the people of Fatè again "to see their teachers," and to rejoice in their return.

Brethren, re-peruse this missionary narrative respecting Fatè, until your tenderest sympathies are awakened on its behalf; and by believing, expecting, constant prayer, accompanied with generous practical assistance, doubt not the issue. On Fatè, as well as on other fields, where the enemy has already fallen, we shall yet spoil the opposing powers and the principalities of darkness, make a show of them openly, and triumph over them, through the Gospel of JESUS, our SAVIOUR, and our KING.



CAPTAIN COOK LANDING ON EROMANGA.

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THE ISLAND OF EROMANGA.

CHAPTER I.

Notices respecting sandal-wood—Its growth, purchase, and sale—Deeds of injustice and atrocity by traders in sandal-wood—Captain Cook's discovery of Eromanga—His intercourse with the people—His landing among them—Subsequent difficulties—Captain Cook's fire upon the natives—Unfavourable impressions of the white man's character on the minds of the natives.

As the history of the New Hebrides group of islands, especially that of Eromanga, is in its details so intimately connected with the sandal-wood trade, a short notice respecting its growth, and the manner in which it is obtained from the islanders, its sale, and its uses, will not be considered out of place, as an introduction to the missionary history of this island.

The sandal-wood yet discovered in those islands is that well known in commerce, which is of a light yellow colour, and of exceedingly fragrant odour. It is a tree of small size, having numerous branches of irregular form, which, with the trunk, are covered with a thick, red-brown bark. The leaves are of a very dark green colour, are set in pairs,

and disposed to turn inwards. The flowers grow in small clusters, and are white, not unfrequently having a red exterior.

This wood, although rarely found in large trees, of mature growth, in the islands of the Pacific, yet it is comparatively abundant on the "Sandwich," "Marquesan," "Fejee," and "New Hebrides" groups. It has been long well known and highly valued by the Chinese, by whom it is variously and beautifully wrought, in the manufacture of fancy tables, boxes, fans, and other articles; they also burn it as incense in their private houses and temples, and use long thin slips of the wood, inserted in a mixture of rice paste and its sawdust, as candles, which emit a most pleasant fragrance, and are considered a luxury.

It is to be regretted that a production so extensive in those islands, and which, if bartered for from the natives upon just principles of commerce, might be the means of much good to those barbarous tribes, has, in reality, almost without exception, so excited the avarice and cupidity of the white man, as to make the means by which it is obtained, "little better than plundering expeditions carried on with extreme distrust on both sides, accompanied by no inconsiderable loss of life," and either preventing altogether, or much retarding, the success of benevolent efforts made by the Christian church to subdue and to regenerate the heathen tribes of these lands.

The avidity with which the sandal-wood is sought after is much regulated by its demand in the Chinese market, where it brings a return varying from £15 to £35 per ton.

There have been about ten to fourteen vessels generally engaged in this trade, among the islands of Western Polynesia; and it is calculated that each full cargo, after all expenses of an eight months' cruise are paid, leaves to the owner a net profit of more than *one thousand pounds.*

It is now about five-and-twenty years ago since Eromanga first began to be visited by sandal-wood traders. During the whole of this period, down to the last two or three years, the most revolting deeds have been perpetrated with mournful frequency,—foreigners murdering the Eromangans, and the Eromangans murdering foreigners; so that wood brought from the island has been frequently seen literally besmeared with human blood, as the barbarous price by which it has been secured.

We have already seen in the narrative of Marè and Fatè, that the natives have committed deeds of most appalling cruelty and barbarity on foreigners, when first visited by them. This was, however, to be expected, for they were found a savage, heathen, cannibal people; but we say not too much when we affirm, that not one-tenth of those deeds would have been done by *them*, had not the vile conduct of the white man too often aroused them to revenge and retaliation.

From facts that have come to light in connexion with the way in which sandal-wood has been obtained from the natives, we have wondered that any white man, once in their power, has ever escaped with his life.

We have heard of traders who, when they get a chief on board, keep him prisoner, without any offence, until the people bring boat-loads of wood off, as the price of his release. The remuneration demanded by the natives in their heathen state, in exchange for the wood, is always small; and yet, in untold instances, this has been either given with an unjust hand, or refused altogether. Pigs, teeth, cats, goats, small white shells,—these were the articles demanded by the Eromangans, and one of which was frequently sufficient to purchase a ton of sandal-wood. Yet for many years, on every visit of our mission ship to the island, we learnt that fresh acts of fraud and cruelty

had been committed on the persons of the natives. In 1852, four natives were murdered by a party who went to the island in a collecting schooner; and at a still later period another was shot dead, because of a dispute which occurred by his demanding a shell in exchange for his wood, while the *purchaser* (!) would give nothing but tobacco, which the native refused.

Happily there have been traders in this article who are honourable exceptions in their dealings with the natives to the examples given above—a tenth of whose inhuman deeds can never be told. The *exceptions* have dealt honestly with the people, and have obtained the wood by fair means or not at all; but the *majority* have been determined to have it at *any price*, even the price of blood. The following well-known fact will awfully illustrate a case:—

A captain on a sandal-wood cruise put his ship into a settlement on an island not far from Eromanga, when the tribe residing there was found to be at war with another tribe, not far round the coast. In his desire to fill his vessel with wood, the captain presented many inducements to the people if they would aid him in getting a good supply down to the beach. This they said they could not do during the war. Away from the restraints of law and order and the influences of civilized society, the so-called Christian man thought that he could act towards the natives with impunity, and proposed that, if they would assist in getting down the wood, he, in return, would go and fight their enemies after the white man's style. The agreement was made; he sailed his vessel round to the station where the opposing tribe lived, and, with feigned blandness of conduct, had a lengthened interview with them. They had no suspicions respecting his object, and confided in the friendliness they saw.

Having thus far gained his point, he invited the people

to come off in great numbers to his ship. The invitation was accepted; a multitude of them came on board, and the cruel, civilized (!) white man made an attack on them while in their unprepared, and defenceless state. Poor creatures! they were thrown into the utmost consternation, and those who escaped did so by jumping overboard into the sea, and swimming on shore. One dead body was secured, who, with a living captive, was kept on board. Having thus succeeded, the captain weighed anchor, and sailed round to the tribe with whom he had entered into the infernal compact; and, horrid to relate, he not only delivered up the body of the murdered native, but also gave up the unfortunate victim, taken prisoner, to his enemies, who took him on shore, and revelled on his body in a cannibal feast! The wicked man who committed this outrage, got his vessel filled with wood, bought with the blood of his fellow-men; but woe to his guilty spirit, if its sin be not forgiven, and its guilt be not cleansed! For, although man thinketh not so, yet verily there *is* a God who judgeth in the earth.

"Eromanga" is an island not much less than a hundred miles in circumference. It is of triangular form. Its coast is for the most part rugged and barren; its mountains are of moderate height, and its valleys, even in heathenism, were in a state of comparative cultivation.

The first acquaintance of the English with the inhabitants of this land was made in 1774, by our great navigator Captain Cook. On nearing the shore the first day, his ship ranged the west coast, keeping about a mile distant. Numerous inhabitants were seen, who by signs invited the strangers to land. Detained by baffling winds and currents, the vessel did not get in with the land until the fourth day after its discovery. Two boats were lowered, and Captain Cook, commanding one of them, began to examine the coast, and to seek a proper place for landing, in order to

obtain firewood and water. Not finding a suitable place to go on shore, owing to the rocks which everywhere lined the coast, the captain merely put the boat's bow to the shore, and distributed various presents to the natives, who became so desirous that he and his party should land among them, that they offered to haul the boat over the breakers.

Finding, however, that their offer was not acceded to, the excited people directed the "papalangi," or "heavenly foreigners," to row further down the bay, while they ran along the shore abreast of them.

At length coming to a suitable spot, the captain landed, on a fine sandy beach, in the midst of a vast concourse of natives, having nothing in his hand but a "green branch" of a tree, which he had obtained from the people, and by which he signified his friendly intentions.

In all probability, our enterprising navigator was the first white man who had come in actual contact with the Eromangans by landing on their shores. What they thought of him we know not; but he was evidently much charmed with their behaviour. He says they received him with "great courtesy and politeness;"—they brought him cocoanuts, and yams, and water, for refreshment, and an influential man, who was taken to be a chief, successfully exerted himself to keep the crowd in order, making them form a semicircle around the bow of the boat. Nothing, it appears, in their manners on this occasion gave indication of unfriendly feelings; only that they appeared, what they were in reality, a heathen people, in a degraded condition, and armed with clubs, spears, and bows and arrows.

How much is it to be regretted, that on this *first* intercourse of English people with these heathen tribes, our fathers did not make provision to give them a knowledge of Jehovah as the only living and true God, and that they did not make immediate efforts to bring them under the in-

fluences of our pure Christianity! But, alas! we have found by subsequent visits to these lands that our early *Protestant* navigators not only did not give any information to the natives respecting a true God, and a true religion, but, in many instances, confirmed them in their idolatry, and sunk them deeper in evil than they were before.

In reference to Eromanga, after remaining some time on shore, Captain Cook thought he saw signs of intended mischief, and returned to his boat. On embarking, the natives took up a board, which had been used as a "gang-board," with evident design of stealing it, taking away at the same time two oars from the hands of the crew. On the captain's presenting a musket, the board was returned; but the natives appeared now determined to detain the boat, and made an attempt to haul it on shore. At this critical moment, the captain resolved that the leader among them should fall. He pointed his gun, but it missed fire; and instantly the natives threw stones and darts, and seemed prepared to make an attack on the crew. A general discharge was then ordered from the boat's guns. The first fire put the natives in confusion, and the second was sufficient to drive them from the beach. Four natives were seen lying on shore, to all appearance dead; and although two of them afterwards crawled to the bush, yet it is to be feared that more fell in the skirmish.

Returning on board, the captain weighed anchor; but while doing so, several of the natives were seen on a low rocky point of land, exhibiting the two oars that had been taken from the boat's crew. It was thought this looked well, nevertheless, says the captain, "*I was prevailed on to fire a four-pound shot at them, to let them see the effect of our great guns!*" This fire seems to have so frightened the natives, that they went away and were seen no more; but the two oars were left standing against the bushes.

Thus terminated, unhappily, the first visit of the white man to the people of Eromanga, and we can easily imagine what impressions they would have respecting him as he retired from their shores. Blood had been spilt by him, life had been sacrificed; and for this the natives, in their heathen state, knew of no other principles than those of revenge and retaliation.

These principles were for many years much strengthened by the unwise, and in some cases barbarous, conduct of subsequent visitors; and while doubtless the islanders have more than repaid themselves by their untold deeds of cruelty and bloodshed on the white man, yet we have seen that we cannot lay the entire guilt of these crimes at their door.

If we inquire what led to the melancholy catastrophe, the murder of our enterprising missionary Williams, recorded in the following chapter; or what, since that sad event, has, until within the last three years, effectually closed Eromanga to the Christian teacher? we can only give a truthful reply by stating, that its inhabitants had learnt by the white man's deeds, to regard him as their most deadly foe; that it was this, and this alone, which led them to form the desperate resolution to murder every white man that should land on their shores.

Thanks be to God, that resolution has now been overcome, and we have a glorious triumph to record over the evils which so long prevailed there; but before we do so, we have yet to mourn over crimes committed in heathen ignorance and retaliation, upon the Christian teacher, in incidents more immediately connected with the missionary history of the island of Eromanga.

CHAPTER II.

First efforts to introduce the gospel to Eromanga—Missionary brig "Camden" off the island, 1839—The Rev. J. Williams' and Mr. Harris' landing on the island—Their death by the hand of the natives—Unsuccessful attempt to obtain their bodies—The service of H. M. S. "Favourite" granted by Sir G. Gipps—Relics of Williams and Harris obtained—Their interment in Samoa.

THE first efforts made to introduce the gospel to the island of Eromanga, issued in the tragical murder, by the natives, of two missionaries, "Williams" and "Harris," which about fifteen years ago filled the Christian public of this country with so much lamentation and concern.

The details of that dire event are yet fresh in the memories of most of our adult readers; but the completeness of this missionary narrative of the island of Eromanga demands that these details be here recorded, which we will do, as briefly as possible, hoping thereby to give information to juvenile readers, which will excite their sympathies towards a heathen world, and lead them to take an active part in those labours, begun by their fathers, which have been, and continue to be, blessed for its education and regeneration.

Amongst the numerous advantages secured to the South Sea mission by the advocacy of the Rev. J. Williams, during

his visit in England eighteen years ago, none was more gratifying to his own heart, or more important to the islands, than the purchase of the brig "Camden," to be employed as a missionary ship.

In this vessel he sailed from England in the year 1838, and after visiting most of the stations in Eastern and Central Polynesia, already under Christian instruction, as a fruit of his former labours, Mr. Williams contemplated, with eager desire, a voyage of missionary enterprise to the yet heathen islands of the New Hebrides, and the Loyalty groups.

Before, however, arrangements were completed for this contemplated voyage, the missionary apostle was joined by an intelligent, large-hearted, enterprising missionary disciple, in the person of Mr. Harris, who had just arrived from Ireland, and who wished to be united with him in the voyage, with a view, ultimately, to give himself to the work of a Christian teacher on one of the islands. On his way to Samoa, this young Christian missionary called at Rarotonga, and it was cheering to see his delight in the manifest change which had come over the Rarotongans, and to hear him express his soul's desire that he might be used by God as an honoured instrument, to bring about a similar change in the character and habits of the people of Eromanga, and those of the adjacent islands.

Deeply impressed with the importance of this new mission, and at the same time encouraged by the stimulus of a sanguine heart, Mr. Williams left "Samoa" for the New Hebrides islands in October, 1839.

On his way he called at the island of "Rotuma," more than 600 miles from Samoa, where it was reported a native from Eromanga was residing. Delighted with the prospect of getting the services of a native pioneer, every effort was made to see him, but as soon as the people of Rotuma knew his intention, they devised means to frustrate his object

"This," writes Mr. Williams, "was a great disappointment; but, having made the effort, we have done what we could;" and leaving the island, the vessel sailed for the New Hebrides group.

The evening before reaching these islands, a special prayer meeting was held on board the ship, and with a mind as sensible to the danger as his heart was devoted to the labours before him, Mr. Williams exclaimed, "Oh! how much depends on to-morrow. Will the savages receive us or not? I am all anxiety, but desire to be prudent and faithful in the management of the attempt."

The first island of the group sighted was "Fotuna," and after having a short and somewhat favourable interview with some of its people, the ship passed on to the island of "Tana." Here Mr. Williams went on shore, and was much pleased with the friendliness and peaceful disposition of the people; and much to his joy he was permitted to land three excellent Samoa Christian men, as the first preachers of the gospel on those distant heathen shores,—an object for which he had planned, and prayed, and pleaded so long.

As the boat was leaving the island, the natives followed it as far as possible—expressing their desire that the missionary would return to them within two or three months' time.

"Thus terminated," says Mr. Williams, "one of the most interesting visits we have ever yet been privileged to have with the heathen in their barbarous savage state."

On the evening of that day the missionary ship was off the island of Eromanga, and as it was gliding along its shores, Williams might have been seen, leaning over its side, conversing in glowing terms with a friend, on the successful events of the past few days, and looking forward with hope to days yet to come.

It was on the following morning, the 20th of November,

1839, that the island of Eromanga was full in view; and as the ship sailed in towards "Dillon's Bay," three natives were seen in a canoe near the beach; the ship's boat was immediately lowered, and Messrs. Williams and Harris, accompanied by a passenger, Mr. Cunningham, and the captain, were rowed towards them. On the boat's reaching near the natives, the missionaries addressed them in the dialect of the eastern groups, but could not make them understand a word; a few presents were made to them, but they assumed a very wild appearance, and were extremely shy.

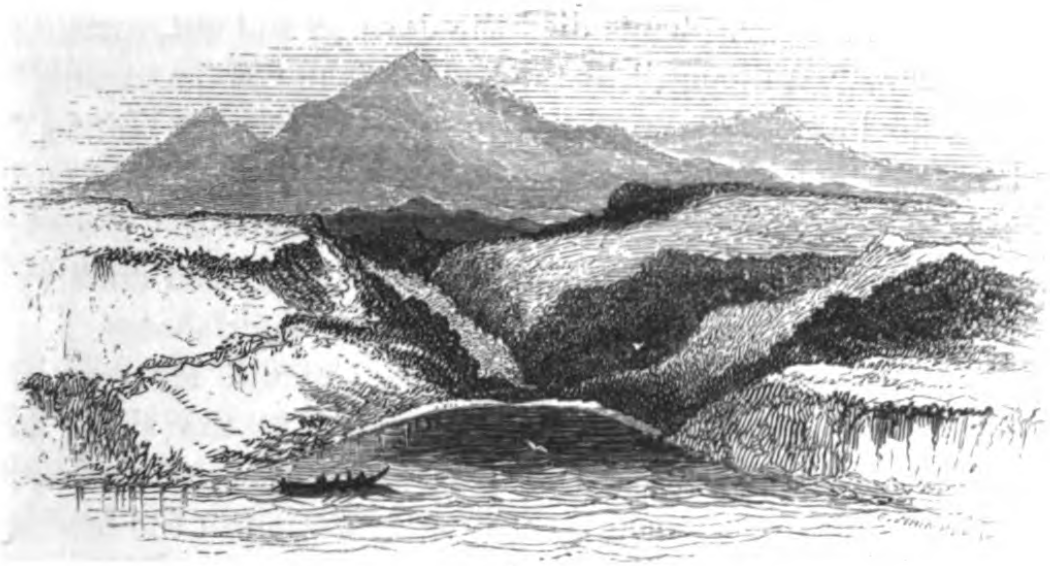
Proceeding further up the bay, to a landing-place where a crowd of natives were seen standing, the missionary party made signs to them to come off to the boat; but they in return signified their hostility, and gave the strangers to understand that they wished them to depart from their land.

Anxious, however, to secure intercourse with the people, and with a view to gain their confidence, a present of beads was thrown on shore; these the natives picked up with much eagerness, and came nearer to the boat, when other presents of beads, and fish-hooks, and a looking-glass, were given to them.

As the visitors lay off in their boat, they had a view of a beautiful valley, down which ran a stream of water. A boat's bucket was handed to one of the natives with a request that he would get some water. This was done: Mr. Williams drank of the water, and having gained confidence in the people, said that he would have no fear in landing, continuing, as he looked to the captain, "You know we like to take possession of land, and, if we only leave a good impression, we can return, and locate teachers: we must be content to do a little,—Babel was not built in a day."

About this time Mr. Harris jumped on shore, at which

the natives immediately retired from him; but on his sitting down they returned, bringing him cocoa-nuts.



DISTANT VIEW OF DILLON'S BAY.

Mr. Williams and Mr. Cunningham then landed; the natives, however, refusing to shake hands with Mr. W., he sat down, and distributed cloth among them, hoping in this way to gain their confidence. It was well known that they had been often ill-treated by foreigners, and their shyness and distrust were attributed to that cause.

The party then walked about a hundred yards inland, Mr. Harris keeping some distance ahead of them. While pursuing their course by the side of the brook, Mr. Williams got into conversation with a number of native lads, whom he was teaching to repeat the names of the Samoan numerals.

At this moment a yell was heard, and Mr. Harris was seen to run out from between some bushes, followed by a number of natives, who murdered him as he fell into the stream of water. Mr. Cunningham and Captain Morgan gained the boat in safety, but Mr. Williams stumbled, and was struck with a club. Rising from this fall, it appears he ran

into the shallow water on the beach, hoping to gain the boat; but he was overtaken by a native, who struck the fatal blow, which was soon after followed by a shower of spears and arrows. Thus died the devoted and enterprising missionary "Williams," by the hands of the "Eromangans," whom he loved and sought to bless. He and "Harris," his youthful companion, fell victims to their cruelty and ignorance; and in their attempt to introduce the gospel, were made to suffer revenge for deeds of bloodshed done by the white man, who had previously visited their shores.

The distressed and broken-hearted Captain Morgan, in company with Mr. Cunningham, returned to the ship; as the boat came alongside, orders for "all hands to stand by, and make sail," produced a thrilling sensation in the hearts of all on board; and when it was announced that Williams and Harris were dead, language cannot describe the intense grief which prevailed.

Beating up in the ship to the fatal spot, with an intention, if by any possibility, to secure the bodies from the cannibal savages, the body of Williams was seen lying on the beach; it had been dragged up to the water's edge, where a crowd of heathen boys had so cruelly beaten it with stones, that both the stream and the shore were red with blood!

Alas! it was a distressing moment; many efforts were made to get the natives to leave the beach, but they were fruitless, for they came in larger numbers, and removed the body some distance further inland.

The missionary vessel immediately proceeded to Sydney, and Sir George Gipps, having satisfied himself respecting the particulars of the calamity, readily granted the service of H. M. S. "Favourite," Captain Crocker, to proceed to Eromanga, with a view to obtain the remains of the brethren. On reaching the island, Captain Crocker, the second lieutenant, and Mr. Cunningham, put off from the ship, in

a boat; but as they approached the blood-stained shore, they heard the sounds of the war conch, and saw the savages flying in all directions. After some delay and trouble, communications were opened with the people, who confessed that they had devoured the bodies, and that nothing remained but a few bones. These were secured, and brought to the island of "Upolu," in the Samoan group, where they were interred, under the shade of the mission chapel, amidst the sorrows and lamentations of a deeply-affected people, who had but recently been blessed with Christian instruction through the instrumentality of him who had fallen, while attempting to introduce the same blessing to the heathen land of Eromanga.

CHAPTER III.

Christian forbearance and compassion manifested by the native converts—Their mourning on account of Williams' death—A public service held—A native convert's speech on the occasion—His sympathy and proposition—Second visit of mission ship to Eromanga, 1840—Two Christian teachers landed on the island—Painful incidents of their twelve months' residence among the people—Their providential preservation by the kindness of a native.

It is deeply interesting to witness the first development of Christian character, in the exercise of sympathy, forbearance, and love, by a heathen people recently brought under the influences of the gospel. Such fruits were seen in the conduct of the natives of Samoa and Rarotonga, while they mourned the death of Williams, and desired still to bless his murderers. In hearts where, but a few years before, revenge would have been the dominant thought, we see Christian compassion reigning: "Old things are passed away, behold all things are become new." "He that brought us the word of salvation is gone," said the converts in Samoa. "Oh, cruel heathen; how great a man have they destroyed! *but they knew not what they did:*" and not a few of them desired to be taken to Eromanga, and were willing, at the risk of their lives, to land in the midst of its savage inhabitants, to explain to them the word of salvation.

On the receipt of the sad tidings at Rarotonga, they were carried with amazing rapidity from village to village, and from house to house. The utmost confusion and distress prevailed, mingled with an evident unbelief in the truthfulness of the report. With a view to communicate full and correct information, I gave notice to the people of the district, that a public meeting would be held in the village chapel in the evening of the day. Not less than thirteen hundred people came together, nearly all of whom had laid aside their usual garments, and, according to their ancient mourning style, came in rags of old worn-out native cloth, and pieces of ragged old mats, either loosely thrown over their shoulders, or fastened around their loins.

After singing and prayer, I attempted to read letters, received from Captain Morgan, and from the missionaries in Samoa, giving particulars respecting the murder of Mr. Williams. For some time, I was repeatedly interrupted by the cries and lamentations of the distressed people. Having at length completed the details, I gave a short exhortation, and was followed by several of the elder members of the church, who spoke to the people in most touching terms, of "Wiliamu's" first visit to Rarotonga; of his prudence in not landing among them then; of his subsequent instructions and labours for their welfare; and of their grief at his untimely end, by the hand of the heathen: the whole scene was deeply impressive, and was worthy of their love to him to whom they owed so much. But not one word of reproach, or ill-will, was uttered towards his murderers, the heathen.

Amongst the last speakers was a middle-aged man. He had been born a heathen, and had lived the years of his youth, and early manhood, in the services of idolatry and heathenism. When the gospel of Jesus was first preached in Rarotonga, he was one of the most daring warriors and in-

veterate cannibals of his tribe. But his savageism had been subdued, his mind enlightened, and his heart renewed; and on rising to address the congregation, after wiping away the tears which rolled down his cheek, he said:—"Brethren, listen to me! This is a day of sorrow,—we have not known such sorrow since the word of God was brought to our land. Wiliamu, our father, is dead; he has been murdered by the savages—blind savages. Ah! he was a warrior, a great warrior of Jesus, and he has fallen.

"But, brethren, I have been thinking, why should we weep for *him?* You remember how we used to act in our heathenism. Our warriors would leave home, and wives, and children, to fight the battles of our chief. To fall in battle was esteemed an honour. It was desired, and the friends of the fallen rejoiced in it. You know we used to say, that the warrior who thus fell would have great possessions and honours, in company with his chief, in 'te ao a muri atu,' the world beyond. This thought warms my heart now; let us weep for ourselves; let us weep for 'Wiliamu vaine,' Mrs. Williams; let us weep for the heathen, but let us not weep for 'Wiliamu.' He has fallen, but in his fall he has only let go his hold of the weapons of war, to ascend to our great King, and to be with him for ever in glory.

"Brethren, wipe away your tears. This is my question to you, What about the work? Who will stand where Wiliamu fell? Who will go and complete the battle which he began?

"Brethren, I have been remembering the prayer of Jesus when he hung upon the cross, 'Father, forgive them, they know not what they do.' Should not this be our prayer? Now, in conclusion, I look to the missionary, and I look to you, and I tell you that the desire of my heart is, to be put on board the next ship that comes to our land; that I be

taken down to that dark land of Eromanga, and be put on shore, in the midst of the heathen who murdered 'Wiliamu.'

"I will tell them what we once were, and what the word of God has now made us; and, it may be, they will understand what I say: but should I fall by their hands,"—looking towards another church member, he said,—"If I fall, you, my brother, follow me; and if you fall, let another come, and another, and in this way the land of Eromanga, and all its people, shall be gained for Jesus, and become as we are this day, through the preaching of His word."

Such was the spirit of one of the redeemed from among the tribes of Rarotonga, who would have regarded it his highest honour could he have gone to Eromanga, and have told its people what the word, and the grace of Jesus had done for them. But this he was not permitted to do. Before Eromanga was "gained for Jesus," he had joined the number of the saved and sanctified, around the throne of Jesus in heaven.

On the arrival of the "Camden" in Samoa, in 1840, the missionaries resolved to adopt measures at once, to carry out what they knew to have been the plans of Mr. Williams, in reference to the New Hebrides islands.

The Rev. Thomas Heath was appointed to visit "Tana," and to make other attempts to land teachers on Eromanga. Two well-tried and excellent Samoan native Christians were appointed to recommence efforts for that island; and leaving home for this long voyage and dangerous mission, they were followed by the sympathy and the prayers of the native churches, many of whose members would have gladly given themselves to the same work.

Arriving at the island of Eromanga, it was not thought desirable to visit "Dillon's Bay;" accordingly the vessel sailed round to another district. After "lying off and on"

some time, a party of natives came off to the ship, with whom the missionary succeeded in getting a favourable interview.

It should be remembered, that in locating native teachers on a heathen island, it is always necessary to gain a promise of protection for them, from the ruling chief of the place; and in most cases, when this is secured, it is all that can be expected on a first visit. Generally speaking our confidence, thus inspired, is not betrayed. In the present instance a chief came on board, to whom was explained the object in view; and he, with his people, expressed themselves willing that the teachers should land among them, and that they should be protected until the next visit of the mission ship. The opening was considered favourable. The two Samoan Christian teachers were landed, under circumstances which led the missionary to rejoice, yet not without fear, deepened into sadness, as he remembered that twelve months would pass away before the vessel would return.

On the next approach of the missionary ship to Eromanga in 1841, a number of natives came off to her, and having at a distance cautiously examined her, hastily returned to the shore. This conduct was not at all calculated to give a favourable impression to the missionary; but after waiting some time in no little suspense, the ship's boat was lowered, and the missionary was rowed towards the shore, when anxiety was much relieved by taking on board "Lasolo," one of the teachers, and "Nanari," said to be chief of the tribe of the district. The other teacher was on shore, but the people were not at all disposed to bring him off to the boat. The landing-place was up a narrow inlet, between two cliffs, each of which was thickly crowded with armed savages; and under such circumstances it was not deemed prudent to go nearer the shore. While thinking for a moment what plan to adopt, a Samoan Christian

native proposed to land, and try to bring off, if possible, the missing teacher. This step involved much danger, but not so much as if the missionary had himself gone; and as it was his own proposal, and as the chief of the district was in the boat, it was thought that he might go with little apprehension of evil.

"Lalolangi," for that was the name of the Samoan, was not long absent, but returned as he went: he had seen the poor sickly-looking teacher in the midst of the armed heathen, but had not been allowed to converse with him, and was given to understand that he was not permitted to come off to the boat.

Things now began to wear a somewhat mysterious and threatening aspect; and to crown all, the chief, who had been up to this time in the boat, leaped into the sea, and began to swim towards the land. As his escape would endanger the life of the teacher who was on shore, it was necessary that he should be re-captured. The boat, therefore, pursued him, and in great terror he returned on board. Kindness, however, soon allayed his fears, and he was given to understand that the missionaries had none other than friendly feelings towards him, and that all that was desired was, that the teacher on shore should be permitted to come off to the ship.

Being thus enlightened, and finding himself in the power of the strangers, he shouted lustily, to the highest pitch of his voice, to the natives on shore, to bring off the teacher. For some time they appeared to give no heed to his commands; at length, however, they came off, bringing the teacher with them, but would not allow him to come to the boat; as it advanced or receded so they rowed, always keeping at a vexatious distance, in all probability fearing lest they should be fired on, as had been the case on other visits of foreigners.

Just at this period, while the circumstances were so trying and so critical, the teacher tore himself away from the natives, plunged into the sea, and swam towards the boat. Poor fellow! he had well nigh been drowned; for some time past he had been in ill health, and was now so extremely weak, that the excitement of the morning induced deliriousness, which continued some time.

Having now secured their object, the missionaries wished the chief to accompany them on board the ship; to this, however, he would not consent, but having received a few presents, he returned to his party on shore, and again Eromanga was left, and its ignorant and barbarous people would often ponder over the mysterious conduct of the white man who came in the mission ship, in contrast with that of him who came in other vessels; and in this way prejudices were overcome, which have eventually led to the happy change that now prevails amongst them.

The two teachers whose rescue has been detailed in the preceding page, were living on Eromanga twelve months; they had gained much knowledge respecting the character and habits of the people, had learnt a little of their language, and had been able, in a limited circle, to convey some idea respecting the gospel mission.

The inhabitants of Eromanga, in their physical development, in their language, and in many of their habits, differ from their nearest neighbours in the same group. They are comparatively small in stature, have crisp, curly hair, and many of them appear to be closely allied to the negro race. Polygamy is extensively prevalent, the men rove abroad in a comparative state of nudity, the females are deeply degraded, they live in miserable huts, and in their heathen state the different tribes were continually engaged in sanguinary war with each other; and so great was their cannibal propensities, that the practice occurred daily: woe to their

unfortunate neighbours, who by contrary winds, or other causes, landed on their inhospitable shores; and in their feasts for the chiefs and warriors, a body of a female usually formed the principal part of the repast!

Amongst these people the Christian teachers had been most providentially preserved for twelve months; for the chief who had promised them protection and support, had failed to fulfil his promise. Finding that their teaching and habits were contrary to his inclination, he cast them off soon after their landing; not indeed that their lives were at all threatened by violence, but the plan devised seems to have been to leave them to die of starvation.

Near the place where the two teachers resided, there lived a native of another island, who through one of his wives had become related to an Eromangan family. This man was favourably disposed towards the teachers, and for seven months showed them much kindness, by providing for their wants.

But the time came for this man to return to his own island, and the teachers were left in a state of perfect destitution. The chief gave orders that no one of his people should go near the house where they lived, and in those circumstances their health soon failed, and they expected nothing but a lingering yet certain death.

Before landing, however, they had counted the cost, and now that the trial came upon them, severe and painful as it was, they were not only resigned, but acquiesced in the will of their Saviour and Lord, for whom they had suffered the loss of all things. Their faith and patience were sustained during the affliction, and at the time of deepest extremity, the providence of Him in whom they trusted appeared for their deliverance. The same God, who in ancient days was with the prophet, who guided him to the brook, and who commanded the ravens to feed him, was the teachers'

God. In the day of their distress, a native, quite a stranger to them, had his heart stirred up with compassion towards them, and day by day for the space of five months, this stranger came secretly to their hut, and lifting up the thatch, gave them necessary supplies of daily food; and in this way, was the means of saving alive the men whom his savage brethren designed should die of starvation. Under the influence of what motives this kind heathen man acted, it is impossible to conjecture, but in what he did we recognize the hand of God.

It would have been a gratification to have rewarded this man, but the brethren on leaving the island were afraid to inquire after him, lest it should expose him to the revenge of the inveterate heathen party. Now, that the gospel *is* constantly preached in Eromanga, and many of its inhabitants have received it as their salvation, may this man, through faith in Jesus, obtain the reward of those concerning whom, with gracious approbation, He said,—"Inasmuch as ye *did it unto these*, ye did it unto ME"!

CHAPTER IV.

First visit of the "John Williams," 1845—Favourable interview with the people—The landing of the Bishop of New Zealand, in company with a Rarotongan teacher — Eromangans taken to New Zealand — Early history of a native youth—His desire for the office of "bell-ringer"—His education—His dedication to missionary work—His marriage—His landing, in company with another teacher, on Eromanga—Hopeful prospects of their mission.

After the removal of the two teachers from Eromanga, under the circumstances mentioned in the last chapter, the island was not again visited, until the arrival, from England, of the new missionary ship, the "John Williams," in 1845; and although an entrance was not then gained for the permanent location of Christian teachers, yet intercourse was held with the people, alike interesting and instructive.

The vessel cast anchor in "Dillon's Bay," just opposite the spot where Williams had been murdered. No canoes were seen, but four natives swam off, and after assuring themselves that it was the mission ship, they were induced to come on board. At first they were fearful and shy, but kindness gained their confidence, and after a little kindly conversation, they were taken on shore in the ship's boat.

On landing, crowds of natives surrounded the boat; a few

presents of fish-hooks and other articles were distributed to them, for which they brought sandal-wood, as an expression of their appreciation of kindness shown them. The sandal-wood was, however, declined, with assurances that the mission ship had nothing to do in its trade. Towards evening, other natives came off, to whom the same attention was shown, and the island was again left, with satisfaction, that this friendly intercourse would better prepare the way among such a people, on this occasion, than by re-occupation of the land by the settlement of native teachers. The "John Williams" had now become a marked vessel, and the natives were prepared to welcome her on her return.

A favourable impression also was made on the Eromangans by two or three visits of the Bishop of New Zealand to the island during the absence of our missionary ship. On his first voyage to the New Hebrides, the bishop called at Tana, and after showing much kindness to our teachers there, he took one of them on board his little ship to Eromanga. Both he and the teacher landed on its blood-stained shores, and while remembering "Williams" and "Harris," they *knelt together* on the sands, and wept, and *offered up prayer* to God, speedily to open up a way for the gospel to the benighted people. One or two of the natives were taken by the bishop and Captain Erskine to New Zealand, where they were shown much kindness, and gained knowledge respecting the word of God, and were safely returned home.

In this way God was preparing the people of Eromanga for the full reception of Christian instruction, the commencement and progress of which it is our pleasing duty now to relate.

Just about the time when "Williams" fell, there were two little native boys, one on the island of Aitutaki, and another on the island of Rarotonga, who in the days of their youth

gave themselves to God, and who were raised up by Him to be the honoured instruments to accomplish the good work now going on on this island. The history of one of those teachers, from his boyhood, has been listened to with deep interest by many friends in this country; and with a view to instruct and to encourage the young people in our schools and churches, I have been requested to give its details here.

In the year 1840, I was one evening sitting in my study, at my station, Arorangi, Rarotonga, when a little boy from the settlement came and knocked at the door. On being admitted, I asked him his errand, and in reply, he said, that he had been thinking, a long time past, that he would like to do "angaanga no te are te Atua," some work for the house of God. Rather surprised at such a proposition, I asked him what he thought he could do. He replied, that he would like to *ring the bell.*

Now, in the islands at that time we had no metal bells, but a kind of wooden gong, which answered the purpose; a piece of hard wood, about three feet long and eight inches in diameter, was hollowed out in the centre, which being struck with a small single stick of iron-wood, makes a sharp shrill sound, heard from a mile and a half to two miles distant. This gong was used to announce the time for worship in the chapels, and also to gather together the children to the schools, and it was to this that the lad referred, when he said, "That he would like to do something for the house of God," and he thought he could begin "by ringing the bell."

A few days after this interview, Akatangi, for that was his name, was installed into the office of "bell-ringer;" and as I have gone to the services, I have often been delighted, to see him standing at the place appointed, beating the gong with all his might; his little soul beaming forth from

his jet-black eyes, with evident delight at thus being employed in the service of God.

About two years after this first interview, I established a boarding-school, on our Mission premises, for the better education of a few lads of promise who were in the settlement school. The evening after these lads had been selected, Akatangi came to my house, looking very sorrowfully, and on my inquiring the cause, he said, "Alas! my heart has been crying all day." "And why so?" was my question; to which he answered, "You were at the settlement school this morning, and you selected 'Tekao' and 'Nootu,' and others, to come to your new school. All the time you were there I kept looking at you, and thought I would like to have come with them; but you said the number was complete for the present, and when I heard that, my heart began to cry, and has been crying all day."

"Are you, then, very desirous," I asked, "to come to this boarding-school?" "My desire," he replied, "is very great." Knowing his family, I said, "But how can you be spared from home—your mother is dead, you are the eldest of your family, and are needed by your father to assist in his plantations—how can you be spared by him to come and *reside* here?" To this he quickly rejoined, saying, "I think my father will give his consent, if you will allow me to come."

After a little further conversation, I gave him to understand that I would learn from his teachers in the settlement school his general conduct and attainments, and that, if their reports were favourable, his desires should be gratified. Thus encouraged, Akatangi returned home that night with a much lighter heart than he had come with. Inquiries were made; his teachers recommended him; his father gladly gave him up, and before the end of the month, the

lad was a resident in the boarding-school, in the settlement of Arorangi.

Here he gave diligent attention to reading, writing, arithmetic, geography, history, and other branches of instruction attended to in the school. Two or three hours a day, also, were devoted with much earnestness, with the rest of the lads, to acquiring a knowledge of the use of carpenter's tools—a practice adopted in the island boarding-schools, with a view to train the scholars to habits of industry and usefulness. While these duties were attended to, Akatangi did not give up his office of "bell-ringer." Every morning he was seen, beating the wooden gong, calling the children of the settlement school to instruction, and then attending to his own. Two or three years passed on, and he became known as a youth who loved to read the word of God, and who daily observed private prayer.

One night, when he was about fourteen years old—and he always came at night, if he had anything to say about himself—he visited me, and said that he had a "manga manoko iti," a little thought which he wished me to know. I inquired what it was, when he replied, that he would like to become a "tangata no te Atua," a man of God. I assured him, that was no *little* thought, and that it was a great and a good desire, and that it was the only object God had in view in loving us. After some further conversation, he said, "I have been thinking I would like soon to join the church." I then remarked, "that merely becoming a member of the church of God, would not make him a *man of God.*" "No," he replied, "I know that; I have given myself to God, and now desire to give myself to his people."

Some time passed away after this conversation, and Akatangi continued to give evidence by his consistent life

that he was a child of God, and he was admitted to communion with the members of the church at Arorangi.

Months rolled on, and his term of scholarship had well nigh expired, when one night he came again, for private conversation. He said, "He had now been a long time under instruction; he trusted the advantages he had received had not been entirely 'puapinga kore,' profitless; he felt grateful to God for those advantages, and that he was now desirous to give himself to the work of God among the heathen. If I thought him suitably qualified, he wished to be admitted into the college for the education of native teachers and pastors. This was not altogether unexpected by me, but it was the first time we had talked together on the subject, and shortly after, Akatangi was transferred from the school to the Institution; and having passed the usual probationary term of six months, he fully entered on his studies, which he prosecuted with diligence and success.

Early in the year 1852, the missionary ship being expected to call at Rarotonga, on her return voyage from England, and on her way to the heathen lands westward, Akatangi, with others, was appointed to proceed in her as a native missionary. I well remember the interview I had with him, when I communicated to him our decision. He wept tears of joy, and said, "that it had long been his desire to be the first teacher to some savage cannibal people, who had not yet heard of the gospel of Jesus."

About a week passed away, and the young missionary was again sitting by my side. For some moments he remained silent, as though musing on some important subject; and it turned out to be so, and as it will reveal an amusing and instructive incident in native character, it must be recorded. After his silent musing, he said, "that as his station had been partly fixed on, and the vessel was expected shortly, he had been thinking, if there was no great

difficulty in the way, that he would like to "akaipoipo vaine," get married.

This proposition was as unlooked for by me, as it was serious and important to his future history; and thinking that his station would be somewhere near the island of "Aneiteum," where European missionaries were already residing, I expressed my concurrence in his wishes, and inquired whether he had thought of any suitable individual. "Yes," he said, "I have been thinking of 'Maria.'" This young woman was a daughter of one of the first Samoan native pioneer missionaries, and had been educated in the mission school; considering she would make a fit companion, I asked if he had made known his desires to her. With somewhat bashful countenance, he replied, "No, I have not yet spoken to her on the subject, but I have been looking at her a long time." I rejoined, that in order to bring things to a crisis, it was now necessary that something more should be done than merely looking at her. He replied, that he thought so too; and, putting his hand in his pocket, he took out a letter, which he handed to me. It contained the important question for Maria's decision. Feelings of consistent cheerfulness, mingled with a conscious importance of the matter, filled my mind, as I read it; and being assured it will be rightly appreciated by the readers of this narrative, I will transcribe a copy:—

"To Maria, the daughter of —— ——.

"I, Akatangi, have been appointed to go as a missionary to the heathen, in the dark lands westward. I have been looking at you a long time, and I desire that you will go with me. If you love Jesus, if you love the heathen, and if you love me, let us go together. Think of this, and let me know. Blessings on you from Jesus. Amen.

"Na Akatangi."

A worthy deacon of the church conveyed the letter to "Maria," who, on being told from whom it came, betrayed an expression of countenance which showed that his "looking at her" had produced no unfavourable impression; and on reading it, she was pleased to signify her willingness to converse with her parents on the matter; and, if their decision was favourable, she would give an affirmative to the proposal.

The result was, that Akatangi and Maria were married; and in March, 1852, the missionary ship "John Williams" reached Rarotonga. They embarked, and sailed to the heathen lands of the New Hebrides, some 2500 miles away, followed by the affections and prayers of the churches in their happy island home in Rarotonga.

After calling at Samoa, they proceeded to the island of Eromanga, and there, in company with a companion teacher from Aitutaki, were landed, under most favourable circumstances; and have been the means of subduing the savageism of the people, of instructing them in the word of God, and of leading the very men who murdered Williams and Harris, to the blood of Jesus, that cleanseth from all sin.

In the following chapter will be stated the present pleasing position of the inhabitants of this island, as the result of the labours of these devoted Christian teachers; but it has been thought well in this to detail the incidents in the early history of one of them, who, by the grace of Jesus, has been so highly honoured, and who is but a specimen of hundreds of like-minded young native Christian teachers; our most active and efficient assistants, in sustaining and spreading the labours of the Church of Christ in Polynesia;—men who began their practical Christian life, like Akatangi, by *doing something* for God; and in whose case, that something was becoming *bell-ringer* for the house of prayer, and for the schools, in the village where he lived.

CHAPTER V.

Four natives of Eromanga taken in mission ship to Samoa—Their education and consistent deportment—Their return to Eromanga, 1852—Interesting address by one of them to his countrymen—Beneficial influence of their reports—Portions of Scripture and school-books printed in the Eromangan language—Reinforcement of the mission, 1853—Pleasing interview with the murderer of Williams—Last missionary visit, 1854—Notices of the stations now occupied—A native teacher's letter—A call for European missionaries.

Towards the close of the year 1849, the Rev. A. Murray, of the Samoan mission, visited the island of Eromanga, and succeeded in inducing four native young men to come in the missionary ship to Samoa. On their arrival, they were placed in the institution at Malua, where for nearly three years they resided, attending to instruction, and it is hoped received the word of God as the salvation of their souls. On the return of the ship in 1852, these young Eromangans left Samoa with ardent desire to return to their own island, to tell their countrymen what they had seen and learnt during their absence. One of them, "Nivave," was in delicate health, and died on the voyage. He had learnt to read the word of God in the Samoan language, was attentive to all the means of grace, lived consistent in Christian

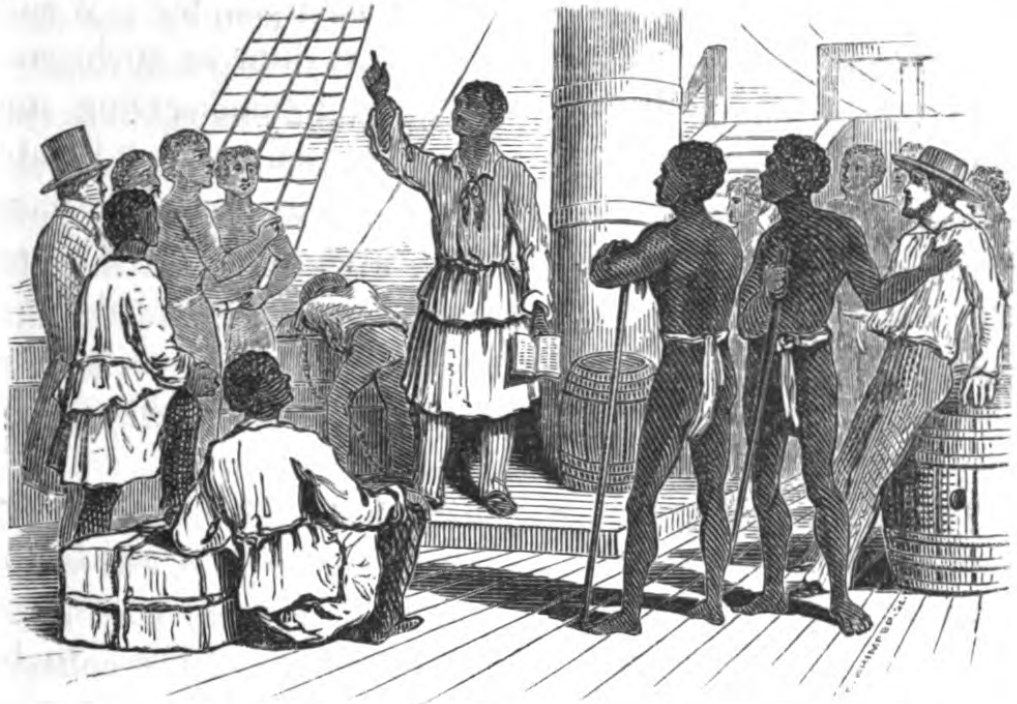
practice, and, in the judgment of his teachers, died, having a hopeful interest in redemption through Christ. Was he the first fruit of Christian instruction, gathered into the heavenly home, from among his degraded people? Would the spirits of the "martyrs" recognize him as such; and with renewed joy sing the new song of thanksgiving, and honour, and dominion, while they presented to the "Lamb" the fresh triumphs of his gospel, as witness of the continued advance of that gospel in heathen lands? At present we know not; but let us rejoice in the fact, that not a few Eromangans now give evidence of a renewed nature, and who doubtless will be found among the number of the washed and sanctified and glorified in heaven.

The three surviving young men, who were being taken home in the "John Williams," were much attached to the teachers, and rejoiced when they knew it was intended to seek an opening for "Akatangi" and "Vaa" to be placed on their island. Under God, these instructed young natives of the island were the means of gaining for us this long-cherished desire.

One of them, "Naliel," was a very interesting character. He read fluently and intelligently in the Samoan New Testament, and gave evidence that Christian truth had taken hold of his heart. How gracious and how wise was the Providence which led him to Samoa! He was the first man fully to expound to his countrymen in their own language the doctrines of the gospel.

On reaching the island, a number of natives came on board to welcome their friends; and after a little while, Naliel took his stand by the mast of the ship, in the midst of the rude, naked, heathen savages, and read to them from the New Testament. The wondering natives listened with astonishment to his account of Christ's birth and life and death.

Pointing to his hands and feet he described to them the Saviour's crucifixion; and, lifting up his hand to heaven, spoke of his resurrection and ascension.



AN EROMANGA NATIVE EXPOUNDING THE SCRIPTURES TO HIS COUNTRYMEN.

On the following morning an interview was gained with "Naioan" and "Raniani," the two principal chiefs, and every encouragement was offered for the location of teachers; and, as an evidence of their sincerity, Naioan requested that his son should be taken by the missionaries to Samoa for instruction, and returned on the next visit of the ship. The teachers then landed, and, after sleeping a night on shore, returned to the vessel on the morning, fully assured that the set time to favour Eromanga was come.

On the 25th of May, 1852, Akatangi and Vaa, with their excellent wives, were landed in the midst of a great number of natives, who gave them a most cordial welcome. Thus, after many years' visitation under circumstances of painful interest, possession was taken of the land, and the hopes then created have been fully realized.

Early in 1853, the teachers wrote a most encouraging

letter to the missionaries, sending rough translations of "Scripture extracts" and first-class school-books in the Eromangan language, urging that an edition of each should be printed off immediately and sent to them by the first ship, because of the desire of the people to learn to read!

In the autumn of the year, another visit was made to this island, and it was refreshing to witness the kindness of the natives. They had fulfilled their promises. A rudely-built chapel and teachers' dwelling-house were built, and the missionaries were told by foreigners who had been trading with the people, that they could go now with safety to any part of the island, with the exception of "Cook's Bay," where the people were still hostile.

During this visitation, "Raniani," the chief mentioned in the preceding page, was found to be the very man who murdered Williams. In a conversation held with him, respecting the reasons which led him to commit the violence, he said, that foreigners had visited his land just before, and had *murdered his own son;* and he was resolved to be revenged on the next white man who came on shore. He was now both sorry and ashamed. The very *club*, with which it is said Mr. Williams was killed, was given to the missionary, from which the accompanying sketch has been taken, and a pocket handkerchief belonging to Mr. Harris, and having his initials, was gained from the wife of Raniani.

Thus prospered and encouraged, the missionary deputation, after reinforcing the mission, by locating two teachers at a new station, with no ordinary feeling of gratitude to God, again left the island; and subsequent accounts, given by the Rev. C. Hardie, who visited in the autumn of last year, 1854, show that success is still crowning the labours of the teachers; which inspires confidence that an ultimate triumph will ere long be gained over the evils which have so long reigned there.

At the station last occupied, *Bunkil*, a village about six miles from Dillon's Bay, the teachers are kindly treated, and their instructions well received. A small chapel has been erected, and about thirty individuals have renounced heathenism, and placed themselves under Christian instruction.

At *Dillon's Bay*, the small house at first used as a place of worship had become too small for the attendants; a bamboo chapel, forty feet long by twenty feet wide, had been built, and lime had been burnt, and other material had been prepared for the erection of two commodious mission houses. Sixty-seven persons have renounced heathenism, and give daily attention to learning to read and to religious services.

At a third settlement in *Elizabeth's Bay*, the teachers were hoping soon to gain a position; and, upon the whole, considering the obstacles which have had to be encountered—in the difficult language of the people—in their wild, unsettled heathen state—in the continual jealousies and strifes occurring among themselves — in the frequent ill-health of the teachers, and in their early inexperience of the manners and customs of the people;—looking at all these things, and many others which have been against us, we are constrained to exclaim, "What hath God wrought!"

In closing this narrative, it will not be considered out of place to give an extract from a letter just received from "*Akatangi*," under date "*Eromanga*," *March*, 1854:—

"To 'Misi Gilo,' my minister, who taught me the word of God.

"Blessing on you! The letter you wrote me has come to hand. I and my wife read it with great desire, and we wished much to see you; but, alas! you are gone to Beretani. We are still here, and are doing the work of Jesus our Master, and He has prospered our work. The chief of the tribe with whom I am living is the man who murdered 'Wiliamu;' he is now living. He did not know that Wiliamu was a missionary. He is now full of distress when he thinks of what he did. But I am now teaching him to read the word of God, and he is gaining knowledge. My joy is great in God, who has assisted me in this work, and who has brought forth the people to be instructed. * * * The work is still great: send us missionaries to do it. This is my request to you. Blessings on you." * * *

This, then, is the cry, even from Eromanga, "Come over and help us!" The door is open, wide open; and a zealous, prudent European missionary should be sent out without delay to enter on labours so inviting. The church of Christ has wept, and prayed, and waited. God has heard prayer, and is now saying, "Arise, and take possession of the land; behold! it is before you." By the assistance of those laborious and faithful teachers, whose characters and toils we have recorded in this narrative, a missionary would, without doubt, soon gain the whole population to Christian instruction; settlements would be formed, regular habits of industry induced; and at no distant time an untold number of the once barbarous tribes of Eromanga would be given to him as his joy here, and "gems" in his crown of rejoicing before the throne of God and the Lamb.

THE ISLAND OF FOTUNA.

Geographical position of the island—Its discovery by Captain Cook—Its size, productions, &c. Heathen condition of the people and the customs—First missionary visit, 1839—Landing of native teachers, 1841—Superstitious notions respecting disease—Massacre of Christian teachers by the natives—The island visited by the Bishop of New Zealand—Natives of Fotuna go to the island of Aneiteum—Native converts on Aneiteum become evangelists—They land on Fotuna—Their present successes.

FOTUNA is the easternmost island in the New Hebrides group, and is, geographically, the connecting land between eastern and western Polynesia; it is situated in lat. 20° 4′ south, and lon. 170° 21′ east, not a day's sail from the island of Eromanga, and is about 1500 miles from the coast of New South Wales. The island is comparatively small, and has only a population of some 1200 souls; but as a *mission* station it has a history which demands a record in this narrative, and which cannot fail to illustrate the reproductiveness of Christian churches raised in heathen lands. After briefly detailing the character of the people on this island, as they were first found, and recording their cruel murder of the first Christian teachers landed among them, it will be our pleasing work to notice their subsequent subjugation

and education, by *native* evangelists of the same group, who themselves, ten years ago, were amongst the most ignorant and wretched Polynesian tribes.

The inhabitants are evidently descendants from natives of the eastern islands, and in physical constitution, custom, and language, unite the two distinct races of eastern and western Polynesia.

The island is little more than fifteen miles in circumference, and rises, in the form of a large rugged mountain, to a considerable height, the table-land of which is cultivated and inhabited by the people. The only low land is on the "lee side," and yields an abundance of yams, banana, sugar-cane, and other tropical fruits. At some parts of the land, the mountains rise so perpendicularly, that the natives use rudely constructed ladders to reach their settlements.

Fotuna was discovered by Captain Cook, in 1774, and it is doubtful whether it was visited at all, after its discovery, until missionary operations were commenced on the group to which it belongs. It was first visited for missionary purposes in November, 1839, by the Rev. J. Williams, two days before the close of his eventful life, who in his narrative says, "We began to doubt whether or not the island was inhabited; but on nearing the coast, we discovered cultivated soil and little low huts. Two canoes came off to us, in one of which were four men; their faces were thickly besmeared with a red pigment, and a long feather was stuck in the hair, at the back of the head; and various ornaments of tortoiseshell rings were suspended from the lobe of each ear, and from the cartilage of the nose. We wished them to come on board to us, but every inducement, by presents of fish-hooks, scissors, small looking-glasses, etc., was unavailing; we therefore lowered a boat, when a man came on board, who stated that he was a chief, and that he wished to be taken off to the vessel.

On reaching the ship, this native visitor was clothed in a new red shirt, and had fastened around his waist a piece of print; thus gaily attired, he strutted about the deck, shouting lustily in admiration of himself. Sea-sickness, however, soon brought him low; and the poor fellow, thinking he was going to die, wished to be returned to the shore.

The ship getting into smooth water, under the lee of the land, he soon recovered, and was found to be an intelligent, communicative man; endeavours were made to explain to him the objects of missionary visits, and, on being asked if he would like to have teachers landed among his people, he replied in the affirmative, stating also that he would be kind to them.

Mr. Williams accompanied this man in the boat to the shore; he was much pleased with the great civility and comparative simplicity of this tribe, and regretted being compelled to leave them without locating among them a Christian teacher.

Two years after this visit, the brig Camden was again making a voyage amongst the islands of the New Hebrides. On board there were the *first fruits* of the Samoan mission, ready for transplantation in heathen soil. "Samuela" and "Abela," two approved young men, were landed on the island of Fotuna, under very favourable circumstances, and were the first Christian teachers who resided in the midst of its heathen people. These excellent men gained an acquaintance with the language, visited the various districts, succeeded in explaining to the natives the objects of their mission, and down to the year 1844, there was every prospect of a triumphant, and speedy, conquest over the dominant evils of idolatry and heathenism.

Early, however, in the year 1845, most of the islands in this group were visited, very generally, with an epidemic, which proved fatal in its consequences; great numbers of

the natives died, and the people of Fotuna suffered alike with their neighbours. As usual amongst those barbarous tribes, they attributed this calamity to the influence of *sacred men*, who had to do with the gods; and the heathen priests turned the rage of the people, against themselves, upon the Christian teachers. They were given out to be *disease makers*, and it was decreed that they should die. Just about this time a party of natives came from the island of Tana, stating, when the disease was prevailing on their land, that they had killed the missionaries and native Christians, and that an immediate check was given to the sickness. They advised the people of Fotuna to adopt the same plan, to arrest the progress of death. This counsel was in perfect accordance with the desires of the heathen party, and an opportunity was sought to accomplish their wicked design.

The devoted teachers were not unconscious of their danger, and calmly awaited the end of the calamity. One day, after attending to the duties of instructing the few who were attached to them, Samuela, accompanied by his little daughter, and Abela, the other teacher, left their homes to work awhile on their plantation of food, some distance inland. They had long been watched by their enemies, and now was the time come to commit the cruel deed. They came upon the teachers in an unexpected moment; nerved with satanic rage equal to the crime, they raised their clubs, struck the blow, and our devoted Christian pioneers, with the little girl, were all murdered on the spot. The circumstances of the case are truly mournful, but it is a pleasing reflection that neither of the teachers offered any resistance. They had for some time past lived, not knowing what an hour might bring forth; and when the worst came, they died as they had lived, men of peace. It would have been a painful reflection, had they

died *in fight* with their enemies. This, however, they did not, their enemies themselves being witnesses.

After the murder of these two Christian men, the wife of Samuela was the only one of the mission-family left on the island. She had remained at home, and was quite ignorant of what had happened to her husband. She waited their return. Alas, for her! After a long suspense, the savage murderers came to her, and made known her distressing situation. But, will not she be pitied and spared? Is there no spark of humanity left in the bosoms of these deluded beings? Yes; she may, indeed, be spared. Her life is offered her; but it is on conditions from which she recoils more than from death. The disappointed heathen cannibal, who expected to place her among his heathen wives, no sooner knows her decision, than an infernal shout is raised, and the body of the Christian woman is struck lifeless to the ground! Thus, the soil of Fotuna, as well as that of Eromanga, was consecrated with the blood of the saints, under circumstances, indeed, most trying to our faith and patience, but happily resulting in the growth of the Christian church.

Before this island could be re-occupied, the Bishop of New Zealand had favourable intercourse with the people, and as a result of impressions made by past instruction in favour of Christianity, two youths, "Saliva" and "Irai," were given up by their friends to go to New Zealand, to the Bishop's school, to be educated. These lads were returned to their island home, in 1852, on which occasion the Bishop writes as follows:—

"To-day we have landed our two Fotuna scholars, and left them in the hands of their relatives, with our prayers and blessing, but with great uncertainty as to their future progress, as there are no teachers now on the island. This is one of the islands in which the London Missionary

Society *has obtained a vested interest, by the death of two of its teachers, who were killed by the natives.* We shall be thankful (continues the Bishop) to hear that teachers are speedily placed upon this island."

This prayer for our prosperity was heard and answered. Twelve months had not passed away after the above visit, when a party of Fotuna natives, hearing that the word of God was gaining ground on Aneiteum, came to that island to be further instructed; so that, on the visit of our Mission ship, in 1853, to that island, these natives had renounced heathenism, and were anxious to return home, and to be accompanied by Christian teachers. On Aneiteum there were converts from heathenism, who had been some time under instruction, and who were ready to be baptized for the slain on Fotuna. Two of this number were selected as pioneers; they went forth in simple earnest faith in Christ, and their labours have been blessed among the people. They have had to endure hardship, to contend with opposition, but by patience and perseverance, they have gained a hold for the gospel which will never be lost. So great is the success, that in his last communication to the missionaries, one of the teachers says, "Things here, on Fotuna, are even in advance of Aneiteum; for here the hearts of *all* the people are now in favour of the word of God."

This island will never be occupied by an European missionary as a principal station; yet, as an out-station, it is of deep interest; and the more so, as it has been gained to us by the labours of the *first native evangelists of Western Polynesia.* Here we have the *first* fruits re-sown, and yielding results which illustrate the inherent self-propagating tendency of the gospel of Christ, and which encourage the Church to continue to scatter the seed of the kingdom, seeing that wherever it takes root, it gives a harvest, in SOME THIRTY, in SOME SIXTY, in some a HUNDRED-FOLD.

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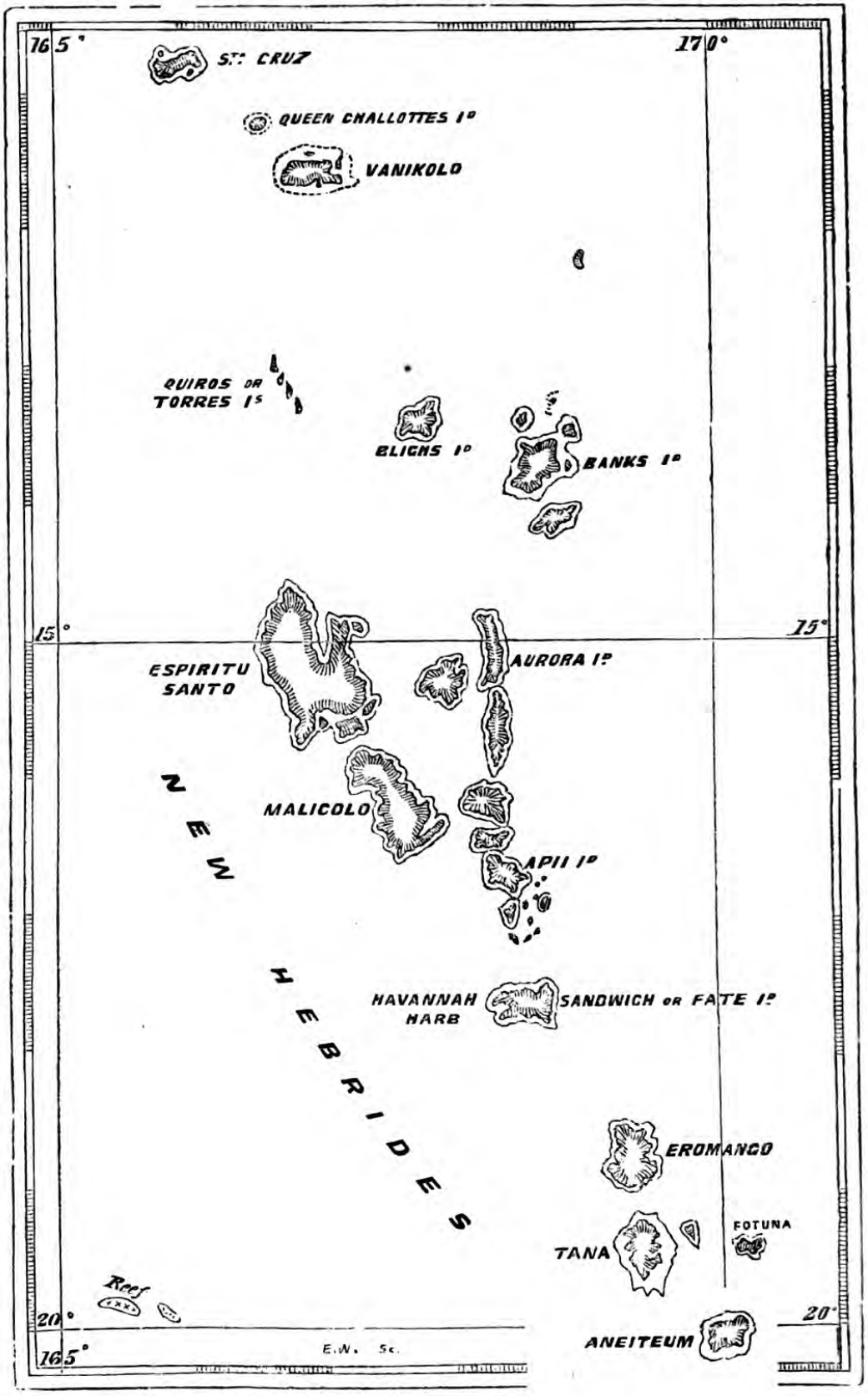
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THE ISLAND OF ANEITEUM.

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"ANEITEUM" is the southernmost island in the New Hebrides group, which, besides Faté, includes Eromanga, Tana, Nina, and Fotuna. During the last fifteen years, this group of islands has shared in the benevolent enterprise of Christian missions, made by churches in England, and the no less zealous and self-denying labours of the native infant churches of Eastern Polynesia. Down to the present date, we are still contending with the enemy in his *strong-holds*, on "Faté" and "Tana," and are there called to sustain the contest, by further labours of faith and patience; but on "Fotuna" and on "Eromanga," the enemy has failed; much of his power has been spoiled; and for labour and life expended, we are reaping an encouraging amount of success.

On no island, however, in this group, has a greater moral, social, and spiritual work been accomplished in so short a time, by modern Christian missions, than on the island of Aneiteum.

In the year 1774, Aneiteum was first discovered. During sixty-seven years after its discovery, two generations of its entire population died, in the same heathen, degraded, neglected condition as the generations had, from time immemorial, before; until, in the year 1841, the first native Christian teachers were landed on its shores. The struggle then commenced: the kingdom of Satan and the kingdom of Jesus were set up, and for six years the powers of darkness, embodied in the idolatry and heathenism of the natives, and in the still more formidable wickedness of ungodly civilized white men, determinately contested the right of dominion over the bodies and souls of its deluded tribes, when, in the year 1847, the position of the enemy was so far in the ascendant, as well nigh led to the abandonment of the mission. The crisis, however, turned in favour of Christianity; and, in 1848, European missionaries took up their permanent abode on the island; and now, only after seven years' labour, the cause of Christ rejoices in its bloodless and glorious triumphs; and over the many village settlements, the well-attended schools, the consistent Christian churches, the translated portions of the Word of God, we wave the banner of Jesus; giving glory to Him alone, by whose power and grace the victory has been gained.

Triumphs, alike worthy of the gospel, and so encouraging to the church, demand a detailed record, which we purpose to supply in the following narrative of missionary labours.

The island of Aneiteum is about forty miles in circumference, and its mountains rise not less than two thousand feet above the level of the sea. Its large tracts of high and low land; its level coast in some parts, and its bold shore

in others; its valleys of greater or less extent, and its deep ravines, running a long distance inland,—present a pleasing and rather imposing variety to the eye of a stranger as he sails along the shore. Many of the hills and mountains are perpetually barren, showing nothing but the bare red soil of which they are composed; while others present a lively and agreeable appearance, and are well cultivated. Of its harbours, "Aniliquahat," on the south-west side, is the largest and best. The island is well wooded, and has several fine streams; one of which, near the harbour, is navigable by boats some five miles inland.

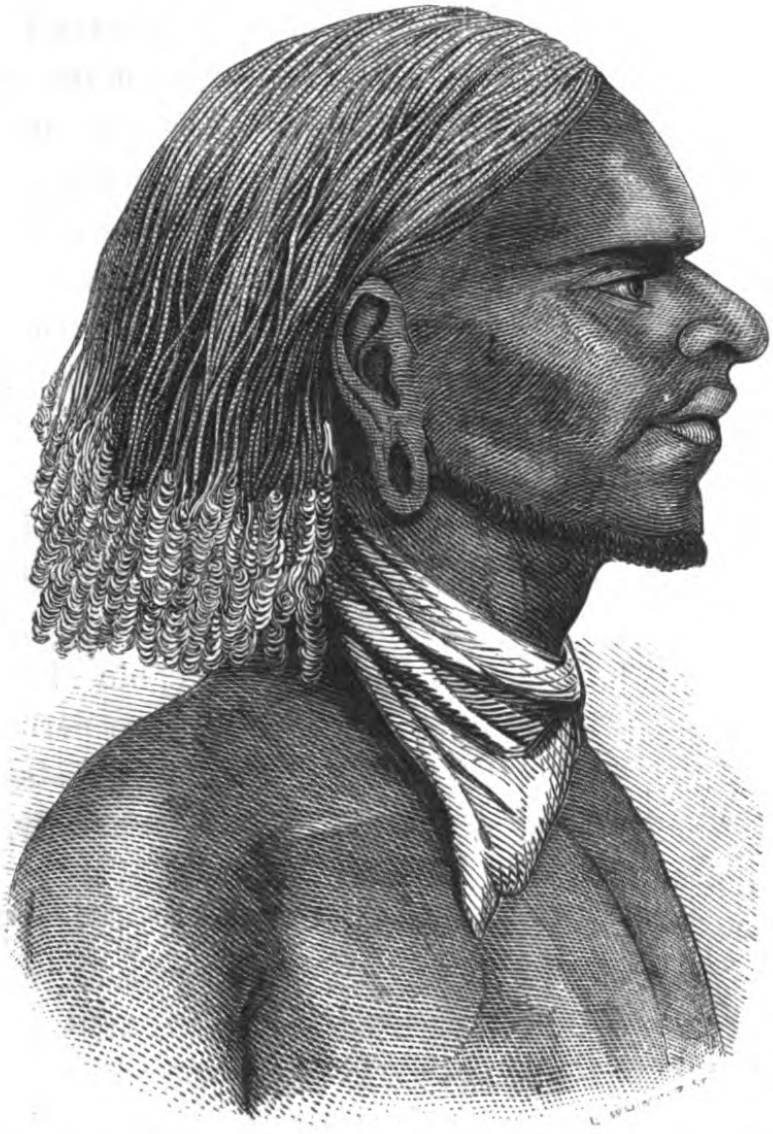
The inhabitants of Aneiteum are totally different from those of the eastern islands: in physical appearance, in language, in colour, in manners and customs, they are marked out as having sprung from another race. They are small of stature, very dark, and slender; and in their heathen state were wanting that spirit and energy which characterize many of the neighbouring tribes, even of their own group.

These people were found in a much lower state of moral and social degradation than any heathens on the Tahiti, Rarotonga, and Samoa islands. Roving about in a state of perfect nudity, they delighted to paint their bodies various colours: as you approach the miserable-looking beings, you cannot suppress the emotions of loathing and disgust which involuntary arise in your mind. Their naked painted forms; their faces besmeared with a pigment of black-lead; their eyes bloodshot with heathen excitement; their long hair either hanging in tresses on their shoulders, or tied up in a knot behind the head; their hands expert in deeds of bloodshed, and even while you talk with them, wielding a club, or spear, or bow and arrow, watching an unguarded moment, by the blow of death, to make your body and your property their own: such was the condition of the people of Aneiteum less than twenty years ago.

Could you have gone on shore, you would have seen the whole population, divided into different clans or tribes, constantly at war with each other; each tribe living in wretched hovels, built of branches of trees stuck into the ground, and fastened to each other at the top, covered with leaves. For the most part, these huts, not more than four feet high from the ground, six feet wide, and varying in length to suit the number of persons in a family—if, indeed, such an assembly of degraded beings may be called a family; a man having three, five, or seven wives, and these his slaves; the children of whom, huddled together in those wretched hovels, without any sense of shame, without any regard to propriety; having, in most cases, only dried grass to cover them; and, in some instances, burying their bodies in the earth, either for warmth, or protection from the musquitoes. Alas! the wretchedness, the abomination of such beings; and such, we repeat, were the people of Aneiteum less than twenty years ago.

Captain Cook, when he discovered this people, found and left them in the above condition; and such was their state when missionaries first came in contact with them. As in most heathen lands, so in this, the women still more degraded than the men. "We frequently saw," says Captain Cook, "troops of women passing to and fro, heavily laden with fruits, and roots, and other things, as though they were pack-horses; with a party of men, under arms, as an escort to them. Both men and women wear ornaments made of cocoa-nuts, of sea-shells, and of a green-coloured stone, upon which they set great value; and the women have a kind of petticoat, made of the filaments of the plantain-tree." The men have a most singular method of dressing their hair. It is separated into small tresses, each of which is bound round very neatly with thin, well-prepared fibre of a slender plant, down to within an inch of the ends; and as

the hair grows, the binding is continued, and each tress is somewhat thicker than a common whipcord. Hair-dressing, with them, is a matter of much importance: it is done by professional men, and occupies much time and attention. On making a public renunciation of heathenism, the tressed work is cut off, and the hair is afterwards allowed to grow in its natural style.



In the month of March, 1841, the mission-ship "Camden," was off the island of Fotuna, among whose people Christian teachers were then landed. On leaving Fotuna,

"Oukeama"—a man of some importance there—accompanied the missionary; and, although a heathen, offered his influence to secure the location of teachers on Aneiteum. The service was gladly accepted, and early the next morning the first interview was gained with the people of this island. Many of the wild heathen inhabitants, just in the same condition as they were left by Captain Cook, came on board. Much time was spent in trying to gain their confidence, and to get them to understand the object of the visit. Finding himself unsuccessful in these respects, the missionary, with two Samoan native teachers, went in a boat to the shore. The teachers landed, and after some little time returned, bringing with them the principal man of the district. To him, through the native of Fotuna, the missionary explained the wish he had to leave on shore native Christians from Samoa; who, he said, would learn their language, and teach them things good for them in this life, and that should be good for them in the life which was to come. This, at length, the chief understood; and then it was necessary to know if he would pledge his power and influence, at least to preserve the teachers from being murdered. To this he gave a most unmistakeable affirmation; and, to the great joy of the missionary, he was permitted to land, that day, two well-tried Samoan evangelists on the island of Aneiteum, to whom the natives, generally, gave a very cordial welcome. It was an interesting and cheering sight to see crowds of these rude heathen people collected on the beach, who, waving green boughs as their sign of peace, welcomed the teachers to their shore. On the following day, the missionary went on shore to see how the teachers had fared during the night, and to hear their report. He was glad to find that they were as comfortably located as could be expected among such a people; and their purpose to remain being mutually agreed on, they

were left to commence aggressions on complicated and combined influences of heathenism, which had so long held absolute dominion over the people of Aneiteum.

Having gained a favourable entrance to the people of this island, the first arduous duty that devolved on them, was the acquisition of a new and difficult language; a language for which the people had no symbol whatever whereby to represent its sounds. To teachers, themselves not ten years old in Christian instruction, this was no easy work, as will be apparent in the "Lord's Prayer," given in the Rarotonga, Samoa, and Aneiteum languages.

Lord's Prayer. Rarotonga.

"E to matou Medua i te ao ra, Kia tapu toou ingoa. Kia tae toou baseleia. Kia akonoia toou anoano i te enua nei, mei tei te ao katoa na. O mai te kai e tau ia matou i teianei rā. E akakore mai i ta matou ara, mei ia matou e akakore i ta tei ara ia matou nei. Auraka e akaruke ia matou kia timataia mai, e akaona ra ia matou i te kino, noou oki te baseleia, e te mana e te kakā e tuatau na atu. Amene."

Lord's Prayer. Samoa.

"Lo mato Tama eu, o i le lagi, ia paia lou suafa. Ia oo mai tou malo. Ia faia lou finagalo i te lalolagi, e pei ona faia i te lagi. Ia e foai mai i le asō, a matou mea e'ai, ia tusa ia i matou. Ia e tuu ese i a matou sala, e pei ona matou faamagaloina atu i e na agaleaga mai ia te i matou. Oua e te tuuna i matou i le faaosoosoga, a ia e laveai ia i matou ai le leaga. Oua e ou le malo, ma le mana, atoa ma le viiga, e faavavau lava. Amene."

LORD'S PRAYER. ANEITEUM.

"Ak Etmama an nohatag. Etmu itaup nidam. Etmu iiet pam nelcon ou nium. Ago nitai merit ou nium an nobohtan et idivaig ou nahatag. Alupai cama ah nadiat ineig nitai eaig incama. I im aru nedo has au atimi vai rama. Iim atau icama ou nedo oop, ja immiiatamaig cama va nijih itai has: mika et ou nium nelcon, im nemda, im nimmiialipas, ina iijh inesese. Amen."

In no case have teachers, going from Samoa and Rarotonga, been able to speak fluently to the people of Western Polynesia in their own language in less than twelve months, and even a longer time is necessary before they can efficiently teach and preach among the people. Sufficient knowledge, however, is soon acquired to make themselves fairly understood in expounding the truths of Christianity; and as they are, in every instance, the first to reduce the words of the language to a written form, they gain fresh acquisitions in it by every attempt they make to teach the natives.

Just one year elapsed before the missionary-ship could again visit Aneiteum after the teachers were landed. At that time they were found progressing favourably; and on the third visit, made in 1845, we were cheered with evident tokens of success. Many of the adults and young people had gathered around the teachers, and were receiving daily instruction; a few of whom had given up heathen customs, and the chiefs had kept their promise, by protecting the lives of the teachers.

CHAPTER II.

Missionary to Aneiteum in 1846—Prejudicial reaction of heathenism against Christianity—Abandonment of a station—Affecting interview with an Aneiteum Chief, on board the missionary-ship—Native teachers again left among the people—Visit to a heathen inland settlement—Attempts to kill the teachers—Superstitions of the natives respecting a hurricane—Experience of a young native under convictions of truth—Encouragements.

In attempting to bring the inhabitants of Aneiteum under Christian instruction, we had not to contend, in so great a degree, with the evils of heathen war, and of cannibalism, as on other islands of the same group: not indeed that these evils were unknown here, but they were neither so frequent nor so inveterate as there. From the landing of the first teachers on the island, down to the date of the last chapter, events of the mission had progressed slowly but satisfactorily. Knowing, however, the character of heathen opposition, when real advance is gained by the gospel, we were not overmuch surprised, on a visit in 1846, to find that a reaction had occurred, which placed our cause in an unfavourable position.

During the long absence of the mission-ship, much sickness had prevailed among the tribes; all the teachers had, more or less, suffered,—and some of their families had died.

Whilst in the midst of this affliction, a party of refugee native Christian teachers, driven by persecution and death from the island of Tana, cam( ) their brethren on Aneiteum. Their defeat on Tana gave boldness to the heathen party on Aneiteum, who availed themselves of the prevailing epidemic to excite the populace, so as to raise a persecution, so desperate and so continued, that the teachers were compelled to retire from the settlements to an uninhabited and barren part of the country, and were given to understand, that they would not, under any pretence, be permitted to remain on shore after the next visit of the missionary vessel.

In this condition we found them in October, 1846. Coming to an anchor off the station first occupied, we had intercourse with the people; a few of whom, we found, understood and valued the instruction which they had received, and were anxious to retain the teachers; but the majority of the population, with whom were the chiefs and priests, would give no further protection to their lives, and we were obliged to receive them on board.

Sailing round another station, on the south-west of the island, where two teachers had been stationed last voyage, we came to anchor in a beautiful bay. It was not thought well that we should go on shore; we therefore sent an invitation to the chief of the district, requesting that he and some of his people would come off to the ship. On the following morning a meeting was held with the chief and many of his people on board the ship; squatting themselves on the quarter-deck, we took our seats in the midst of them, and with "Petero," and "Simiona," and "Upokumanu," Samoan and Rarotonga teachers, as our interpreters, we opened an important discussion—a discussion which was to decide the future destinies of the island. Should the teachers remain, or must they leave? that was the question

to be decided. They were willing to risk the consequences of remaining, if the chief of this district would pledge them his protection until we returned to visit them.

Much had been gained for Christianity during the residence of the teachers on shore,—in the knowledge of the language, in their extensive acquaintance with the customs of the people, in the hold which they had on the hearts of many, and in the evidences of conversion of a few; and we felt that this meeting would be the turning-point, either in favour or against these happy circumstances, and that the abandonment of the island, at such a time, could only be adopted in the last extremity. It was an anxious hour with us; hope and fear alternately took possession of our minds, as we reviewed with the people our past connexion with them, and argued on the probable future results of that connexion. Sometimes the chief spoke encouragingly about re-occupation, and at others, hesitatingly; until, at length, he decided the matter by saying—"Let the teachers remain; I will do my best to protect their lives, as long as they dwell in *my* district; but if they rove abroad into other tribes, they will be murdered. But listen to me," continued this heathen chieftain, "here is the great evil; your ship goes away, and moon after moon, moon after moon rises and sinks, but you do not *return* to us. Other ships"—sandal-wood vessels, he meant—"come here and go away, and in two or three moons come back again; but you go away, and," putting his head on the deck, he emphatically continued, "we sleep, sleep, sleep, but you do not come back again!"

The truth of this statement deeply affected us, and we would that our Christian friends in Australia, who are only *three weeks'* sail from those lands, could have witnessed this scene, and have so realized the importance of frequent missionary visitation, as to have then adopted measures for its

accomplishment. But that was not the case; we had to explain to the people the cause of the protracted absence of the mission-ship from the island, and were compelled to tell them that it was now about to voyage to England, and that, in all probability, *two years* would pass away before it returned to them. This was a startling statement to these degraded, long-neglected, yet partly well-disposed savages; it shook their confidence in their power to protect the teachers *so long* a time, should the persecution of the inveterate heathen tribes continue. The teachers, however, had confidence in God,—their desire was ardent—their purpose was fixed; and having received the assurances of protection from this tribe, we resolved not to abandon the island. A few supplies of clothing, medicine, books, and school material, were got ready; and commending our native brethren and their mission to the guidance and blessing of Jesus, we landed them again in the midst of the people of Aneiteum. We had, indeed, many fears respecting them, but were not entirely without hope that the crisis had turned in favour of Christianity.

The result has proved it was so; but before we give an account of the present changed condition of the people, as contrasted with that in 1846, we must transcribe a few extracts from letters and journals of the teachers, which will show the labour of faith and patience through which the present successes have been gained.

The tribe with whom the teachers took up their abode on Aneiteum, for the most part were kindly disposed towards them, and a few attended to daily instruction; but, under the influence of jealousy towards other tribes, the evil consequences that would attend missionary tours to those tribes were for some time exaggerated. Knowing, however, that reports respecting their teaching had been taken to them, and feeling the importance of becoming better known

to them, the enterprising Christian pioneers resolved to visit one of the nearest villages. In giving a report of it, one of them says: "I and two brethren determined to visit the heathens inland; the people of our tribe said we should be murdered, but we went; and as we came nigh to the settlement, we were met by a company of heathen warriors. They were very wild, and had spears and clubs in their hands. On coming up to us, they so placed themselves across the pathway as to prevent our advance.

"They said, that they had heard of us; they well knew what we were trying to do; they knew that their gods were as true as ours; and that they were come out to kill us.

"One of our party, who well knew their language, told us they were quite sincere in their intentions, and inquired what we should do. 'Shall we fight with them,' he asked, 'and thus try to defend ourselves?' To which I replied, 'No, friend; let us do nothing. Let not our hands be upon them. God is with us; let us trust in Him, and He will either save us out of their hands, or strengthen us to bear the trouble.'

"While we were thus talking, some of the heathen party ran upon us—five or six of them upon each of us. Only one of our party made any resistance; the other two sat still on the ground. The heathen soon became afraid; they were as children—yea, like dead men before us. Being thus left uninjured, we praised God, and proceeded on our journey. God's power and love were with us that day. We thought of His word, 'He is a present help in trouble.' He was our refuge and shield. He alone is God; there is none else."

Pursuing their journey, the Christian teachers came to the heathen tribe, and on inquiry after the chief, were told that he was a very sacred personage. They said that they had a sacred message to converse with him about, and would

like to see him. An interview was granted, and, after a few formalities of heathen etiquette, the chief inquired from what land they had come. "We told him," continues the journal, "that two of us were from Rarotonga, and the other from Samoa. "What has brought you to this land?" asked the chief. "We have come to teach you and your people the word of Jehovah, the true God," was our reply. 'What is your God, and where is he?" continued the heathen chieftain, who held himself to be allied to the gods. "Our God, replied the teacher, is a spirit. He is everywhere present. The heavens, and the earth, and all things, were made by Him." We then told him about Jesus, the Son of God; how He became man, and died for us all; that He now lives in heaven, and is the only Saviour.

This was the first time the gospel had been preached to this tribe, and so great was the interest excited, and the desire to know more of its nature and requirements, that the native evangelist remained some time among them, and at length returned home, not only preserved from heathen cruelty, but encouraged that good had been done, and convinced that a favourable door had been opened for the residence of a teacher, as soon as one could be spared to go to them.

While thus called to rejoice in the first-fruits of their labours, these native Christian husbandmen of Eastern Polynesia continued to break up the fallow ground of heathenism in this western island, and in season and out of season, to sow the seed of the kingdom; more frequently, however, sustained in their labours by the principles of Christian faith and patience, than by manifest tokens of success.

A new trial now broke upon them in the desolating calamity of a fearful hurricane. A more severe storm swept over the land than had been known for many generations.

The fruit-trees were destroyed; the plantations in the valleys were deluged, and the whole land laid waste. This storm gave rise to two conflicting opinions in the public mind. The party just emerging out of heathen superstition believed it to be a manifestation of Jehovah's displeasure, and designed as a punishment from Him, for the continued opposition of the heathen. The heathen party interpreted it as an evidence both of the power and the anger of the gods of their forefathers, whose right of dominion had been called in question by the Christians. Both parties appealed to the teachers for their opinion. This they wisely abstained from giving, by merely stating that they believed the heavens, the earth, and sea, were under the control of Jehovah, but that they did not interpret the storm as a sign of His anger. The heathen party, however, triumphed in the imagined superiority of their gods to Jehovah, the God of the teachers, and for a time took advantage of this trying dispensation, to excite opposition and persecution.

But days passed on, and the patient endurance of the "servants of Jehovah" continued: a part of their own house was constantly occupied for daily instruction, both to the young and to the old; and on Sabbath-day regular services were conducted with them, for prayer and praise, and preaching the word of God.

Instruction given on those occasions was accompanied by divine power. Rays of gospel light entered the heart of many a heathen man, producing fears, and doubts, and convictions, which led to sincere and anxious inquiries about,—"Who is God?"—"What is truth?" and "What shall I do?"

One day, as one of the teachers was walking some little distance from the settlement, he was suddenly surprised by hearing a sound of weeping, and language in the tone of distress and supplication. Turning aside from the path,

and going towards the spot whence the sound came, he saw, through the bushes, a heathen place of worship. An oblation of food was lying near the altar of sacrifice, and a young man, kneeling on the ground, with uplifted eyes towards heaven, was praying to his god. "Alas!" exclaims the teacher, "the compassion of my heart was very great when I saw this, and waiting until he had finished his prayers, I went to him. He knew me as a teacher of the word of Jehovah, but was surprised to see me there. I asked him whom he had been worshipping. He said the name of his his god was 'Natmase;' and pointing with his finger to heaven, he said, 'He is there.' I then inquired, 'if his god heard, and was able to answer his prayer;' to which he sorrowfully replied, 'that *he did not know!*'"

How interesting and important a position for a Christian teacher to find a heathen young man! We are not told what was the precise burden which pressed so heavily on his heart; but it is evident that he was in sorrow; he had been praying for relief and direction, and had brought in his hand the price of propitiation to his god. Under these favourable circumstances, the teacher "preached unto him Jesus." While the truths of the gospel were being expounded, an old man, the keeper of this heathen temple, joined the company. What he then heard, induced him to come every sabbath-day, for the purpose of receiving instruction, by which his mind became enlightened and his heart changed. This man died, believing in the Lord Jesus as his Saviour; and was one of the first natives who was buried in the soil of the land. It had been usual, from time immemorial, for the people of Aneiteum to cast their dead into the sea.

Reviewing the Christian mission on Aneiteum at this point in its history, we see a more favourable position gained, with less difficulties and opposition than has been known, in so short a time, on any other island in that

group: and thus encouraged, the devoted native labourers write:—"This work of God is a good work. It causes happiness to grow in the hearts of those who do it. The evil of Satan is giving way, and the gospel is advancing. Many of this people have cast away their idols, and pray to God, in their families, at their meals, and in private. This is the work of Jesus. It has prospered: it will continue to prosper. Cease not to pray for us."

CHAPTER III.

First resident European missionary on Aneiteum—Persecution of heathen party towards the Christians — Meditated attack on the life of the missionary — A native evangelist murdered — Unsuccessful attempts to destroy the mission premises by fire—Intended general war by the heathen—Inhuman custom of strangling widows and others—Indiscretion of native converts — Further persecutions against the Christians—A heathen mother resolves to kill her Christian children.

THE success which had been gained on Aneiteum, by the labours of the native teachers, together with the distance the island is situated from the eastern groups, rendered it important that European missionaries should, without delay, occupy it as a principal station; and it is encouraging to observe, that while the native converts of the south were preparing the way, God, in his providence, was raising up in the distant northern hemisphere, a labourer to come forth to occupy the field.

The Rev. J. Geddie, of the church in Nova Scotia, about this time, was sent out as its missionary to the heathen. On leaving his home, it was not *designed*, either by himself or his friends, that an island in the South Seas should be the sphere of his labour; but he was led, by a series of apparently untoward events, through America to the Sandwich Islands; and thence, under the same unerring guidance,

he was brought to Samoa, where he arrived, just at the time when the people of Aneiteum were crying, "Come over and help us;" and when the missionaries were anxiously inquiring, "Lord, whom shall we send?"

After remaining six or eight months in Samoa, gaining a knowledge of native character, and also an insight into practical missionary work, the Rev. J. Geddie proceeded to the island of Aneiteum, where he landed in 1848, in the midst of a people, prepared by native teachers to receive him, just seven years after they had commenced their work on the island.

Although much had been done by these Christian pioneers, yet much remained to be done and to be endured by our brother, in taking up his permanent residence among this people. But few of the population were even willing to receive Christian instruction, and only a small minority of those gave signs that they were really changed characters; while on the other hand, heathen idolatry, superstitious jealousy, and savage cruelty, were rampant among the tribes.

Having, however, counted the cost, Mr. G. gave himself to the work: with devoted heart and active hands, he met the dangers and difficulties of the mission; and, down to the present time, he has, every year, had to report success and advance. "Not, indeed," he writes, "that this success has been gained without conflict and pain. In measuring the strength of our foes, we feel that it is sufficient to vanquish any other than a divine arm. Satan's seat is here, and he will not yield up his dominion without a struggle; but He who is with us is greater than he who is against us." In this spirit the missionary was prepared for labour and trials, and believed in ultimate triumph over every foe.

Not long after taking up his abode on Aneiteum, the struggle with heathen powers and principalities was recommenced with renewed vigour. At first a violent persecution

set in against those who adhered to the Christian teacher, which was urged on by the chiefs and the priests of the heathen party. Finding, however, that this did not succeed, they *feigned an interest* in the "new religion," and by subtlety and deceit sought to involve the mission in ruin. The following will illustrate.

A crafty inland heathen tribe sent a messenger to the missionary, inviting him to come to them as soon as convenient; stating that they had heard much about the "word of Jehovah," but as they did not understand it, they wished to be instructed. The sanguine and unsuspecting man, delighted with the prospect of enlightening their minds, made preparation to visit them. The nearest route to the station was by boat on the lagoon, inside the reef. A boat's crew was selected, and all things were ready; but the morning fixed for the journey was too stormy to proceed, and it was resolved to postpone the visit. Some few days passed away, and the disappointed heathen tribe sent another messenger, expressing their regret that the missionary had not come; but stating that they were desirous to barter some native productions for a hog, which they wished to be taken inland to their village. Terms were proposed and accepted, and four young men of the mission station carried the animal to its purchasers. These were followed by a young native Christian, who had distinguished himself by his zeal for Christianity, in attempts to overthrow the system of heathen idolatry.

The Christian party had no sooner got fairly inside the village, before the savages fell on them, with an intent to murder them all. Four of the number escaped, but the other, who was more the object of their hatred, because the more decided Christian, lost his life, and his body was there and then cooked and eaten by the cruel savages. There can be no doubt whatever that, had the missionary gone on the

day intended, he would have fallen a victim to their craft; but, foiled in their design in reference to him, and fearing lest their motive should be detected, they were in haste to execute their hell-begotten design. This they did in the murder of their Christian countryman; but by the act they frustrated their own plans, and taught the missionary lessons of caution and prudence, which prevented the abandonment of the mission.

Among other desperate attempts made by the heathen people to overthrow Christianity, was setting on fire the mission premises and buildings erected by the Christian party, for purposes of worship and instruction. Private huts were burnt to the ground, and the chapel was only preserved by a vigilance of a nighly watch. An attempt was made in this manner to destroy the missionary's house, and himself and family in it. He had retired to rest one night, but was awoke by the smell and cracking sounds of burning wood. Rising in haste from his bed, he gave an alarm to a few faithful domestics, who, with himself, were just in time to extinguish the flaming fagot, which, in a few moments more, would have caused their destruction.

About this time the irritated heathens waxed more violent as their defeats were frequent, and were determined to do their utmost to excite the tribes to a general war. One night a sudden and desperate attack was made upon a tribe near the mission settlement, with whom its people were in friendly alliance. Their aid was earnestly besought to repel the enemy; but with one voice the native Christians, knowing the design of the heathen, declared that they would not again interfere in their neighbours' wars, neither would they, under any pretence, fight with those who opposed "the word of Jehovah;" they would commit their cause to Him, and in quietness and patience possess their souls. Hostilities, however, were carried on with the tribe

through whom it was designed to involve the Christians; many of them were wounded, three men were killed, and three women were strangled.

The horrid custom of strangling widows and others was found to prevail to a great extent among all the tribes of Aneiteum, and had its origin in their belief of a future state, and apprehensions of the necessities of that state. "Those who were wives must die," they said, "when their husbands die, in order to be with them in another world; and those who were servants here must die when their masters die, in order to be their servants there."

This unnatural and revolting deed was, by law, always done by a brother or near relative of the devoted victim, and was not confined to widows and servants; but mothers, on the death of their unmarried sons, would often demand to be strangled, in order to accompany their spirits to another world!

The Christian teacher, living in the midst of such a people, and ever witnessing such deeds of bloodshed, *realizes* in his distressed soul, as we never can by mere description, how full of cruelty are the dark places of the earth. With anxious solicitude, he endeavours to stanch the cruel evils; he does so with a martyrdom of feeling too sacredly tender for description, and which can only arise to practical exertion, as it is nerved by deep Christian principles. During one year, at the time we are now reviewing, the missionary on Aneiteum only succeeded in saving two women, of the many cases in which he interposed. On the death of a petty chief near his district, a young man and woman were put to death; and a child of some rank having died, two women were strangled. Strange infatuation! yet no less true than strange, and the greatest difficulty to be encountered in attempting to set aside the custom, was the *determined purpose* of the victim about to be sacrificed.

In prosecuting his arduous and painful work in the midst of this people, the missionary was much encouraged and assisted by the converts gained from among them. They were indeed few at this period of the mission; but they were truthful, honest, simple, confiding men. By their imprudent zeal, however, they often occasioned unnecessary trouble to the teacher of the gospel, and unwittingly retarded his success. They had but just received spiritual sight; and as they looked on the idols, and temples, and follies of their past life, they were filled with indignation and shame. In such circumstances, and with such emotions, it is not surprising to find that they sometimes acted towards the heathen party with indiscretion and haste. A few instances will show the peculiar kind of difficulties which arose from this source to the Christian teacher in the early stage of the mission on Aneiteum.

In one of the sacred groves of the island there stood a public altar to the gods. From time immemorial, this altar had been held in high veneration; and at the time of which we write, the heathen visited it with offerings, and to pay their homage. A Christian native, young in knowledge and experience, remembered with disgust his former idolatry, and determined to be revenged on the system which caused his delusion. Without consultation with his friends, he went to this grove, broke down the altar, and burnt the wood of which it was made, in the fire which cooked his evening meal. This gave great offence to the heathen party, and had well nigh been attended with serious evil.

Another instance occurred with the lads who attended the mission school. In the heathen ignorance of the people, nothing was considered a greater crime than to eat the food placed on the altars as an offering to the gods; such sacrilege was always followed by death. But the boys in the school had scarcely gone beyond the alphabet of learning,

before they cast off all restraint on such matters, and many of the naughty urchins wantonly helped themselves to the choicest portions of the sacred food. The Christian teacher censured this conduct, and enforced caution and prudence towards the heathen and their practices; but it was not in their power always to restrain the conduct of those whose minds were just enlightened respecting the absurdities of idolatry.

At another time, the missionary was making some alteration in his dwelling-house, in which he was residing, by native workmen. Not having sufficient wood to complete the work, the men went to the mountain districts, to cut down wood for rafters. In their search for suitable materials, they came to a grove, where it was supposed the gods resided, and where, but a year or two before, they would not have ventured to set a foot. But now, fearless of the gods, they wrought heartily with their axes on the trees, and having cut down all they wanted, returned to their work in the village. The thing soon got noised abroad, and the heathen were filled with horror and rage, and threatened to take away the lives of the party concerned.

The consequences of this unwise step would have been serious, had not the missionary gone to the irritated people, stating his sorrow at the thing that had been done, and his willingness to make any reparation they demanded. "No," said the heathen, "we want no reparation; but if these acts are continued, the gods will send sickness and death on the land as punishment."

These facts show, that while the converts, from principle, abstain from war and other glaring offences against the heathen, yet it is difficult to control their feeling of scorn and ridicule towards their idolatrous and superstitious ceremonies. The utmost that can be done is to counsel them, and to show that the spirit of Christianity is incompatible

with that by which such deeds are perpetrated, and that its advance to triumph needs not such aid. This the converts soon understand, and after the first few years of missionary instruction and example, they generally exhibit forbearance under provocation, courage under persecution, and love to their heathen enemies.

In closing this chapter, devoted to details of various difficulties through which this mission had to pass, before it gained its present triumphs, we will record a scene which took place on the mission premises in 1851.

A young man and his two sisters had become impressed with the folly of heathenism, and in order to be instructed in the word of God, had taken up their abode with the missionary. This much exasperated their relatives, and every inducement was presented to them to cause them to return to their former faith and practices. Failing of success, their mother, an old heathen lady, came to the mission-house, armed with a murderous club, vowing vengeance in the name of her gods, on her children, if they would not come with her, and attend to certain ceremonies connected with a heathen feast. The children, whose minds were enlightened, were grieved at the folly of their mother, but feared not her rage: they feared God, and would not comply with her wish. Finding she could not succeed, she became much enraged, and had not the missionary interposed, she would have fulfilled her murderous intentions. She was told, that her children were free to act for themselves; but as long as they decided to remain on the mission premises, they should be protected. She then left them with her curse, threatening to murder them as soon as she found them alone. How true the words of Jesus!—"Think not that I am come to send peace on the earth: I come not to send peace, but a sword. For I am came to set a man at variance against his father, and the daughter against her

mother: but he who loveth father or mother more than me, is not worthy of me;" and, in the whole history of the church of Christ, we have few brighter examples of faith and patience and love, than we have in many of the early converts of these islands, who with honest sincerity can say, "Lo, we have LEFT ALL, and follow THEE!"

CHAPTER IV.

Good service rendered to Aneiteum by the Bishop of New Zealand in 1852—Advancing state of the mission—General observance of the Sabbath day—Notices of Sabbath and daily instruction—Present state of education of the island—Working of printing-press on the island, and results—First copies of Sacred Scriptures printed and circulated among the people—Remittance of money by the natives to the Bible Society—Formation of a Christian church on the island—Its efforts to send the gospel to the heathen race beyond them.

We have already had occasion to mention the zeal and benevolence of Dr. Selwyn, bishop of New Zealand, in his attempts to evangelize the yet heathen tribes of Western Polynesia. In addition to his kindness to the natives, and his assistance and encouragement to our teachers, the bishop rendered good service to our mission on Aneiteum, in 1852, by giving a passage, on board his little schooner, to the Rev. J. Inglis and wife, who had purposed to join the Rev. J. Geddie on that island. This reinforcement was most opportune, and has been attended with invaluable results, to a brief detail of which we purpose to devote this chapter.

As our object is not to elaborate this narrative, but to give information, consecutively and concisely, respecting the commencement and progress of our mission on the island, it

may be well to record its present prosperity, under the following classification:—

General observance of the Lord's-day as a day of rest, worship, and instruction.—Advanced state of education in Sabbath and day-schools.—Working and results of native printing-press. — Formation and growth of a Christian church on the island.—Zealous and self-denying efforts to send the word of God to the heathen.

In reviewing *each* of these particulars, we have enough to cheer the heart, and to stimulate the zeal of every friend of Christian missions, so as to urge to continued and enlarged aid in this cause; and, in the *aggregate*, we have an overwhelming and uncontrovertible evidence of the perfect adaptation of the religion of Jesus to subdue the ferocity, and to dignify the character, of humanity, even in the worst forms of its fallen condition, and under the accumulated evils of its long-neglected wreck.

In noticing the *institution of Sabbath-day* on Aneiteum, it must be remembered, that the natives, in their heathen state, have no idea whatever of a periodical observance of one day above another, as a sacred day of rest and worship. All days to them are alike. Whenever a Christian teacher lands among them, the instituting of the *first* day of each week, as the "Lord's-day," takes the precedence of the other ordinances of Christianity. Its uniform and careful observance by the teacher, from the first week of his residence with the people, is characteristic and influential,—a tangible and unmistakeable exposition of Christ's death and resurrection, practically set forth before them.

One of the first evidences of the Christian teacher's success among a heathen people, is to see a few of their number preparing their Sabbath-day's food on the Saturday evening, and their attendance on the Lord's-day in his rude hut for the worship of Jehovah, and to hear His word ex-

pounded. This simple beginning of things might have been seen, with more or less variation, through the first few years of the teachers' residence on the island of Aneiteum; but in 1852, when we called there, after eight years' absence how glorious was the change in this respect! Each village occupied by the missionaries and teachers was adorned with a commodious "house of prayer," in which the people congregated, in still increasing numbers, every Sabbath-day, to worship God.

At eight o'clock on the Sabbath morning a public service was held, at which the people were orderly and attentive. Should any impropriety occur, as was often the case in former years, it was now followed by such marks of disapprobation from the audience as to need no remark from the teacher. After this service, the devoted missionary's wife gathered together a numerous class of females for catechetical instruction, while her husband held a class for like purpose with the males. Some part of mid-day was spent in household prayer-meetings, and visits to the disaffected of the people. In the afternoon, another public service was held in the chapel. After singing, reading the Scripture, and prayer, a short sermon was preached by the missionary, which was followed by a simple, pathetic, and effective address, by one of the natives of the island. Picture to yourself, Christian reader, the scene. How marvellous the change! These poor islanders, whose heathen character we have described in the previous chapters, are now so far advanced as to meet in such assemblies, and, with the entire confidence of the missionary, to address their own countrymen, exposing the wickedness and folly of heathenism, and urging them to turn unto the Lord, and to receive His truth.

The last missionary visit was made to this island, October, 1854, and so great was the advance of the people, in reference to Sabbath observance, beyond that of 1852, that at one

station the chapel had become too small; a new one had been built, 70 feet long, 35 feet wide, having a congregation of 400 individuals every Lord's-day. At another station a chapel is built, of equal dimensions with the above, having 350 natives in constant attendance; and, beside these, there are twelve small village stations, where the missionaries and teachers conduct Christian worship every Sabbath-day, with attentive, well-disposed, native congregations. They sing, in their own language, the words of the Psalmist, "This is the day which the Lord hath made: we will be glad in it;" and surely we, uniting with them, will take up the joyful exclamation, and say, "It is the Lord's doing, and is marvellous in our eyes."

Equal in importance to Sabbath-day instruction, among such a people, is the establishment of *daily schools*, and the conducting of them occupies a large portion of the time and labour of the Christian teacher. At first he gets a few persons to meet him in his hut, or under the shade of a tree, or on the sea-beach, and there, with limited means, commences writing single letters of the alphabet, repeating their appropriate sounds in the ears of his astonished heathen pupils, and teaching them how to unite letter to letter, so as to form the words of their language. Such a class has been the commencing scene which has led to all the Christian and general literature now possessed by the numberless islands of the South Seas. It was so on Aneiteum. During five years after 1841, day by day, uncertain little groups of old and young were in this way taught to read. At first the novelty of the thing made it a wonder, and the new-created interest sustained their zeal; but, after a while, only a few were found who were willing to give the time, and trouble, and constancy, needful to proficiency. Consequently, the teacher in this work has need of large faith and persevering patience; but that these prin-

ciples are constantly invigorated from on high, he would, surrounded by such discouraging circumstances, give up his labour in utter despair. But he does not yield; day after day he pursues his object, until at length he reaps his reward. Such is the present joy of the Christian teacher on Aneiteum. In 1851, while only a few were regular in their attendance, and could read well, it was found, much to the encouragement of the instructors, that many of the heathen, who had never attended the schools, had some knowledge of letters and words. The little leaven of knowledge gained by the few had spread abroad, and was leavening the mass. From this time a more lively and steady interest was manifested in the school, and books began to be valued as best property of the people. One poor family had their house destroyed by fire, but nothing distressed them so much as the loss of their books, which had been consumed in its flames.

Nothing can be more encouraging than the fact, than at this time there are more than *twenty* small village-schools on the island, numbering more than *fifteen hundred* natives, who are receiving daily instruction, *one-third* of whom *can read well*, and many of whom are making good progress in writing. Besides these schools for elementary instruction, each missionary has a select Bible-class of thirty to forty young men, who, twice or thrice a week, receive information which they intelligently understand and value, and by which they are being prepared to become invaluable assistants in the further advancement of the mission. Truly these dark places of the earth are enlightened; many are running to and fro; knowledge is being increased; and while we praise God for the present advanced position gained, let us remember, that it is only by these means that the whole world is to be educated, regenerated, and saved.

To sustain and to extend these educational efforts on the island of Aneiteum, it was the happiness of the missionary

to take with him a *printing-press* and a *font of type;* and by diligent application and perseverance, he soon acquired sufficient practical knowledge of the art as to print books in the language of the people.

It was, indeed, cheering, on our visit in 1852 to the island, to see three neat lime buildings erected in the midst of the harbour settlement; one a chapel, another the missionary-house, and the other a *printing-office*, built by the very men who, six years before, were wild, naked heathens, some of whom were now assisting the missionary in the composition and press-work of books in their own language. That year *two thousand* elementary school-books were printed, and circulated among the people, also *one thousand* copies of Scripture catechism; and, while we were there, manuscript books, in the language of Eromanga, were sent over by the teachers of that island, to be printed off "without delay," and to be "forwarded by the first ship, as the Eromangans were in a *hurry to learn to read.*" So that the inhabitants of Aneiteum, after only *four years*' residence of the missionary among them, had had their own language reduced to a written form, were working off books at the printing-press for their own use, and were aiding to prepare a supply of books for their heathen neighbours, on islands beyond them!

The Aneiteum press, however, being but small, and having but a limited supply of paper, it was thought well to send a manuscript translation of the Gospel of St. Mark to Sydney, to be printed. This was done, and in 1853 *three thousand* copies of that book were taken to the island.

In reporting this pleasing circumstance to the British and Foreign Bible Society this year, the missionary says:—"You will doubtless rejoice to learn that the Bible is now open to another tribe of the human family; that *another radically distinct language is added to the many in which the word of God is now printed.*"

"Twelve copies of the Gospel of Mark have been forwarded to the Committee of the Bible Society, with a statement that the expense of printing it in Sydney had been £62. This expense has been generously met by that noble Institution; a large grant of paper has also been made to the mission; and, by way of reward and encouragement, the people have shown their appreciation of this boon, by already *sending a remittance* to the funds of the Society, amounting to *seven pounds six shillings*."

These facts speak for themselves, and, without lengthening this narrative with any reflections on them, we pass on to notice the *formation of a Christian church* on the island.

Among the sacred duties that devolve on the missionary in a heathen land, none is more important than the uniting of converts into church-fellowship; yet, in this matter, it is found expedient not to be in haste. The *observance* of ordinances is felt to be secondary to the evidence of faith and regeneration. Not a few converts from among the inhabitants of Aneiteum died during the first ten years of missionary labour there, whose sins were pardoned, and whose spirits were saved, but who were never united in the visible communion of church-fellowship.

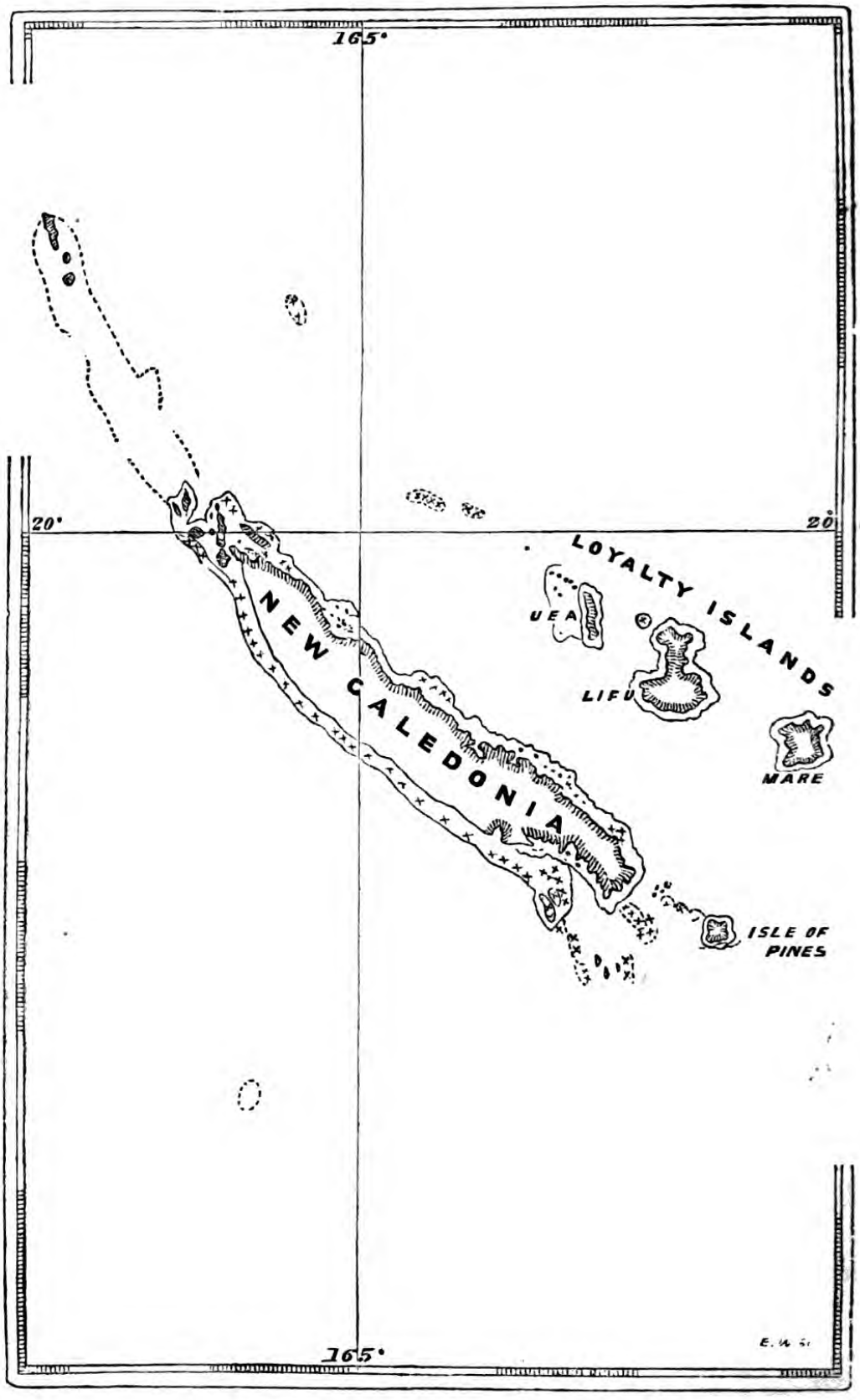
The missionary-ship, the "John Williams," made her fourth voyage to the island in May, 1852; on which occasion, it was thought that the knowledge and experience of the converts were so far advanced, as to make further delay in organizing a church undesirable. After preliminary meetings with the candidates for communion, a public Sabbath-day morning service was held; the past history of the mission was reviewed; praises to Almighty God, for His grace bestowed, were offered; the nature and requirements of a Christian church were explained; and, at the close of the service, *thirteen* well-known and long-tried natives were baptized, who, in the afternoon of the same day, united with

the missionaries and teachers in commemorating the death of Jesus, and publicly testifying themselves to be His disciples. Two years after, which brings our date to 1854, the church of Christ on Aneiteum numbered *fifty members*, who, since then, have been encouraged and strengthened by an addition of *twenty* others, all of whom are the reward and joy of the devoted men who have been the honoured instruments of their salvation.

This was a new and glorious era in the history of this division of the great Polynesian family, and cannot fail to be regarded with deep interest by the friend of Christian missions. Lift up thine eyes, O church of the living God, and see! all these gather themselves together; they come to thee, and the abundance of the sea is thine.

Having seen the triumphs wrought by the gospel in the the salvation of these once-barbarous people, it is gratifying to witness the zealous and self-denying efforts they are now making to *send that gospel to the heathen beyond them.* Besides a goodly number of instructed, consistent Christian young people, who are daily assisting in the schools, there are many evangelists who preach in the villages every Lord's-day. Some of these excellent men have been appointed as native missionaries to the island of Fotuna, and are there labouring with much success; and last year, a united service was held by the members of the different village congregations, for the purpose of setting apart two of their number to go, with their wives, to the still heathen land of Tana. It was a solemn occasion. Six hundred devout persons came to the service. Appropriate addresses were given by several of the natives to their brethren, that manifested a degree of Scriptural knowledge, happily illustrated and wisely applied, which astonished and delighted the missionaries present. How rich the reward here received for past labours! The few on the island who yet remain

attached to heathen practices are scattered and disunited; idol gods are cast away; war, cannibalism, and heathen orgies, are reckoned among the things that are past; and Christianity is glorious and triumphant. Taking our stand-point on the shores of Aneiteum, reviewing its past history and its present position, we exclaim, "Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, WHAT HATH GOD WROUGHT!"


165°
20°
20°
LOYALTY ISLANDS
UEA
LIFU
MARE
NEW CALEDONIA
ISLE OF PINES
165°

THE ISLAND OF LÎFU.

CHAPTER I.

Lîfu, an island of the Loyalty Group—Disgraceful conduct of a young Englishman, who took up his abode with the people—Encouraging contrast in the early life and Christian character of the first native teacher to the island—Painful defection of character in a Rarotongan teacher—Pleasing advance of the mission in 1846 — Notice of heathen and Christian character of Bula, the chief—Bula's death—Subsequent persecution—The teachers compelled to flee the island.

THE island of "*Lîfu*" belongs to the Loyalty Group of western Polynesia, and is about 60 miles N. E. of "Maré." It is about 80 miles in circumference, and thickly populated by a people who, until recently, were in a state of heathen idolatry and degradation. Happily, however, now, through the labours of native Christian teachers, we are permitted to add this land to the many triumphs gained by the missionary enterprise, and to number many of its once wretched inhabitants among the brightest gospel-polished gems obtained from the islands of the sea.

The first Englishman of whom we have any knowledge, as taking up his abode with the people of Lîfu, proved himself unworthy of his country and relatives, by deeds of the

most appalling depravity. His whole character and conduct much impeded our early efforts to introduce Christianity; and with a hope to warn young people who may read this narrative, we give a short notice of his inglorious life.

In his youth, this English lad was known as a son of one of the most respectable Christian families in this country. From his birth he had had the pious example and instruction of his excellent parents, and his character was then as promising as that of many a hopeful youth in such circumstances now. But uniting himself to lads of immoral practices, he soon became impatient of the salutary restraints of his well-ordered home, and of his best friends. Efforts were made to check his onward career in vice, but its force accumulated on him, until, to the sorrow of his relatives, he resolved to sail to Australia. Mingling with bad company during the voyage, he landed on those distant shores more confirmed in wickedness than when he left his father's house. For some time he remained there, and fully gave himself up to the full excess of vicious pleasure, until, at length, he engaged himself as seaman on board a little trading-vessel, bound to the heathen lands of western Polynesia. On the ship's arrival at the island of Lîfu, the reckless young man determined to take up his abode with its savage inhabitants. He landed among them, and gained their favour by giving away his clothes, and adopting their mode of roving abroad in a state of comparative nudity. Without restraint he delighted in the practice of all the abominations of the heathen; he assisted the tribe with whom he lived in their cruel wars, and revelled with them in their abominable cannibal feasts! When the missionary ship first visited the island, this *heathen white man* came off to it in a canoe, as wild as the wildest heathen, and much more detestable to look on than they. Oh, ye hopeful youths, who now shudder at this tale, but who have not decided for

God and His service, how solemnly does it warn you! Who can tell to what lengths of wickedness even you may go, except God preserve. How important, then, that without hesitation or delay you should at once decide for religion!

In contrast to the above, we have to notice, in connexion with the introduction of the gospel to Lîfu, the life of a native teacher. His name is "Paóo." He was born on Aitutaki, of the Rarotongan group, which is nearly three thousand miles eastward of Lîfu. About the time when the "Christian-born" lad was becoming a heathen, Paóo, the heathen-born lad, became a Christian. For some time, he remained under instruction by the Rev. A. Buzacott, and in 1841 he sailed away in the mission ship, as a native teacher, to the islands of the distant west. He at first took up his abode with the teachers of Maré, and at length was taken by them to the island of Lîfu. He was kindly received by the people, and was encouraged by the early attentions of many to his Christian instruction. Unhappily, however, the evil influence of the "white heathen" was extensive and powerful, and, for a time, did much to prevent the people from believing the statements made by the teacher respecting the Holy Scriptures. In addition to this, and all the evils of heathenism, similar to those which we have noticed in Maré, the labours of Paóo were painfully blighted by the defections of another teacher who had been located with him on the island. To our grief, when the island was visited in 1845, it was found that Paóo's companion and associate teacher, a Rarotongan, had proved himself a very unsuitable person for the work he had undertaken. By his constant disagreement with Paóo, by his general inconsistent conduct, and by his subsequent immoral life, he was a bane to the mission, and had well-nigh caused its ruin.

In recording this painful case, it is right that we should

append our gratitude to God, that such instances of defection in our staff of teachers have been but rare. Most of those sent out from the native churches as teachers and pastors have proved themselves to be men of God,—living illustrations of the word of God,—faithfully and unreservedly devoting themselves to their mission. Such was the life of Paóo; and although he had peculiar trials to endure in the prosecution of his labours, from the conduct of the wicked resident white man, and from the unfaithfulness of his companion teacher, yet he remained a firm, consistent, and working man.

In company with the Rev. H. Nisbet, I visited this island in 1846, about five years after the time when Paóo took up his abode with them; and we were much encouraged to witness the improved disposition of the people. The Englishman, through ill-health, had been compelled to leave the island; the apostate teacher had returned to his home; the station had been reinforced by two excellent Samoan teachers, and the progress gained was in advance of that on any other island of the Loyalty Group. Although not more than one-third of the heathen tribes had been visited, and even the great mass of the people where the teachers lived were still naked savage cannibals—yet a large reed building had been erected as a "House of God," in which a goodly number of natives met every morning for Christian instruction, and several of whom were sufficiently advanced to take part, by reading and prayer, in the religious services of the Sabbath.

One of the most advanced and interesting characters we saw was "Bula," the chief of the district. He was about five-and-thirty years old, and the most amiable heathen I had seen; but for some years he had been afflicted with total blindness. From the first landing of Paóo, Bula had been his friend, and now he had made considerable advance in scriptural

knowledge and Christian experience. Through his example and influence, the first blow was given, which had led to the complete overthrow of heathenism, and the entire subjugation of the people to the gospel of Christ. The priests and warriors, however, of the district were much enraged at him, and did all they could to induce him to cast off his adherence to Christianity. Finding him firm in his faith, the priests had recourse to incantation, which issued, it was said, in his blindness; but this affliction more closely cemented his attachment to the teacher, and more firmly fixed his heart in Christian truth.

In this state of mind, Bula much regretted that his tribe would not cease their wars with that of the other side of the island, and was frequently pained with the daring conduct of the warriors, who brought the bodies of their victims before him, tauntingly inviting him to partake of their cannibal feast, as in former days. These deeds he reproved with indignation, mingled with Christian mildness, always affirming, that he had become a "praying man to Jehovah, that he would have no more to do with heathen practices, and assured the people, that the time would come when they would mourn over their wickedness and folly."

Bula visited us on board the mission ship; we had much conversation with him through the faithful teacher, and were delighted with his whole behaviour. He, with his followers, dined on board, and it was a deeply affecting sight to see him lift up his hands, and to hear him, in his own language, acknowledge Jehovah as the bountiful giver of daily food, and ask His blessing.

The children of the Samoan mission school, having heard of the love and zeal of the children in purchasing the "John Williams" as a missionary ship, were stimulated by their example, and resolved to purchase a good supply of "missionary canoes" for the use of the destitute teachers in

western Polynesia. *Twenty* of these canoes were put on board the mission ship, on our way to the islands; and as the Lîfu canoes were much inferior to those of Samoa, we gave Bula one, as a present from the Christian children in Samoa. He could not see it, but his naturally mild countenance, made more so by the benign influences of the gospel, bespoke the feelings of his heart, while, with his hands, feeling over every part of the canoe, he frequently exclaimed, "Alas! the greatness of their compassion to us. This is one fruit of the word of Jehovah!"

Although thus encouraged by the conduct and example of Bula, and a few others like him, yet it must be remembered, that at this time (1846) the entire population of Lîfu, with these few exceptions, were determinately opposed to Christianity; were constantly devising schemes to crush its infant existence on the island, and only tolerated the life of the teachers because Bula was their patron and friend: humanly speaking, the future success of the mission depended on his life.

But days of trial and affliction were appointed for the teachers, under circumstances they had least expected. Bula just at this time was taken ill; at first he was thought to be only slightly indisposed, and no danger was apprehended;—simple medicines at hand were administered, but he grew worse; prayer was offered; his disease, however, still advanced: strange and unexpected emotions took possession of the teachers' hearts,—alive to their situation, they meditated on their circumstances with much anxiety, and employed every effort to relieve the sufferer, but all was in vain; their worst fears came to pass,—Bula died.

By this apparently untoward event, the powers of darkness again gained an unrestrained dominion over the inhabitants of Lîfu, which nothing but the power of God could have subdued. From time immemorial it had been a

custom with this people, on the death of a chief, to strangle two or three of his household, with a view, as we have observed on other islands, that their spirits should accompany his spirit to the unseen world. On this occasion, the priests and warriors united with the whole heathen party in determining that Bula's *friends, the teachers*, should be put to death; they came armed with clubs and spears, and were about to execute their purpose, when providentially Bula's successor rushed forward to interpose, saying,—"Cease awhile, cease awhile; Bula has not died as our fathers: he has died a praying man to Jehovah. He left with me his request, to which I have yielded, not to injure these his friends."

This man who had come into power was a heathen, but by his frequent intercourse with Bula had gained some knowledge of Christian truth, and evidently desired to be further instructed. Repeated and desperate efforts were made by the heathen to accomplish their object, but they were frustrated; and Bula was buried, according to his request, by the teachers in a Christian manner.

Soon after this the tribe became divided against itself, one party being disposed to allow the teachers to continue unmolested in their work, while the other resolved to bring their work to a speedy end. A war commenced, and was carried on with much cruelty, in which many of the people on both sides were murdered. At this crisis the teachers could do nothing. By the protection of Bula's successor, their lives were, with great difficulty, preserved, until at length they were advised by him to retire awhile to the island of Maré, and there await the cessation of hostilities.

It was a day of severe trial to the devoted men, but it was the only plan to be adopted to secure their own safety and future success. Followed by a few of their attached adherents, they put to sea in their canoes, weeping over

the wickedness of the people; yet trusting in God to preserve and to bless the seed which had been sown, they believed the time would come when they would again return to reap an abundant harvest of reward. The details of the next chapter will show they were not disappointed.

CHAPTER II.

The teachers, after a short stay at Maré, visit Lîfu—Their reception by the people—Daily meetings held—Manifest power of Christian instruction—Teachers return to Maré—People of Lîfu send special messengers to invite their return to the island—Teachers recommence their labours, 1850—Settlements formed—Chapels and good houses built—People go to Maré to prepare wood for the building—Prosperous advances of the mission—The teachers' joy—Appeal for English missionaries.

ARRIVING at Maré in safety just at the time when the affairs of the mission there had turned in favour of Christianity, the Lîfu teachers and their party were received with kindness, and treated with hospitality; and remaining there in anxious suspense for some months, not having heard from Lîfu, they resolved to return to the island for the purpose of deciding how far it was prudent again to take up their abode among the people. In sending an account of this visit, one of the teachers writes, "We had a safe passage from Maré to Lîfu; but as we approached the landing-place, we were much distressed. The beach was crowded with the warriors of the tribe, who placed themselves in fighting attitude. Some of them poised their spears at us, others violently struck the ground with their clubs, and the whole party appeared determined either to oppose our landing, or on landing to lay violent hands on us."

Fortunately for the teachers, a number of influential people of Maré had gone with them, through whom a safe landing was effected. The chief, Bula's successor, and his party, rejoiced at again seeing the men whose character and instruction they had learnt to value; and even the opposing party, learning that the teachers did not intend to remain, but had merely come as visitors, did nothing to interfere with the will of their chief. This visit was protracted beyond the intended limits of the visitors, for it was found that each party had much to report concerning their respective islands. Day by day large gatherings of people came together. The teachers said but little; they left their friends from Maré to tell the wondrous tale about the progress of Christianity on their island—of the light, and peace, and happiness, they were now enjoying, as contrasted with their state in former years; while those of Lîfu had to report of wars and desolation. These meetings were the means of doing much good; so much, that when the teachers and their party proposed returning to Maré, many of the people of Lîfu urged them to remain, and recommence their missionary work on the island. Providence, however, led them to decline acceding to the proposal. Not that they were unwilling to remain; but as they had only come to visit for a short time, it was thought better to return to Maré, and there wait a still further and more general expression of the people's desire for the reoccupation of the island.

Under these circumstances, the inhabitants of Lîfu were again left, in 1849; but so great were the results of the Christian instruction given in former years, as to make it impossible for Bula's tribe to continue their heathen practices. Many of the people were attached to the teachers, and, by prudence and forbearance towards their fellow-countrymen, exerted a beneficial influence in favour of

Christianity. Early in 1850 peace was restored between the different tribes, and a very general desire expressed that the teachers should return to the island. The late intercourse with the people of Maré had led them to see how much they had lost by a continuation of war and idolatry, and without delay they resolved to send *special messengers* with importunate entreaties that the teachers would return immediately.

These Lîfu messengers reached Maré in safety, and were gladly welcomed by the Christian men, who had been so long praying and waiting for the result now brought about. As soon as possible, arrangements were made for the teachers' departure, and having a prosperous voyage in their canoes, they reached Lîfu, and were permitted to re-enter on their labours in the midst of a people prepared by the providence of God. A marvellous change had also taken place in the disposition and deeds of the heathen party—even *they* lent a helping hand in the erection of reed buildings for school-houses and chapels: in these, daily instruction was given to an increasing number of adults and children, and the whole population speedily became prepared to announce their abandonment of heathenism, and to place themselves under Christian instruction.

As things thus advanced, the people of the principal settlement felt their need of a larger and more substantial place of worship, and the teachers were willing to render all the assistance in their power to give them this desire. In good earnest they set to work to burn lime, and to collect suitable stones, for they had determined to have a stone building. But they had not advanced far in the work before they felt themselves in difficulties respecting the wood required for the roof, and fitting up of the house. There was no lack of timber trees in the island, but the teachers had no supply of pit-saws, hand-saws, axes, planes, and

other tools necessary for the work. In this difficulty they waited some time, hoping that the missionary ship, or some other vessel, might come to supply their wants. How pleasing, and as important as pleasing, this fact! To see these barbarous tribes, so recently brought under Christian instruction, mourning over the want of means by which to advance in civilization, proves that while the gospel creates wants among a heathen people, it also supplies to them an energy by which they arise to meet those wants. This was most strikingly illustrated in the conduct of those of whose difficulties we are now speaking. Not having the means at hand to work the wood required, many of the best workmen, accompanied by one of the teachers, fitted up a fleet of canoes, and sailed to the island of Maré, which, it will be remembered, is some sixty miles from Lîfu. There they were allowed to fell as many trees as they needed, and were assisted in sawing and otherwise preparing rafters and planks, to the number required. This work occupied three or four months, and when completed, the delighted people put to sea in their canoes, each drawing after it a raft of prepared wood for the "new house of prayer to Jehovah."

The next missionary visit was made in the "John Williams" to this island in 1852. On approaching the shores a number of natives came on board, and it was evident, in their external appearance, that a great change had come over them since they were last visited: their bodies were clothed, their wildness was subdued, and their whole demeanour bore witness to the benign influences of the word of God. It is not easy to describe the feeling of grateful surprise which filled the hearts of the missionaries as they landed in the midst of a well-ordered settlement, where but a few years before deeds of heathen cruelty and bloodshed were rampant, and as they saw the large commodious stone chapel standing on the very spot where Satan's seat was—all the

result of native teachers' instruction. The chapel was *one hundred feet long, forty feet wide,* and the walls three feet thick. Besides being well furnished with seats, it had pulpit, reading-desk, doors, and neat Venetian blinds for windows, all of which was the work of the people of Lîfu, under the superintendence and assistance of their native Christian teachers.

About two years had now elapsed since the return of the teachers from Maré, and during that short time this great revolution had taken place, the inhabitants of the whole land, about one hundred miles in circumference, had renounced heathenism, idolatry, war, and cannibalism. As far as their limited means of books would allow, these were being taught to read, and a goodly number were able to read fluently. *Three hundred persons* were in select classes for Biblical instruction, all of whose lives were in outward conformity to the requirements of Christianity; and not a few of the more advanced were engaged in teaching their fellow-countrymen, and in taking part in religious services.

The honoured man Paóo, the first teacher who landed on Lîfu, a notice of whose early life we gave in the foregoing chapter, is still living. After an anxious season of labour and persecution, he, with his fellow-labourers, is permitted to rejoice while reaping an abundant harvest from the seed sown during the first years of the mission. In one of his letters (1853) he writes:—"This is a joyful season. The work of God is now advancing. Idols, and things the people held sacred in heathenism are cast away. This is a great reward. We have more work than we can do. There are five villages where the people now wish for resident teachers." This wish was met as far as possible by the location of Christian labourers from Samoa, and the island was again left. Fourteen months afterwards it was revisited; and as the missionary went on shore at the first

station, many hundreds of the people gave him a cordial welcome, and manifested their joy and gratitude in every practicable way. It had been arranged to bring a present of yams to the mission ship—but the roughness of the sea prevented the gratification of receiving them on board. It was indeed delightful to see the orderly, kind, and decent behaviour of the people, who came from all parts of the land, all of whom would have rejoiced could the missionary have remained among them, to have aided their advance in Christian instruction and civilization. Painful were the emotions of the heart, when in reply to inquiries of an intelligent native about getting a missionary to come and live among the people, he was told, that one would come some day, he rejoined, "Say not *some* day—I do not like to hear that word *some* day, why not say *to-day?*" Truly the fallow-ground has been broken up—the seed has been scattered—the fields are *already white unto the harvest;* but, alas! the labourers are few.

The last missionary visit to Lîfu was made in October, 1854. The strength of wind and sea beating on shore, prevented the brethren having any intercourse with the people at "Mu," the first-formed station. Arriving off "Ue," the ship's boats were lowered to convey teachers and missionaries to the shore; but a heavy swell across the bay obliged them to loose away before all had disembarked, and a gale of wind blew off the ship for five days, when, on returning to the island the missionaries landed, 3000 natives met on the shore to give them a Christian welcome! The whole population had made rapid advance in instruction and civilization, and more than *one hundred* of these once savage, idolatrous people were bringing forth fruit of *true conversion* to God, and were ready to be united in church communion.

The call for European missionaries to reside on this island,

to *advance* the work thus begun, is loud and imperative; and surely it is the duty of the churches of Christ to see that missionaries shall be sent to a field so inviting—so that by further cultivation it, as well as others, may become a centre of light and influence which shall bless the dark regions yet beyond.

Paóo, the faithful teacher, (1854,) in his last letter, thus appeals. May it be heard as it deserves!—"Brethren, is your compassion for this people come to an end? We have now *eleven* small villages where the people wait to be taught the word of God. My heart is grieved continually at our want of means to supply them all. Oh, ye brethren, who are being instructed for the work of the ministry, come to our help. Cease not to *pray* for us, but COME ALSO; OH, COME TO OUR HELP."

THE ISLAND OF TOKA.

Its geographical position—Frequent visits of the people of Toka to Maré and Lîfu—Their early desire for native teachers—Attempts of the natives themselves to introduce Christianity to their island—Settlement of the first native teacher in 1852—Encouraging advance of the people in 1853—Now a prosperous out-station to the islands of Lîfu and Maré.

NEAR to the island of Lîfu, and about midway between it and Maré, is the land of "Toka." It is a block of coral land, and one of those tiny, low, isolated abodes of men which so numerously bestud the Pacific ocean, and which raise their lofty, evergreen, graceful, cocoa-nut tops far above the coral-beach below, alike to gratify, to guide, and to warn the voyager as he sails between the larger islands.

During the reign of heathenism on Maré and Lîfu, the island of Toka was frequently visited by parties vanquished in war, descendants of whom at length made it their home, and within its limited circumference of seven miles, practised on a miniature scale all the superstitions and barbarities of heathen life.

Frequently, during their first years of toil and persecu-

tion on the two large islands, the teachers had visited Toka; they had had favourable intercourse with its inhabitants, and spoke to us of their faith, that the time would come when they should rejoice over the fruits of peace and righteousness in the people, as they then did in the natural beauty of this coral isle.

Between the years 1849 and 1851, when Christianity was gaining its first triumphs on Maré and Lîfu, some of the people of Toka visited these lands. There they were brought into immediate contact with the Christian teachers, and became so far enlightened concerning the truths of the gospel as to adopt them as their own; and on returning home, they entreated, with much importunity, that one of the teachers would accompany them. Never was a people evidently more prepared to receive instruction, and never was the cry, "Come over and help us," more sincere and urgent, than in their case. But the teachers were not then in a position to comply with this appeal. Sickness and death had reduced their numbers, and those who remained found themselves more than fully occupied in duties arising out of the encouraging state of the mission under their more immediate care.

The natives of Toka were, therefore, compelled to return home alone; but so seriously impressed were they with the importance of Christianity, that according to the knowledge they had gained, they began to teach their fellow-countrymen respecting the new and strange things taught and done by the "servants of Jehovah;" and, what was better, they manifested their sincerity by casting away their idols, by giving up heathen practices, by observing the ordinances of Christian worship in their families, and by "keeping holy the Lord's-day." God put honour on these men, and gave success to their deeds; so much so, that in 1852, an application was again made by the people of the island to the teachers on Maré, that one of them would come to their help.

"Solia," an excellent Samoan evangelist, was at this time set apart to this work, and to the joy of the people, took up his permanent abode among them. This arrangement was made by the teachers themselves, in the absence of missionary instruction, and alike illustrates their zeal and their prudence, in circumstances which demand their own unaided and independent decision.

On the next visit of the mission-ship to the island, it was gratifying to witness as a result of this step, that the whole of the people had renounced their idols, and that by far the larger part of the adults and children on the island were under instruction. On landing, the missionary was delighted to see a neat plastered chapel finished, large enough to hold the entire population, and to learn that it was well filled on Sabbath-day for worship, and that on other days it was occupied by the schools. The people had also assisted the teacher in building a good mission-house, and those attached to his instruction voluntarily and freely supplied him with all the necessaries of life, thus leaving him *without anxiety* to devote his time and talents to his proper work.

We have already observed that this island is small, and the population but limited, so that it can only be considered as an out-station to Maré and Lîfu, to be occupied by a *native* pastor; but, as such, it is one of the many instances which occur in the islands of the Pacific, of the importance and efficiency of native agency, and cannot fail to encourage the friends of Christian missions.

That which was spoken is come to pass. The Lord's Anointed *is* become light and salvation to the heathen. They sing unto Him a new song. From the *ends of the earth* His praise is heard,—yea, the *inhabitants of the rock* do sing; the isles, and the people thereof, GIVE GLORY UNTO THE LORD.

THE ISLAND OF UEA.

Situated to the north-west of Lîfu—The people of Uea hear of the native teachers' laoours on the larger islands—First visited by a missionary ship in 1846—An account of its reef-bound coast—Attempts to enter the lagoon frustrated—Subsequent visit of the Bishop of New Zealand—The island peopled by three different tribes—Christian hope for the island in the labours of native teachers—Summary view of the Loyalty Group of islands.

By reference to the map of the *Loyalty Islands*, there will be seen, about eighty miles to the north-west of Lîfu, a cluster of island reefs, called "Uea."

In the year 1846, while visiting Lîfu, the natives gave us to understand that the people of Uea had heard of the introduction of Christianity on the other islands of the group, and that some of them had come to Lîfu in their canoes, for the purpose of becoming better acquainted with "this new thing." These people from Uea had returned to their island some time before our visit in the mission-ship, and had left an urgent request that we would go to them, and take them a Christian teacher.

Accordingly we set sail, and after fifteen hours' passage, made the "lee" of the mainland. Working to windward,

we discovered that the inhabited side of the island was surrounded by an almost unbroken chain of rocky islands, varying from a quarter-of-a-mile to a mile in circumference, stretching some sixty miles round to the north, from one point of the mainland to the other, forming an extensive lagoon of more than sixteen miles in diameter. The whole presented a most picturesque and romantic appearance, which could not fail to gratify the eye. But our circumstances made our hearts too anxious thoroughly to enjoy the scene. A strong contrary gale was blowing upon us; the sea was rough; uncertain and deceitful shallows lay under our course; and although the lagoon inside was calm, and safe for anchorage, yet no break between the numberless islets could be discovered large enough to admit our ship.

Perplexed as to our duty, not knowing how far we could proceed with safety, we came to two patches of reef, which appeared about thirty to forty feet apart. Into this opening we resolved on making an attempt to enter the lagoon; but, alas! our dangers increased: the shallows extended from each reef further into the narrow channel than we had seen; and labouring some minutes in awful suspense against a head wind and a short, buoyant, broken swell, we were glad to back all sail, and drift again into the open sea.

While thankful for our safety, we were still anxious to find an entrance for our ship into the lagoon; but being at least twenty miles from the inhabited part of the mainland of Uea, we saw no natives, and after making another fruitless attempt to enter, we were compelled most reluctantly to abandon our design of communicating with the people that voyage.

We are happy, however, to state that since our voyage referred to above, the Bishop of New Zealand, in his "missionary schooner," has visited "Uea," and has had intercourse with the people. The population is found to consist

of *three* distinct tribes,—the aborigines, who dwell for the most part in the interior hilly district; a tribe from New Caledonia, who have settled on the southern coast; and a tribe from "Wallis Island," some thousand miles eastward, who, two or three generations ago, left their own island in canoes, and, without design on their part, were brought by the stormy winds and the waves to this island, to which they gave the name of Uea.

The people of this island have good canoes, and are in the habit of having frequent intercourse with those of Lîfu. Therefore, we are not left without hope that they, as well as those of Toka, shall ere long be brought under Christian instruction, by the enterprising zeal and pious devotedness of the native teachers and their converts.

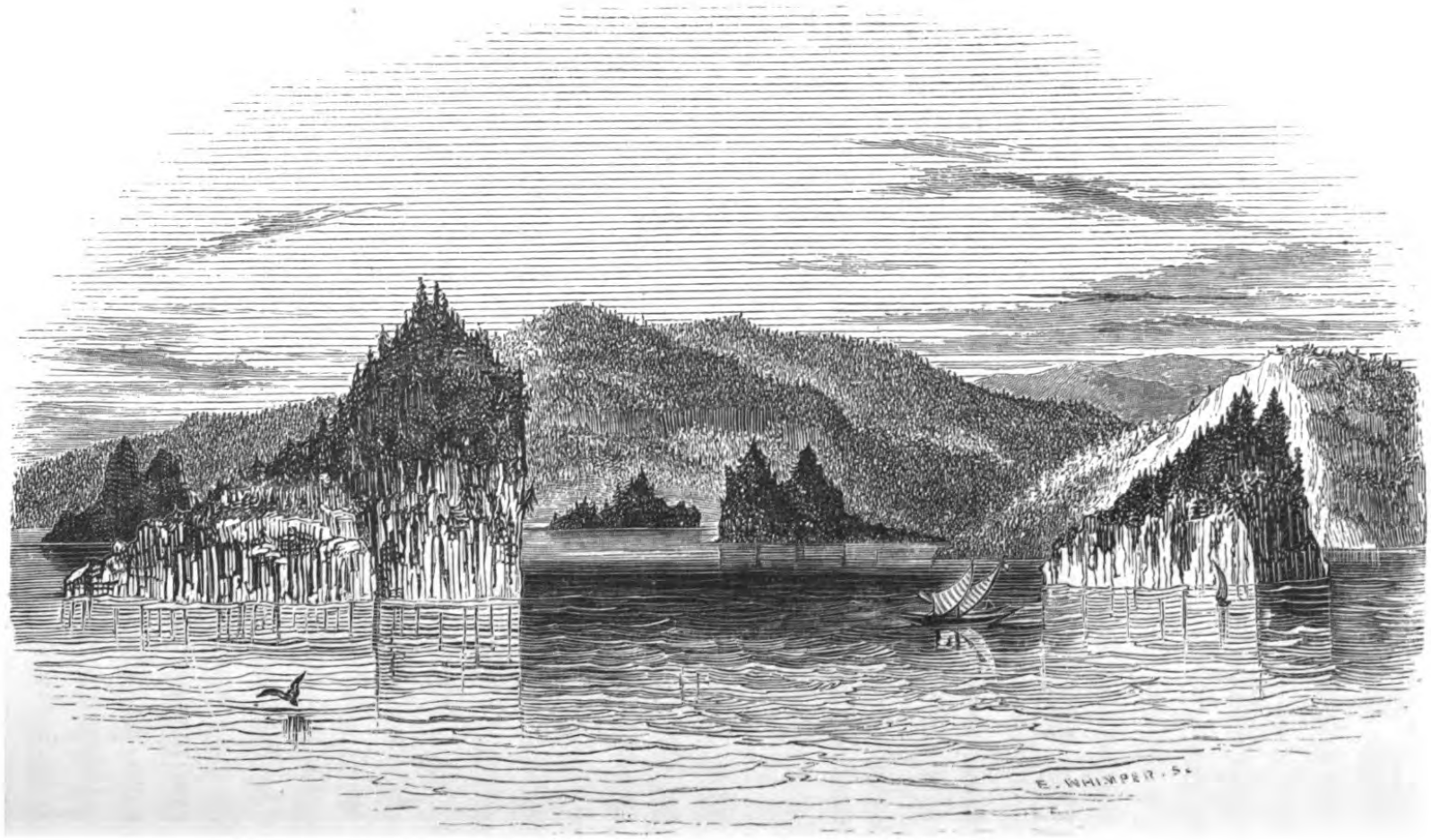
This completes our narrative of Missionary labours on the "*Loyalty Group*" of islands, which includes Maré, Lîfu, Toka, and Uea. Down to the year 1841, the entire inhabitants of these lands had been idolatrous, naked, cannibal savages of the most degraded character—sinking deeper and yet deeper in ignorance, and depravity, and wretchedness, as their generations successively passed into eternity. In that year, Christian teachers from Eastern Polynesia first landed on the shores of Maré, and twelve months after on the island of Lîfu. A radically new, and unwritten language had to be learnt; abominable vices, previously deified as virtues, had to be uprooted; an absurd yet inveterate system of idolatry had to be abolished; ferocious cannibal propensities, gratified and increased by cruelties inflicted on them by intercourse with the white man, had to be subdued. This great work had to be done by agents confessedly as feeble as they were few,—men, themselves the very first-fruits of Christian

instruction in Eastern Polynesia. For eight years after the landing of these native evangelists, they were left alone among the people, labouring in the midst of want and persecution, and often in jeopardy of their lives; but the Almighty and ever-living God was with them, His spirit and grace were their strength and their joy, and they *endured as seeing* Him who is invisible.

Now, as a result of those labours and that endurance, they are permitted to see the gigantic evils which opposed them fallen to the dust; nearly the whole population of the group brought under moral, social, and civil culture; many portions of the word of God, and other books, are printed in their language, and are in the hands of the people; the Lord's-day is observed as a day of rest and instruction; and not a few of those once heathen, idolatrous, savage men, are now intelligent, active, consistent Christians.

In viewing these triumphs of Christianity, we challenge the sceptical unbeliever to tell us if, *without Christianity*, his system has ever done so much as these simple-hearted, devoted native Christians have done, to restore, and to dignify the degraded nations of the world. Alas, for him! his system is as heartless in sympathy, and as inefficient in practice, as it as false in principle. It is only as moral suasion, and benevolent effort, are directed and sanctified by the religion of Jesus, that such results, as we have been recording, can be secured. The agency has been human, but the power has been divine. To God be all the praise. But let the church of Christ increase and sustain this instrumentality, which God has commanded, and, which He has ever blessed, until it come to pass, in the whole heathen world, as it is written:—"The Lord alone shall be exalted in that day, and the IDOLS HE SHALL UTTERLY ABOLISH."

BIBLIOTHECA · BODLEIANA



NEW CALEDONIA.

New Caledonia Group.

THE ISLAND OF NEW CALEDONIA.

The island discovered by Captain Cook—Christian teachers landed in 1841—The importance of the event—Circumstances attendant on the landing of the first teachers—The second missionary visit—The teachers' report—Success—Burning of idols—Praying people to Jehovah among the natives—Heathen persecution—Superstitious views on the appearance of a comet—Lives of the teachers threatened—Desolations of heathen war—Subsequent occupation of the island by the French.

"New Caledonia" is one of the largest of the western Polynesia islands, being more than three hundred miles long, and seventy or eighty miles broad. It was discovered by Captain Cook, in the year 1744. The inhabitants were found in the same state of ignorance, idolatry, and degradation, as those on the surrounding islands. The first attempts to instruct and to civilize them were made in the year 1841, when the Rev. R. Murray succeeded in landing two native teachers; in reference to which event, he writes: It is an interesting and important moment in a nation's history, when the first Christian teachers set foot on its shores. It is a transition-point from which dates a new era, and commences a series of events which includes an entire breaking-up and subversion of the reign of darkness, and the establishment and ascendancy of the kingdom of light, which is destined to elevate and bless man for time and for eternity.

It was under influences which such views as these inspire,

that we landed the teachers of Christianity on the island of New Caledonia.

Towards evening of the 10th of April, we were sailing abreast that part of the island to which our guide belonged. As we drew near the shore, a large number of natives were seen collecting on the beach. Between us and them, however, there was a barrier-reef over which the sea broke heavily. As night was at hand, we lowered a boat, and pulled in sufficiently near as prudence would dictate, so as to convince the people of our friendly intentions. After some considerable hesitancy, several of them waded out to the inner side of the reef, and for some time it appeared doubtful whether or not any could cross it so as to speak with us. At length, however, we were cheered by seeing one and another making their way through the heavy breakers towards the boat, until they became so numerous that our boats had well nigh been swamped.

Happily there was among the visitors a young man, the son of the chief, who had seen our teachers on the "Isle of Pines." Through his influence, the boat was cleared, and taking two or three of the natives with us on board, we returned to the ship.

Early on the following morning, we again visited the shore, and brought off to the ship Nathotha, the chief, to whom we explained the object we had in view. Nathotha expressed his willingness to receive the teachers, engaged to do his best to protect them, to see that they were supplied with the means of subsistence, and to aid the object of the mission as much as possible. Under these favourable circumstances, two excellent teachers were landed, and sanguine hopes were entertained for the future success of the mission.

It will occur to the reader, that teachers thus left with a barbarous and uncertain people should be visited frequently, and hence the necessity for a "mission-ship." The

"Camden," in which we first went to these islands, was much taken out of its intended route, at the time of which we now write, owing to the lamented death of the Rev. John Williams, so that it could not again return to New Caledonia for more than two years after the landing of the teachers. To our great grief, it was found that one of them had taken ill after a few weeks' residence on the island, and had died. The other had made good progress in the language, and had gained a favourable hold on the tribe with whom he lived, but he had not been able to visit other tribes. He was encouraged by a reinforcement of two teachers, and again they were left. The "Camden" had to come to England, and her successor, the "John Williams," did not reach the island for two years after. Hitherto, these delays have been unavoidable; but it is hoped that an efficient missionary auxiliary will be formed in Australia, which shall, ere long, take the entire oversight of those islands, and secure a more frequent visitation of those under instruction, and a more rapid aggression on those which are yet in heathen darkness.

Could this have been done ten years ago, in all probability we should not have to record the painful reverses, the long-continued struggles, the desolating calamities, over which we now have to mourn in this group.

In recording the events which took place on their landing, one of the teachers writes: "We have joy; for the word of God is growing in this land of New Caledonia. Many of the people have learnt to read, and are attentive to worship every Sabbath-day. A few days ago, a heathen came to me to inquire about casting away his idols. I told him an idol is nothing at all; that Jehovah is the true God; that He made the heavens, the earth, and all things; that He had pitied us in our sins and death, and had sent His Son, Jesus, to be our Saviour."

This man, after the above conversation, brought his idols

to the teachers, and requested that they would burn them. A few of the people were gathered together; the man publicly gave up his false gods, and the teachers addressed the assembly somewhat as follows: "Brethren, you see this your countryman has given up his gods; they are no gods, but idols; he wishes us to burn them——." While he was thus going on to speak, one of the crowd rushed in, and bore away the rejected gods, and thus saved them from being destroyed.

As the idols had been brought to the teachers to be burnt, it was well that they convened this public service, and thus relieved themselves from an act which might have brought on them the revenge of the whole heathen party. The man who gave up his idols remained steadfast under Christian instruction.

After this, a native of some importance, of a near tribe, having heard of the "teaching of the men of Jehovah," came, accompanied by his brother. Desiring to be instructed, they took up their abode with the teacher. These men learnt to read, and understood much about the gospel. They returned to their own district fully persuaded of the truth of the gospel, and daily attended to its instruction, and to singing and prayer, in worship to Jehovah.

Another instance of the progress of Christianity, recorded by the teacher, is as follows: "A petty chief, and a few of his people came to me to-day. On entering my house, he said—'O Taunga, I have brought you my gods; they have deceived me; false gods! burn them.' But I replied, 'No; I do not burn the gods. They are yours, and you must do as you please with them.' Upon which, the man himself took them up, and cast them into the fire, and they were consumed." Taunga continues: "The name of this man is '*Kai;*' he received into his house Mataio, the first teacher who landed in 1841. His son is a good young man, and is diligent in making known the word of God whenever he meets his fellow-countrymen. He has not yet learned to

read, but he remembers what he hears on the Sabbath-day, and this he makes known to others. His name is *Kiamo.*"

While the truths of Christianity were thus evidently taking hold on some of the people of New Caledonia, Satan, by the agencies of heathen and idolatrous superstitions, raised a fearful persecution. The chiefs and priests of the heathen party surrounded the settlement, where the teachers resided, for the purpose of war. The people of this place gave themselves to prayer, one of whom was heard to use the following language in private:—

"O God, my new God, Jehovah, I call to thee. I and my people now look to thee. With thee is power; with thee is love. We look to thee to save us. Besides thee, there is no true God. On thee we trust. Oh, save us!"

Subsequently, a fight took place between the two tribes; many natives on both sides were killed, but those who were spared of the Christian party remained firm in their attachment to the gospel.

About this time *a comet* was seen night after night, rising higher and higher over their land. From time immemorial these "*long-tailed stars*" had been omens of disease, and war, and death, among the people; and strange to say, just as the comet now seen became visible on New Caledonia, a very general and fatal sickness broke out among the people. The heathen party, supposing it to be the fire of Jehovah, vowed vengeance on the teachers of the new religion, and combined all their forces to extirpate both them and their converts.

On the "Isle of Pines" there lived a dominant tribe, whose chief, Mathuku, was one of the most wild, savage, despotic men known, even in Polynesia. He had frequently sent his messengers to the natives of the district where the teachers lived, demanding that they should be put to death. Finding his orders were not obeyed, he sent his last com-

mand, saying, "If you do not kill the Samoan and Rarotonga men, I will come and kill them and you too." With this intention, he came, followed by a large number of his warriors, all of whom were armed with spears and clubs for battle.

Giving an account of these circumstances, "Taunga" says: "The people of our settlement wished us to flee to the mountains and hide ourselves; but we said, 'No; Jesus is our mountain, we will fly to Him.' On the day appointed, it was arranged that nine or ten of the heathen savages should come to the teachers' house, and commence an angry discussion about the resurrection of the dead. As the discussion advanced, one of the party, pointing to some graves near, demanded of the teachers, in an angry tone of voice, 'When will these men live again?' With mingled positiveness and kindness, the teachers replied, 'They will live again at the end of the world. Jesus, the Son of God, will come, and all who have lived will live again, and will be judged; those who love Him will then live with Him in heaven for ever, but those who love Him not will live in everlasting fire.' 'By this we know you are deceivers,' rejoined the heathen; 'and we are going to kill you. You are liars.' Upon this, four men rushed forward, armed with hatchets; one of them seized 'Noa's' right arm in his left hand, and raised his hatchet to strike the fatal blow. Another stood behind 'Taunga,' with his weapon over the head of his intended victim. The teachers bowed their heads, and calmly resigned themselves into the hands of God. All was ready. It was as though the deed was already done. But, strange to relate, the man at whose nod the hatchets were to fall, silently signified 'Not yet;' and the solemn crisis turned in favour of the devoted teachers. A positive, yet unseen Power was there. The company dispersed, and the 'men of Jehovah' were left under the experience of emotions similar to those of him who said in former days, 'Now I know that God hath sent His angel, and hath delivered me out of the hand of Herod.'"

We would that the missionary ship could have visited this island just as this great conflict began; but this was not the case. Many months passed away before it was again off its shores; and when it did arrive, persecution and distress had increased so much that it was not deemed safe to leave the teachers. They were quite willing to remain—yea, they wept much on being taken on board the ship; but being assured that the heathen party had fully made up their minds to murder them, the missionary did not see it his duty to consent to their remaining on shore.

Subsequent events justified our worst apprehensions respecting the heathen tribes of this group. Soon after the removal of the teachers, the people of the "Isle of Pines" maintained a desperate war with those of the southern portion of New Caledonia; they slew nearly the whole of the persons who had professed attachment to Christianity, and the warriors were seen by a captain of a whaling-ship, who had gone to the island, returning to their homes in all the horrid revelling of heathen victory, with the skulls of the slain stuck on high poles, and their fingers, in almost endless number, hung on strings around the necks of the warriors of the conquering tribe.

As we approached the shores of this land on the next missionary visit, having on board the banished teachers, and still desirous to renew our attempts to bless its people, all was silence and desolation. As we advanced near shore, we discovered that the entire settlement had been destroyed by fire; the grass, the bush, and even the lofty cocoa-nut trees, were yet black as coal, and not a single native was seen. Some distance inland, the smoke of a single fire was ascending, which confirmed our opinion that the district was yet in the hands of the enemy, and that they were lurking in secret in order to decoy us on shore.

We had on board two Christian youths, natives of New

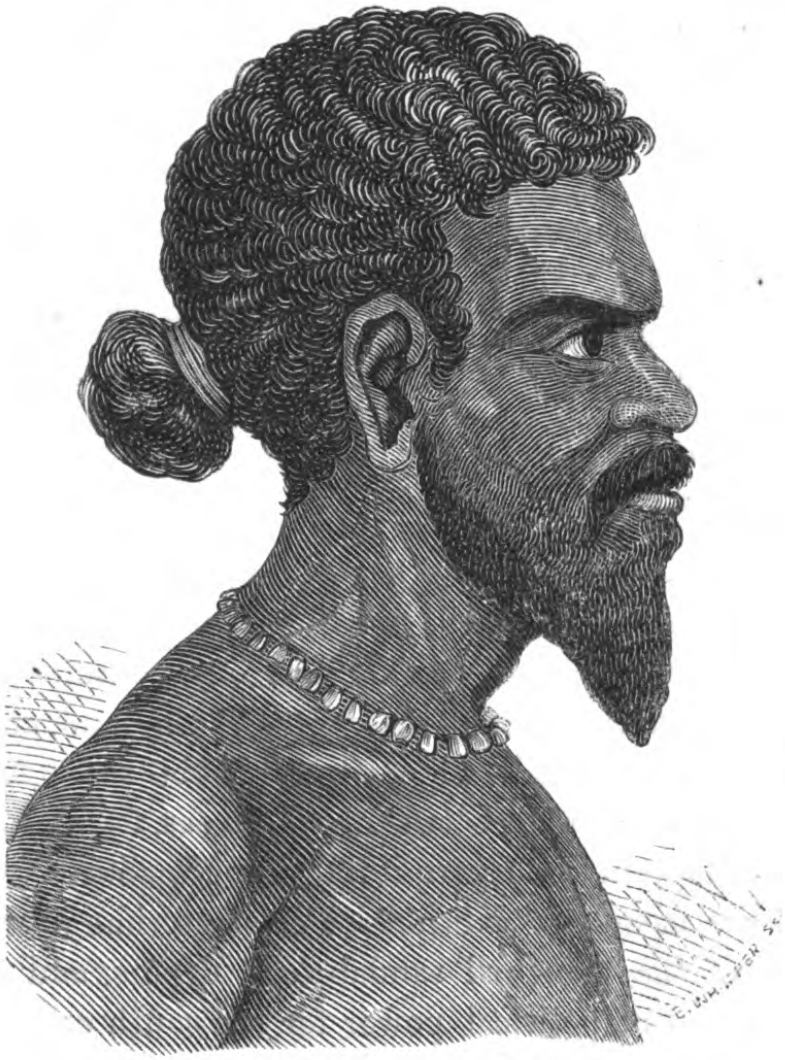
Caledonia, who had followed the teachers when they left the island. Poor fellows! with the teachers, they sobbed aloud, and refused to be comforted when they found we were not able to land.

The circumstances of the ship had now become dangerous. In the morning of the day, while the tide was high, we had sailed over a sunken reef, which extends seven or eight miles from the land, and now that the tide was ebbing we saw breakers astern of us. To have remained the night here would have increased our danger, owing to the known hostility of the natives; but how to get out in open sea again was our difficulty. Sunken reefs and rocks were all around us; a contrary wind and current were fast taking us into further danger. We had "tacked about" several times, but could make no headway windward towards the end of the far-extending reef; and for some time our circumstances justified the most appalling apprehensions. Just at this time, in the very crisis of our extremity, a sharp squall blew over us, in which the wind shifted a few points, and by which our safety was secured.

In 1852, the Bishop of New Zealand visited New Caledonia, and he was then much gratified in reporting a more peaceful state of the tribes. One of the principal chiefs of the island urged a lengthened stay, in order to be instructed. The decks of his little missionary vessel were crowded night and day by natives, who were not only friendly, but anxious to be instructed, and urgently requested that an English missionary might come and reside with them.

Before, however, this could be secured to them, the French Government had taken possession of the land, and now number it amongst their possessions in the Pacific. How far this possession will prevent any Protestant missionary society in England or the Australian colonies from again making attempts to instruct the natives, has yet to be seen.

But, whatever may be the future history of this land, the self-denying labours of our Christian teachers there will never be forgotten; whatever of light, or docility, or desire for instruction its inhabitants now manifest, are the results of those labours; and we have knowledge of not a few of them who have been subdued, instructed, and sanctified, and who are amongst the spiritual gems of Christ's kingdom, representatives of their respective tribes, and rich rewards for missionary enterprise in the islands of the South Sea.



NATIVE OF NEW CALEDONIA.

THE ISLE OF PINES.

Its position and political importance to New Caledonia—Missionary visit in the ship "Camden"—Favourable intercourse with the people in 1842—An idol temple converted into a house of prayer to Jehovah—Circumstances of a religious service—Savage character of its heathen chief—The people bring presents of food to the missionary vessel—Desire for an English missionary—First intercourse of the people with sandal-wood traders—Subsequent troubles—Massacre of the native teachers—Devoted heroism of a Christian mother.

THE "ISLE OF PINES" is a small but important island, about thirty miles from the north-east end of New Caledonia. It is rather low, having but one volcanic looking mountain, which rises about the centre of the land, and from which the land gradually slopes towards the sea. Much of the land is covered with beautiful *pine* trees, from which circumstance Captain Cook gave it its present name; the native name of the island is "Korie." For some time past, it has been one of the principal sandal-wood depôts, and may be called the seat of political power for the south end of New Caledonia.

The mission-vessel "Camden," conducted by the Rev. Thomas Heath, just five months after the murder of Messrs.

Williams and Harris, visited this island, and succeeded in landing two native Christian teachers amongst its people. After twelve months' residence, they were found to have made considerable advance in the language, and most of the people understood the real object they had in view.

The missionary ship had cast anchor in a very fine bay, opposite the principal station, where the chief resided; and having received favourable reports from the teachers, the missionaries, with their wives, went on shore. These English ladies were the first that had ever set foot on the Isle of Pines, and were the subjects of no little surprise and amusement to the natives.

The chief, with a number of his people, met the missionary party on landing, and was evidently pleased to be their guide to his inland house. On reaching it, they were told that the building had been, in the days of their ignorance, appropriated to the worship of the idols; "but now," they said, "since we have known the true God, we have destroyed our idols, and worship Him here." This was good; but the missionaries seeing a great number of females outside the building, inquired why they did not enter; when they were told that it was a sacred place, and that females had never entered within its walls. This led to an exposition of the wickedness and injustice of this heathen practice, which ended in an invitation being given to all the women outside to enter in. This, however, they did very reluctantly, as if they believed that they did not really believe the invitation was sincere. The presence and kind attentions of the English missionary wives at length inspired them with confidence, and numbers of them got inside.

The old chief was a thorough heathen despot, and although he had given his protection to the teachers, and had renounced some of his heathen practices, yet he was still a savage cannibal man. He was, moreover, desirous to make

an impression, respecting his authority, on the minds of the visitors. In order to attain this object, and to have due respect shown him, each individual, in passing him, was ordered to do so in a crouching position. Some of the people did not bow sufficiently low to please the savage tyrant, upon which, to the surprise and alarm of the missionaries and their wives, he rushed upon the offenders and beat them most unmercifully with his club. One of his sons, too, came to his assistance, and freely used his club also among the people; so that a sad uproar prevailed, and the foreign visitors did not feel very comfortable; they were quite in the power of the savages, and the scenes now acted led them to apprehend danger. The chief, perceiving their alarm, begged the teachers to speak to their friends and allay their fears.

Order having been obtained, the chief requested that a religious service should be conducted, in complying with which, one of the missionaries gave an address from the words, "Unto you is the word of His salvation sent," which was interpreted by one of the teachers. The people listened with attention, and were evidently interested. After this service, a long train of the people followed the missionaries to the boat, and they went on board for the night.

On the following morning the people brought large presents of sugar-cane, bananes, yams, and other articles, and their whole deportment manifested a desire to show a friendly feeling. The old chief more than once expressed a desire that foreign missionaries should come and take up their abode with him. In this he was evidently sincere, and could it have been accomplished then, or soon after, we should doubtless have been spared the painful events which have subsequently occurred on the island to blight our former hopes. On being asked, "Whether he would protect missionaries and their property, if they came to live with his people," the chief was much grieved at the im-

plied suspicion, and under some excitement retorted, "If a foreign ship has been here, and been repaired, and left without injury; if a canoe of strange natives from Tonga has been cast on our shore, and remained uninjured, is it likely that we shall kill or injure missionaries?"

"A soft answer turneth away wrath," and a few quiet words calmed the irritated feelings of the chief. He was assured that the missionaries had confidence in the sincerity of his professions; reminding him of the fact of their having spent the best part of two days on shore with him, and his people. He was promised that an appeal should be made to England without delay, for an English missionary to come out to take the superintendence of the Isle of Pines, and also with a view to sustain the mission in New Caledonia.

Such were the more than ordinary encouraging circumstances of the first year's mission on this island, and but for adverse influences brought to bear on the people by sandal-wood expeditions, we should long ere this have had flourishing Christian stations there. But things of most contrary character are sometimes mysteriously linked together in this world; means innocently employed by good men, bringing about evil results, as unlooked for as they are to be deplored in their results. So it has been in the history of the Isle of Pines."

On one of the first visits of the missionary ship, the "Camden," it was discovered that sandal-wood grew in great abundance on the island; and one of the crew, knowing something of its value, took means to secrete a few billets of it in his chest; and on his arrival in Sydney, he made it known to parties who were prepared, at any expense, to embark a commercial enterprise in its trade. A number of vessels were fitted out, the services of the party referred to were secured, and the quiet little island, hitherto almost unknown, became a scene of premature bustle and excitement; and in instances not a few, the pride, and covetousness, and immo-

rality and revenge of the heathen people were perpetuated and increased before the corrective influences of Christianity had been brought to bear on the mass of the population.

While, however, we were yet hoping to overtake these evils by native Christian agency, by more frequent visitation, and ultimately by the residence of an English missionary, a disastrous circumstance occurred which frustrated our plans in reference to the island.

It has been reported by some of the teachers that a white man, who had been living on one of the Samoa islands, and who had gained a knowledge of the Samoa language, was on board a sandal-wood ship as one of the crew. That he wrote a letter in the Samoa language, purporting to be written by the missionaries, which letter gave instructions to the teachers to assist the captain in filling the vessel with sandal-wood. By this means the teachers, *in the eyes of the people*, got more or less directly connected with the deeds of the foreigners. On this occasion some difficulties occurred between the natives and the traders, and the natives became so enraged that they ordered the teachers to leave their shores, and revealed their intention to be revenged on the foreigners by destroying their ship.

An opportunity too soon occurred for them to carry out their purpose, and in order not to be suspected, they took off to the vessel a quantity of good sandal-wood, carrying with them their adzes which they use in dressing the wood. The wood pleased all on board, and was immediately bought, and the natives were allowed to remain on board, to grind their adzes. One of the crew was turning the grindstone, and the captain stood close by, when at a given moment, the native swung round his adze, and struck the captain dead on the spot, and in a few minutes seventeen of the crew were killed, most of whose bodies were devoured by the infuriated savages in a cannibal feast. The ship was then stripped of sails and

rigging, everything was taken out of the cabins, and then they destroyed her by fire.

It was in this awful massacre that our *three* excellent Christian teachers were murdered, and our mission on the Isle of Pines broken up. We have no doubt whatever that the whole affair, as far as the teachers are concerned, was the result of misunderstanding; but it had been vain, soon after the above tragedy, to have sought access again for missionary operations. There is, however, at the present time reason to hope that the people, through our successes on Maré and Lîfu, are now better acquainted with our plans and aims, and more fully understand the difference which exists between the Christian teacher and the white merchant-man. But how far the occupation of New Caledonia by the French may prevent further attempts to recommence our labours there, we cannot at present say.

Captain Erskine, of H.M.S. "Havannah," who had a long and somewhat favourable opportunity of knowing the people during his cruise about those lands, says:—" . . . It is to be regretted that attempts to Christianize the people of this island have not been renewed by the London Mission, who first occupied the ground. . . . They are certainly not behind any in intelligence. They are ready to embark on board English vessels, where they not only quickly acquire our language, but are said to make excellent seamen. One lad served for more than a year on board the 'Bramble,' and was considered as efficient as any of the crew. . . ."

In closing this short yet painfully interesting account of missionary efforts on the Isle of Pines, it will be gratifying to the Christian to know that we have on Rarotonga and other islands, a noble band of devoted men, who are in heart and mind ready and willing to land on the blood-stained shores where their brethren fell, as soon as Providence may open up the way.

One of the Rarotonga teachers, who fell on the Isle of Pines, was called "Rangi." He was the only child of his widowed mother. She had at some sacrifice, being a poor woman, willingly given him up to the cause of Christ and of His gospel. When information reached us respecting her son's murder by the heathen, I well remember the heroic Christian devotedness of her heart. She wept, and wept much, as any mother would weep; but after the first burst of her distressed heart had been relieved, she tried to wipe away the tears as they involuntary rolled down her cheeks, and she said, "It is not wrong to weep, for he was my son; but I do not weep tears of sorrow for him. No; my Rangi is with Jesus: he has fought a good fight; he is crowned by his King in glory. Oh, that I had another son to give! I would give him up, to go and land amongst the very men who murdered my Rangi. They are dark as we were before we understood the word of God. I have not another son; but his cousin is with me. I will go home and talk to him about the poor heathen, and pray that he may be raised up to teach the men who murdered my son."

This excellent Christian woman, who was one of the first converts to Christianity on Rarotonga, went home, talked with Rangi's cousin, and prayed for the salvation of the heathen. God has heard her prayers, and this young man is now one of the most intelligent, pious, active young men on our mission premises; he has endorsed the vows of his aunt, and is burning with holy desire to fulfil her purpose, and to be taken to preach the gospel of RECONCILIATION TO THE VERY MEN WHO MURDERED HER RANGI.

THE ISLAND OF TANA.

CHAPTER I.

One of the largest islands in Western Polynesia—Its cultivated and fertile soil—Its large active volcano—Natural degradation of the people—Their diversity of language—Christian teachers landed—European missionaries reside with the people, 1842—Hopeful progress among the people of one tribe—Persecution commenced by the heathen priesthood—Superstitious notions respecting the mission printing-press—Prevalence of a fatal epidemic—Trying circumstances of danger to the mission family—In peril, they escape to sea in a boat—Are driven back by contrary winds—Another attempt on their lives—Merciful arrival of a ship—The missionaries leave for Samoa.

"TANA" is the largest island in the southern portion of the New Hebrides group, and we doubt not, that when its natural and physical resources are developed, it will hold an important civil and commercial position amidst the groups of Western Polynesia. It is situated about thirty miles to the west of "Aneiteum," and is from eighty to one hundred miles in circumference. Captain Cook, its discoverer, was much pleased with its appearance, and impressed with its importance. It has numerous and lofty mountains in the interior, and large tracts of lowland round the coast. The

soil is exceedingly fertile. Even the highest mountains are covered with the richest vegetation to their very summits. The cocoa-nut, bread-fruit, and bananas are neither so plentiful nor so good as on the eastern islands; but the sugar-cane, sweet-potato, taro, fig-tree, and yams, are not only plentiful, but superior in quality: some of the yams sold by the natives to ships, have been three feet in length, and more than forty pounds in weight.

The most interesting natural object on the island, is a large active volcano, the crater of which forms the top of a comparatively low mountain, about three or four miles inland from "Port Resolution." This mountain is held in great veneration by the people, and its precincts inhabited by the principal men of the idolatrous priesthood of the island. Its burning elements, always vomiting up vast quantities of fire and smoke, are sometimes exceedingly troubled, causing a deep, long, rumbling noise, like the roar of distant heavy thunder, which is followed by prodigious columns of lurid blaze, and casting up of great burning stones into the air. At the base of this mountain there are many hot-springs of sulphurous water, in which the mercury in Fahrenheit's thermometer rises to 190° or 200°. Pure sulphur is found in vast quantities near these springs, and the water is used by the natives for cooking their food.

The moral and social condition of the people of Tana is much the same as that of the people of Aneiteum during the time of their heathenism. "The men are generally of short stature, but muscular and athletic for their size; the colour of their skin is a slimy black, and their bodies are covered thickly with hair or a kind of down. The nose is generally flat; the eyes of chocolate colour, and their ears are pierced, having flat rings of tortoise-shell and other ornaments hanging from them." They have no clothing, but roam about in a complete state of nudity. The women wear a petticoat of leaves,

which gives them a more decent appearance than we see on some of the islands. The island of Tana is inhabited by a greater number of different tribes than we have found on any other island; and is confounded by several radically different languages, so different that the people of one district cannot understand those of another. Their idolatry, heathen practices, war, and cannibalism, are inveterate in the extreme.

Any native going beyond the boundary of his own tribe, is in peril of his life. Some little time after the location of Christian teachers on the island, two young men stole their way to a spot where they might see the harbour, in order to have a view of a foreign vessel laying at anchor; but they were discovered by the savages to whom the harbour district belongs, and were murdered, and their bodies eaten by the cannibals.

This island was the first in Western Polynesia visited by the Christian teachers. The Rev. John Williams, the day before his lamented fall on Eromanga, called here and had intercourse with the people. He found it difficult to convey to them any correct idea of his object, their language being so perfectly different to those of the eastern islands, which he knew. In presenting to the chief three teachers whom he wished to be received by them, he succeeded in making them understand that they were "men of Jehovah," the foreigners' God. The chief consented to receive the teachers, to treat them kindly, and to listen to their instructions. So great was the desire of the people to retain the strangers, that when it was proposed that they should go to the ship for their luggage, they manifested much anxiety lest they would not return, and could only be satisfied by having two other teachers left on shore as hostages, and by allowing the presents which they had brought to the ship, to remain on the beach until their appointed teachers came

back. All things being got ready, the three excellent teachers were then landed on Tana, to make it their future home, and with the sole view of teaching its inhabitants the truths of Christianity, as a means to their enlightenment, civilization, and salvation. It was in reference to this island, and to these circumstances, that Mr. Williams wrote his last lines, as follows:—"Thus terminated one of the most interesting visits we have ever yet been privileged to have with a heathen people in their barbarous and savage state, when taking to them the word of life; and none, perhaps, manifested a more friendly deameanour to strangers such as we were among them."

"When will you come back?" inquired the excited natives, as Williams left their shore; "When will you come back?" Alas! the events of the next day gave a melancholy reply. These events occasioned a long delay of the missionary vessel's return, which, together with the unfavourable influence of other vessels that had visited the island, produced a prejudicial impression on the minds of the people, and gave time for evils to grow which have not yet been fully overcome. Two of the teachers soon fell victims to the climate, and on the second visit of the missionaries, it was discovered that other islands of the group would, in all probability, yield a harvest of reward before Tana. The innumerable number of distinct tribes into which the people were divided, the diversities of their languages, their superstitions respecting disease, and the envy and rage of the heathen priesthood, were felt to be formidable difficulties, which, together with the importance of the island, and its probable early occupation by sandal-wood traders, led us to desire that without delay it should be made a principal station by the residence of English missionaries. With these views the Directors of the London Missionary Society sympathized, and appointed the Rev. Messrs. Turner and Nisbet

to the island, who, with their wives, landed in 1842, under circumstances of some hope, not however wholly unshadowed by clouds of approaching trial and disappointment. These trials, however, they were willing to endure, hoping thereby to secure the present and eternal welfare of the people.

Recording their first interview with the people, the devoted missionaries say :—" After landing without hesitation or alarm, we wished the principal people of the district to come together. They did so, and we explained to them the object we had in coming among them; this they seemed to understand, and promised to hold our lives and property secure from injury. We have, however, reason to fear that avarice and pride are the ruling motives of their minds, but by the divine blessing even these may be overruled for good. Poor creatures ! they are indeed in a degraded state; but naked, painted savages, as they now are, we look upon them with the deepest interest and compassion."

With devoted heart and active hands, the brethren applied themselves to the arduous and self-denying labours of their station, and in three months after landing they had picked up sufficient of the barbarous language as to make themselves in a measure understood.

For a few months things progressed as favourably as could be expected, but it was not long before troubles and distresses accumulated on the missionaries, a detail of which cannot fail to excite Christian pity, love, and prayer.

The first opposition to the progress of Christian instruction was raised by the numerous body of heathen cannibal priests, who lived in the vicinity of the volcano. They saw that as the " word of Jehovah " was attended to, they were no longer either feared, or honoured, or fed. Feeling this to be a hard case, they were aroused by Satanic influence to vow death to the " servants of Jehovah." To accom-

plish this purpose they made several daring open attempts, from which the brethren were mercifully preserved.

Another exciting cause of danger to the missionaries, was *a wonder-working little printing-press* they had with them, and by which they were multiplying books in the language of the people. At this time books were looked upon by the ignorant people as the "voice of the foreigners' God," and the heathen demi-god—chiefs and priests—saw that as the people attended to the books, they lightly esteemed what they formerly held sacred; hence their fear and their rage against the press, and resolve to stop its work.

In addition to these evils, just at this time dysentery broke out and raged with fatal violence among the tribes, leaving, however, the immediate district where the *missionaries resided wholly unaffected.* This significant fact induced the heathen priests to give out that the whole calamity had been brought upon them by the missionaries. Explanation, truth, and kindness were resorted to, in order to disabuse the minds of the poor deluded people; but all that could be done was of no avail, and the whole of the savage tribes made a desperate and final resolve that the missionaries should either leave the island or die. Many anxious days and nights were passed, and as one succeeded another, danger became more and more imminent. The enraged savages, like ravening wolves, were collecting all their forces, and every day coming nearer to the mission premises. The little party of friendly natives did all they could to protect the missionaries from harm, but they were very few in number, and very feeble. At length even these lost courage, and the two devoted missionaries, with their wives, accompanied only by two or three Samoan native teachers, were left to suffer alone.

At first the body of savage warriors proposed to the tribe where the missionaries were living, that they should join in the attack. This, however, they refused; but before any-

thing could be done by the enemy, even while the infuriated, demon-spirited men were in the very act of getting ready their clubs and spears to accomplish their vile purpose, a sudden and violent thunder-storm broke upon them, and hurried their proceedings to a close that day.

During the following night, however, a native of the favourable party was killed, and war was declared. "Now we will fight for it," was the cry of both parties. It was known that the missionaries had in their possession one formidable defensive weapon, a single gun; making sure of obtaining this as a means of protection, a few of the kindly disposed came for it. "No, no!" was the reply of the missionaries; "we cannot give it up." Strange and unaccountable to the minds of the natives was this refusal. Again and again, with wonder-smitten hearts, they asked for the gun; but "No, no!" was the reply. "We dare not be the cause of taking away life. We give ourselves to Jehovah's protection. Live or die, we will not allow you to use the gun on our account."

The crisis now advanced. Flames of burning huts and plantations were seen all around them. By the light of these flames hundreds of wild, naked, savage cannibals were seen advancing nearer and still nearer to the mission-house. It was a night of agonizing anxiety. To remain was certain death, at least to the missionaries, and worse than death to their beloved wives. Alas! what is to be done? They have one boat; to this they flee for refuge, and followed by the faithful teachers in their Samoan canoe, at midnight they put to sea. About thirty miles eastward there was the island of "Aneiteum," where they might gain a temporary rest, could they reach it; but the contrary winds and waves prevented them from steering to that island. "Eromanga" was to the north of them, but its inhabitants at that time would, in less than twenty-four hours after

landing, have devoured their bodies in a cannibal-feast. The only alternative to this, appeared to be a lingering death at sea. Alas! in such trying circumstances, how mysterious do the ways of Divine Providence appear! Wherefore should the heathen be permitted to say, "Where is now their God?" But under such trials we have, in the calm, firm, yea, happy confidence of Jehovah's servants, no less an evidence of His power and love, than we could have in a sudden defeat of their foes.

After having resolved to abide at sea for the night, the missionary party were driven from their purpose by a series of contrary squalls of wind, which compelled them to return to the shores of Tana. Faint with anxiety and toil, they again reached their house, unobserved by the natives, about four o'clock in the morning. At daybreak, however, just as they had finished commending themselves to God by prayer, and had asked sustaining grace for the events of the day, a fiendish yell of war-whoop was heard, and hundreds of the savages close upon them; but for an hour or two they are kept from striking the fatal blow, and in an unexpected moment, shouts of "Sail, oh! sail, oh!" are heard from a thousand voices, which but a moment before were vociferating death and destruction. This was life from the dead to the mission-party. The eye of their unslumbering Protector had been upon them, and in the hour of extremity He honoured their faith and rewarded their hope.

The ship seen off the island, was the "Highlander," of Hobart Town. Communication was had with her, and her obliging commander, "Captain Lucas," received the missionaries on board, and brought them to "Samoa."

Thus, for a time this mission was abandoned. There were some of the natives who knew and loved the missionary; but the heathen who rejected Heaven's best boon, knew not what they did. Alas! for them. How sad have been the consequences of their misguided conduct!

CHAPTER II.

Native Christians mourn the departure of the missionaries—Reoccupation of the island in 1845 by native teachers—Narrative of events which took place after the missionaries left the island—Progressing success of the mission—A chapel built—Schools formed—A season of trial in sickness, persecution, and death—Two of the teachers die—One teacher is murdered—Others in jeopardy—Teachers escape on board a ship—A white man murdered—Teachers return to Tana—Subsequent success—Two letters by natives—Introduction of small-pox—Present hopeful state of the island—Necessity for English missionaries.

THE day the missionaries left Tana, under the circumstances recorded in the preceding chapter, a goodly number of their attached people followed them on board the ship, to "weep farewell;" for they sincerely mourned over the causes which had afflicted their teachers, and which now caused their departure. There had been no fighting since the arrival of the ship, but it was evident that the contest was not over. Some of the poor natives, in their ignorance, wished the captain to arm the men of his vessel, and send them on shore to shoot the leaders of the opposing party. Finding they could not gain this point, they were grieved, yea, terrified at being left in the hands of their ill-disposed countrymen. "They implored us," say the missionaries, "notwithstanding all that had happened, not to abandon

them entirely, but still to have compassion on them. This we promised to do, and said the mission-ship would visit them on her next voyage."

More than two years passed away before this promise could be fulfilled. On the arrival of the "John Williams" from England, in 1845, on her first voyage, she was employed in taking back the Samoa and Rarotonga teachers to Tana. Her arrival was hailed with delight, not only by the remnant of the Christians, but by many of the very men who had excited the persecution in 1843. God, in his providence, had created a general desire for the teachers' return to the island. The war of persecution, which drove them away, had terminated in favour of Christianity. The fatal epidemic had made destructive havoc, after the teachers left, especially among the heathen tribes; so numerous were their dead that they could not be buried. Conviction of having done wrong, wrought powerfully on the minds of the people; they held the missionaries' house to be "tapu," sacred,—strict prohibitions were given not to take any property left by the teachers; and a few of the more enlightened met together, every Sabbath-day, for prayer to Jehovah, and for religious conversation. Nothing was known of the condition of the people in the far interior, but the above was the favourable state of things in the Bay: the door was open, and a noble band of teachers, not only willing but anxious to recommence Christian instruction, were landed, and commending them to the power and love of Jesus, were again left among the people of Tana.

Having gained so favourable an introduction, the teachers applied themselves to their work in good earnest. They were permitted to locate themselves in three or four villages in the mountain district round the Bay;—the mission-house, built by the English missionaries, at the principal station, was occupied as school-house and chapel, and a goodly number of the people there came to be instructed.

At another important station, also, the objects of the mission soon began to advance, and to give promise of future success. Anxious to commence daily schools, the teacher here had a conference with the people on the subject; during which he produced some books in their language, and said that he wished to teach both the adults and children. To this the people replied, "That the missionary was good—that his word was good, but that they were afraid of the books; it was the books that caused trouble formerly." Yielding to their scruples, they were left, not indeed without hope that some little advance had been made. Some time after another conference was held with the same people, on the same subject; and it was encouraging to find that their minds were more enlightened—their hearts less afraid, and that each took a book to practise in reading at home: so interested did they become, that they assisted the teacher to build a chapel, which was well attended by parties desirous to be further instructed.

An influence for good was extending over the heathen tribes; and more than once the teachers succeeded in restoring peace, when war had been declared. On one occasion, by reasoning and persuasion, they prevented a heathen feast being held on the Sabbath, which had been designed to interfere with the religious services of the Christian party. At another time the teacher was permitted to preach without molestation to more than three hundred heathen, who had met together at a cannibal feast. Besides this good influence on the masses, there were many known to the devoted teachers, who were bringing forth fruits which proved the effectual working of the gospel, by the Holy Spirit, on their hearts—who had abandoned their idolatries—who were spiritual worshippers of Jehovah, and known disciples of Jesus.

But another time of trial is at hand: the faith, and

patience, and love of the Christian evangelists, are tested, and the progress of the mission is again retarded. The strength of the labours is weakened, the faith of the converts is confounded, and the heathen again rejoice in the elements of another conflict.

These troubles commenced in the midst of the unhealthy season of the year, when fever and ague prevail on the island. "Pita" and "Petero," two Samoan teachers, were laid prostrate by those diseases: Pita's child died; "Rangia" was also laid low, and "Vasa Vaine" and two other teachers die. Just at this time the impending evils were brought to a crisis by the death of a daughter of a chief of one tribe, the son of a chief of another tribe, and an influential chief of a third; and as might be expected in such a people, these events inflamed the smouldering elements of pride, and superstitions, and war; and vengeance is vowed on the lives of the "servants of Jehovah."

The Christian party, with a good old man, called Viavia, at their head, did all they could to set aside the evil designs of the wicked, and to encourage the few and feeble, sickly teachers; but the storm, already high, rises yet higher, and its first burst falls on the person of "Ioane," one of the teachers. Recovering from a severe illness, he had gone to one of the hot springs, for the purpose of bathing; while there, a heathen savage rushed from behind a bush, and with a terrible blow of his club, struck the unsuspecting man to the ground. His death was intended, but assistance being at hand, he escaped and gradually recovered. But the day of death was not distant to another of these devoted men. One evening, while its shadows were closing upon the land, "Vasa," as was his custom, went to a bush, some little distance from his house, to pray. While on his knees, in the act of prayer, a fatal blow was struck, by an unknown savage; he died, and his distressed com-

panions in tribulation carried him to his grave, not knowing who would be the next to fall. They were prepared for the worst. Writing at this time, one of them says,—"We know not what a day will bring upon us, but we do know that these can only kill the body; the soul is in the hands of our Master." This man was, one day, going to a village to preach, and was met by a company of heathen men, who had determined to murder him; but standing before them and folding his hands, in the attitude of prayer, he said, "O Lord Jesus, my Lord, into thy hands I commit my soul." His life was spared that day, but in the intention of the savages it was only a reprieve.

Before, however, they could finish their deeds of bloodshed, God interposed for the teachers. A merchant vessel put into the Bay, for the purpose of obtaining yams and other supplies. The captain, hearing the teachers' tale of distress, offered to give them a passage to the island of Aneiteum. A consultation was held by the teachers and their native friends, and it was decided that they had better retire awhile until the rage of the enemy had subsided. This course was adopted. They embarked for the passage, but before the vessel got under weigh, the captain sent a boat's crew to a distant station, round the coast, to obtain more yams. While there a disturbance occurred, and one of the crew was killed by the natives. This outrage much exasperated the captain, and he, with his men, resolved to be revenged. The ship's fire-arms were prepared, and portions of powder, in great abundance, were measured, to be ready for the attack. Alas! for the poor teachers, that they should have been on board, under such circumstances; they endeavoured to dissuade the injured captain and crew from their purpose, but they would not be satisfied without revenge.

In the mean time about forty natives, who had not heard

of the murder of the white man, came off to the ship for purposes of barter. These were all taken prisoners, and put down in the hold. Message after message was then sent on shore, announcing it as the captain's intention to fire on their village, if they did not bring to him the body of the unfortunate man. But this they could not do, for awful to relate, the very hour it fell into their hands, it was divided among the tribe, and devoured by them!

Alas! Christian reader, you sicken at the tale; but after having recovered from the emotions of disgust and horror you so justly feel, we beseech you to *calmly realize* the depths of degradation to which these beings are sunk, as so to compassionate them, as the love of God in Christ alone can enable you; and as expressed by your devoted missionaries, when living in the midst of them, they said, "Poor creatures! naked, painted, savage cannibals, as they now are, we look on them with the deepest interest and commiseration." Remember also, for your encouragement, the triumphs of divine power and love, already won by human instrumentality, over tribes such as these, in Aneiteum, Maré, Lîfu, and Eromanga, and know that by the same power, and agency, like triumphs shall yet be gained on Tana.

The teachers, under the circumstances related in the foregoing page, left the island, and abode awhile on "Aneiteum." But so great was the desire of the Christian party for their return, that they fitted out canoes and took a voyage to the island, for the very purpose of taking them back, and when visited twelve months afterwards, it was encouraging to find that the two principal stations had been reoccupied, and that others were ready to receive teachers, whom they had formerly ill treated.

The following is an extract from a letter, written by one of the teachers to the church in Rarotonga in 1850:—

"My brethren, blessings on you all from our Lord Jesus the Messiah. I and my companions are still alive on Tana. We are continuing to do the work of Jesus in this dark land. Our hearts are often crying because of the wickedness of the people of this land, but we are not quite destitute of joy. Our work is a work of joy; and Jesus is fulfilling his word, 'Lo! I am with you even to the end of the world.' The work is growing here. We want more brethren to help us. I am now very ill. I cannot say what will befall me, whether I am to live or to die. Oh, pray for Tana, and send us more help."

This excellent young man died, soon after writing the above, and one of his fellow-labourers wrote the following letter to his father; its record will be another evidence of the piety and intelligence of these native Christian brethren:—

"My friend, Tiotekai, the father of Tumataiapo, and you, his brothers and sisters: may you all be united to Jesus the Saviour, from whom come streams of consolation. I, Obedia, now write to you. I, and your relative, Tumataiapo, have dwelt together in this land; but now he is dead, and I am left at my station alone. He lay ill a long time, but Jesus was near him. My friends, this is my word to you; receive it. Do not grieve on his account. He is now in the beautiful mansions of heaven, with his Master. He has rested from his work; he has gained his reward. Do not grieve for him. Like him, may you all be united to Jesus, by faith, like branches in the true vine; then you will again see him, and our King, in joy and glory, which will abide for ever. Amen."

In addition to illness, induced by the unhealthiness of the climate, at certain seasons of the year, this mission suffered much last year, 1854, by the introduction of small-pox, from a Caledonia vessel, bound to Sydney. A great

number of the natives died, and several of the teachers also fell victims to the virulence of the disease. So great was this calamity that it had well nigh caused the breaking up of all our stations on the island. But, thanks be to God, just in this time of distress, the island of Aneiteum had attained the position of a prosperous Christian station; and its natives, our first converts there, came to our help. Two of these have already been set apart to the office of evangelists, and are now labouring on Tana.

Reports of the happy change on Aneiteum, have so excited and interested the people of Tana, that many of them recently visited that island, and were much gratified at what they there saw and heard. They made a tour of the island *without club or spear*, and in delighted astonishment said, "that they had never before thought it possible for a people, of different tribes, to live together on an island without fighting."

Thus instructed, and inspired with confidence, they returned to Tana, and are now assisting the Aneiteum brethren in making, what we trust will prove, the final and victorious struggle over the various evils of their heathen land, which have for so long a time opposed our advance, but which have *never entirely defeated our plans.*

A large sandal-wood depôt has been established at Resolution Bay, and the time has come when the success of this mission demands the residence of European missionaries. The churches in Nova Scotia have nobly come to our aid, in meeting this demand. Already they support the Rev. J. Geddie on Aneiteum, and they have now sent to this country, at their own expense, the Rev. J. Gordon, to proceed in the "John Williams," as *their second* missionary, to the New Hebrides; and, moreover, they are willing to remit, through the London Missionary Society, funds for the support of TWO OTHERS, as soon as their cry shall be heard saying, "HERE ARE WE, SEND US."