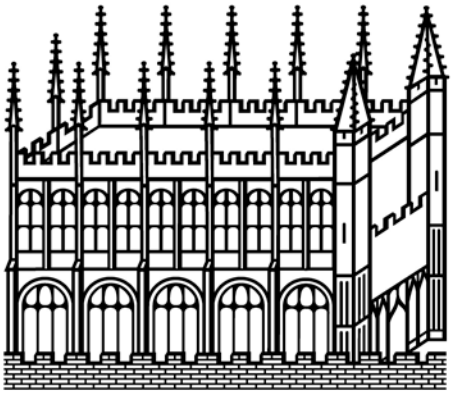

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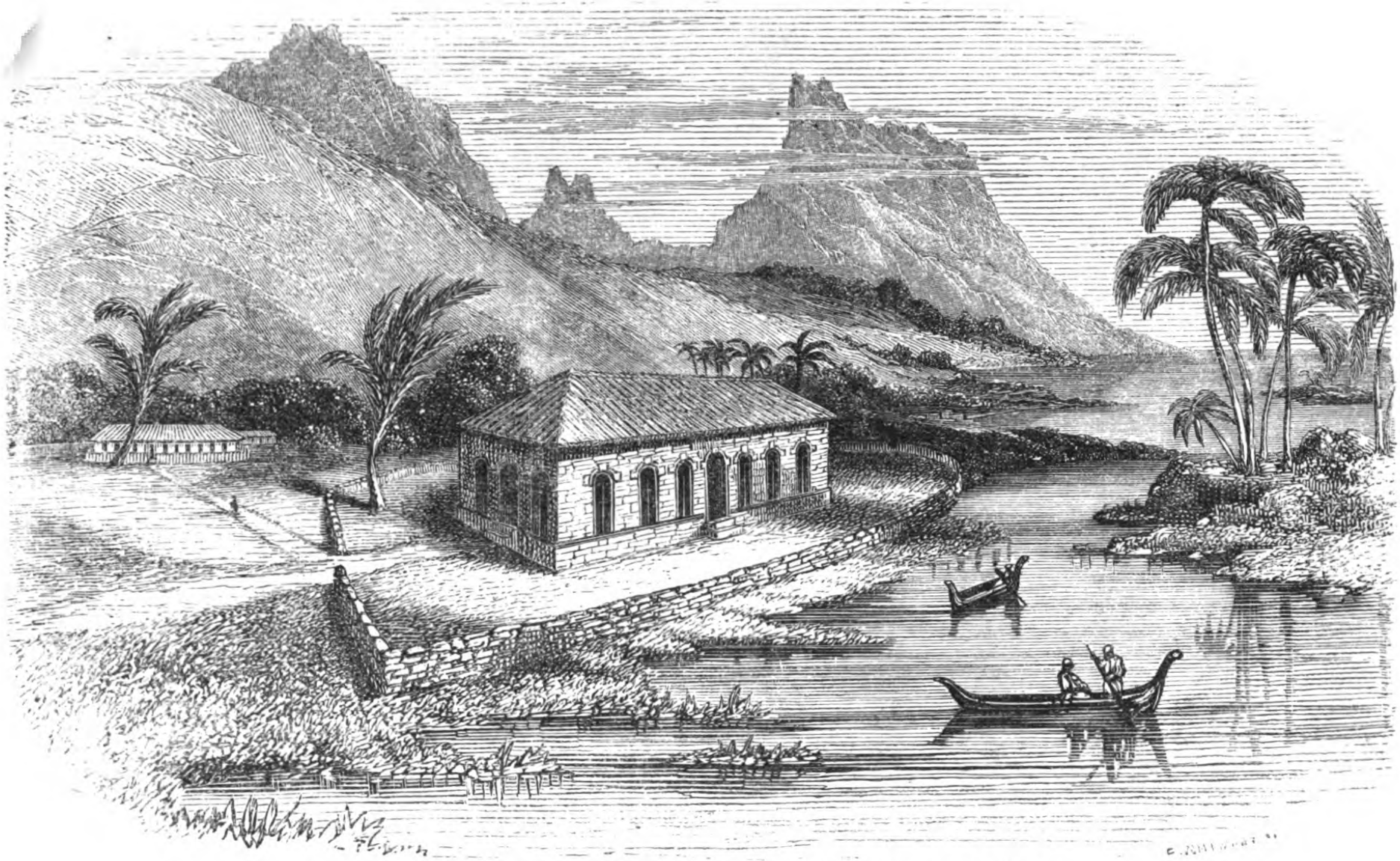

MISSION SCHOOL-HOUSE, NGATANGIIA, RAROTONGA.

GEMS

FROM

THE CORAL ISLANDS;

OR, INCIDENTS OF CONTRAST BETWEEN

Savage and Christian Life

OF THE

SOUTH SEA ISLANDERS.

BY

THE REV. WILLIAM GILL,

RAROTONGA.

VOL. II.

Eastern Polynesia:

COMPRISING

THE RAROTONGA GROUP,
PENRHYN ISLANDS, AND SAVAGE ISLAND.

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INTRODUCTION.

THE islands of the "HERVEY GROUP," whose missionary history is narrated in this volume, are *first* in order of discovery, and date of Christian instruction, in relation to those of "Western Polynesia."

With a view, however, to give the reader an insight into the wretchedness and cruelty of the islanders in their heathen state,—the consequent difficulties which have to be overcome, and the plans adopted, both by European missionaries and native teachers, in opening up intercourse with them, we have noticed the *last visited* islands, first, and the first, *last.*

This has been done upon the same principle, and for the same reasons which would lead us to invite the Christian voyager who might be about to investigate for himself the progress of missions in those lands, to travel *from the west to the east.*

In the extreme west, near Australia, he would see heathen natives in all their ruin and misery; in the New Hebrides, and some of the adjacent islands would be found tribes, recently visited by the Christian teacher, and who are just emerging from their heathenism and idolatry; and, further eastward, onward to the Rarotonga Group, he

would discover an amount of civilization, intelligence, and Christianity, as elevated and as pure as any yet gained by the inhabitants of the islands of the Pacific Ocean.

Thus much of explanation is thought necessary for deviating from what is the chronological order of their missionary history; and now, without any remarks respecting the details of the work itself, but rather asking for them a careful and candid perusal, we would only state, that the simple design has been to communicate correct information,—to record facts relative to the past history and the present state of the islands noticed,—to illustrate the efficacy of Christianity by incidents of contrast between the once savage and now civilized condition of the islanders.

This design has, we trust, in some measure been accomplished, and while the church of Christ gives thanks to Almighty God for the successes which have been gained, may it have a yet more vivid and enlightened realization of the *work still to be* done; and, supply an increased amount of sympathy, prayer, and instrumentality for the ONWARD PROGRESS OF CHRISTIAN MISSIONS IN THE WHOLE WORLD!

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THE ISLAND OF RAROTONGA.

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THE "HERVEY ISLAND" group consists of the islands of Rarotonga, Mangaia, Aitutaki, Atiu, Mauke, Mitiaro, and Manuai. These are all inhabited, except Manuai, and are situated between 157° and 160° west longitude, and 18° 30′ and 22° south latitude. Most of these islands were discovered by our untiring navigator, Captain Cook, in the years 1773 and 1777: by him the group was denominated by its present name, in honour of the Honourable Captain "Hervey" of the Navy, one of the Lords of the Admiralty.

"RAROTONGA" is nearly seven hundred miles south-west of Tahiti, is situated 21° 12′ south latitude and 160° west longitude, and is the largest island of the Hervey group. Its outer reef is thirty-five miles in circumference, and its mountains rise four thousand feet above the level of the sea. Its barrier reef is a protective wall of immense, deep, compact, block coral, from a quarter of a mile to a half a mile broad; which at low tide is almost bare, but which at high tide has four feet to six feet of water on it. The chasms seaward, in the reef, vary from ten feet to twenty feet in width, and form passages of egress and ingress to canoes and boats: one of these, in the north, is large enough to admit a vessel of forty tons burden, but affords no protection; and on the south-east side there is another, which forms a miniature harbour, deep and safe, and beautifully adorned by four evergreen lovely islets; but being windward it is not available for ships. With these exceptions, there is no anchorage round the island. It is a reef-bound coast, shelving slightly seaward, then sinking perpendicularly thousands of feet towards the foundation of the sea.

Against this barrier the mighty waves of the Pacific, of deepest blue, rise in majestic grandeur to a height of more than twenty feet, then, curling over, break in innumerable myriads of silvery white spray, and dash in subdued, yet graceful, beauty on the shore.

A long white sandy beach, varying from ten to a hundred feet wide, forms a natural margin to a comparatively level tract of land, round the whole of the island; and which is richly and constantly covered with fruitful groves of chestnut, cocoa nut, bread fruit, and banana trees.

Beyond this, inland, there is for the most part a long, low, slip of marshy ground, cultivated as "taro" swamps, at whose base rise hills innumerable; then, deep, wild, ragged fertile valleys intervene between another range of higher

hills; then, other valleys; and thence, hill on hill; and mountain on mountain, piled on each other in rich variety of size, and form, and verdure. Some of them present a broad, bold, black basaltic face; others, yielding to the effects of time and weather, reveal a decomposed red sandy soil; while others betray their heterogeneous origin by conglomerated masses of pebble, sand, and fragment rock. For the most part, however, both hills and valleys are covered with deep alluvial earth, yielding an abundance of trees and shrubs, and fruit and fern, which cover the highest mountains, whose lofty summits are seen sixty miles at sea. It is a lovely spot, one of nature's fairest gardens, where, if anywhere on earth, we should have found man an incarnation of love and holiness, and intelligent adoration of the Creator; but where, in reality, we found him, true to his apostasy, ignorant, and vile, and hateful; a worshipper of idols, a slave to carnality, a personification of the devil!

The present inhabitants of the island of Rarotonga are descendants from two ancestral tribes, who, according to traditions, came together to the island about thirty generations ago. Stripping those traditions of what may be deemed fabulous, it appears that one tribe came under the guidance of a renowned Tahitian warrior, called Tangiia; and that the other tribe was headed by a distinguished chief, called Karika, from Samoa; but although the Karika tribe was the last who came direct from Samoa, yet it is evident that the Tangiia party had also come from that *westward* group some generations before, and had found their way to Tahiti.

On reaching Rarotonga they found an aboriginal race on the south side of the island, who were physically and mentally much inferior to themselves. The people of this tribe were few and feeble, and most of them were soon subdued; while the remnant amalgamated with the new possessors of the soil.

The whole of the land was then divided, almost equally, between the Ngati-Tangiia and the Ngati-Karaki tribes; each keeping itself distinct and independent from the other. Thus established, they continued on more or less terms of amity, until about a hundred and fifty years ago, there arose a most tyrannical chief over the Tangiia tribe; so sacred was his body considered, that he rarely ever walked on the ground, but was carried on a man's shoulders; and whenever he appeared in public before his people, he was seated on the naked backs of two or three of his slaves, whose bodies were laid prostrate on the ground for this purpose; all land, and fruit, and fish, and property, and persons in the district, were subjected to the cruel despotic will of this would-be god. The people bore this oppression long, but finding that it grew beyond all endurance, a few petty chiefs, who had well-nigh lost all their rights, united in a revolt, and succeeded in driving the despot and his family to the west and south-west parts of the island. Since that time these confederate chiefs have maintained their independence. Hence the *third* party on the island. 1. Ngati-Karika, who occupy the north districts, and are governed by the Makea family. 2. Ngati-Tangiia, being a confederate body of independent landholders, who retain the south-east and south portions of the land; and who have vested magisterial power in the elder branches of the families of "Pa" and "Kainuka," two mighty warriors of ancient renown. And, 3. Ngati-Tinomana, who are the descendants of Ngati-Tangiia, and retain equal rank with the Makea family; these with their landholders and clans inhabit the west and south-west parts of the island.

In his passage from Mangaia to Aitutaki, Captain Cook must have passed very near the island of Rarotonga, but he did not discover it. From time immemorial the people had

known much of Tahiti, and Samoa; but they had no knowledge whatever of other lands or other people, until about seventy years ago, a canoe having drifted from one of the adjacent islands to Rarotonga; in which there were natives who landed and remained some time on shore. These were the first to give reports respecting the "white-skin foreigners," whom they called "Kookes." These visitors had seen Captain Cook, and their descriptions of his vessels, the number of his men, the vast quantity of his property, the years they were away from their own distant land, their food, their guns, and numerous other matters connected with the white men, formed the whole subject of conversation; and the intelligence, with repeated additions and exaggerations, spread from tribe to tribe, until the whole of the people became so excited and interested in the "Kookes," that they made special prayer, accompanied with special offerings to the gods, that these wonderful people might be brought to their land.

In answer to this prayer, as it would seem, a large English ship, soon afterward, appeared off the island; at its sight the joy of the people exceeded all limits, shouts of praise to "Tangaroa" were heard from every lip, and multitudes of them hastened to the beach, expecting the white man would land; but as the mighty vessel came near to the shore, it "hove to;" and their fear became equal to their previous joy. None of the mysterious strangers appeared disposed to come to the land, and for some time, none of the natives would venture off to them. At length one bold-hearted fellow boarded his canoe and paddled along side the vessel; his heart however failed him, and he was about to turn back, but being encouraged by the foreigners he went on board. Kindness overcame his fears, but not his astonishment; with almost breathless surprise he

silently viewed the ship, the rigging, the people, and other things; and after remaining some time he returned to his canoe, and the ship passed on her voyage.

On landing, this hero of the day declared that he had been on board a floating island; that groves of cocoa nuts and bread fruits and bananas were growing there; and that they had not heard the half respecting the wisdom, the property, and the kindness of these wonderful "Kookes."

Years rolled by and no other ship came to Rarotonga; and no further tidings were gained respecting the white man, until a canoe, driven by a storm from Aana, near Tahiti, reached the island, having on board two or three natives. These not only confirmed former reports respecting the "Kookes," but revealed still further wonders; stating that some of these strangers had come from "Beritani," and were the servants of Jehovah, their God, and that they were teaching his word to the people; that Jehovah was the true God, and Jesus Christ, his Son, was the only Saviour.

This news alike interested and astonished the islanders. Many looked forward with anxiety, and all with curiosity, to a day, as being certainly near, when these new and great things would reach their own land. But nearly twenty years passed away before another English ship visited their shores, and this was the last before the introduction of Christianity to the island; and as it is intimately connected with that event, we must give a brief detail of its visit:—

In the year 1820, or thereabout, a merchant ship from one of the colonies, sailing between the islands of the Hervey group, discovered the then unknown island; and coming near shore, a boat's crew of white men were landed on the district belonging to Ngati-Tangiia.

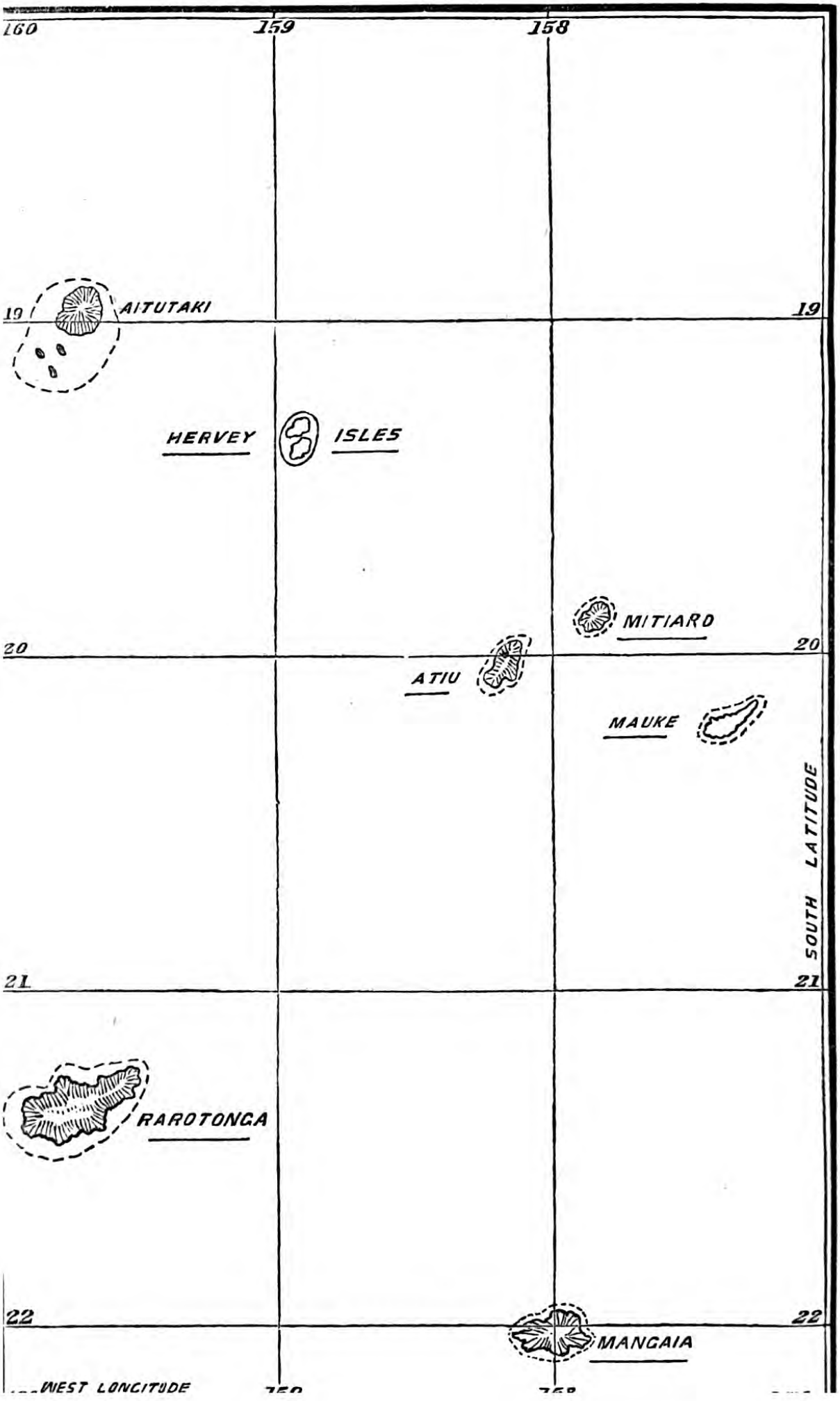
Without intending any mischief, the wild, savage, yet delighted natives, rushed to the boat, and made attempts to secure, each one for himself, a white stranger. This rough

dealing however alarmed the sailors, who fled to their boats, and on being pursued, they fired their guns over the heads of the natives, and thus escaped. Not willing, however, to leave an island they had been so fortunate to discover, and thinking its resources might add to their merchandise, they sailed round to the north side. There the vessel was brought to an anchor, and the captain and crew were more mildly received by the Ngati-Karika party, than they had been by the Ngati-Tangiia. They landed every day, for nearly a week, and then removed to the little harbour in the east, where they remained three months. The real object the captain had in view in so long a stay, among such a people, we have never been able to discover, except that he employed his men, some portion of the time, in cutting down large quantities of "*nono*" trees; a yellow wood, which might have been mistaken for sandal wood. Be that as it may, the whole history of their stay on the shores of Rarotonga was a continued series of rapine, cruelty, vice, and bloodshed. So disgraceful was their conduct that the captain did not, either for his own credit or safety sake, publish the latitude and longitude of this lovely island; of which but for his wickedness, he might have received the honour of being the discoverer.

Besides the captain, there were nineteen Englishmen, two New Zealanders, and one New Zealand woman. After setting themselves on shore, the whole party gave themselves up to work all manner of wickedness with greediness. Laying aside their own clothing, they adopted the more than half-naked costume of the native; and fully revelled in all their abominable habits. Taking advantage of their visitors, who in the mean time had become so much like themselves, the Ngati-Tangiia party solicited their aid, with their guns, to make an attack on the tribe at the west of the island. To this they consented, and in the affray three of the natives

were shot dead on the spot. This produced much consternation in the people, even in the friends of these wicked men, for they knew not how soon these deadly weapons might be employed for their own destruction: they wished them gone. The foreigners, too, who had given themselves so fully to vice, now felt that their deeds brought forth fruits of distress, and pain, and death; having stolen food, and pigs, and property of the people, having violated the sanctity of the native temples, and at the mouth of the gun robbed the chiefs of their wives, the natives, with one consent, resolved to rid themselves of their oppressors. A conspiracy was formed, aided by "Tumu" a New Zealand man, one of the crew. This is detected by the white men, and they secure him, and in the midst of the people, shoot him, as an example. He was buried in "Matapare." Things now come to a crisis. The New Zealand native woman was the next to fall; and subsequently, four of the white men were murdered by the natives. As these troubles increased, pigs, and property, and women were removed from the settlements to "hidden places" in the mountains; and fearing a secret onslaught on the remainder of the ship's company, the captain gave orders to prepare the vessel for sea. Glad to aid in this purpose, the people became off their guard, and allowed the women to come again about the beach; several of whom were taken by force on board the ship. One of these was a young chieftainess, called "Tapaéru;" as she was being dragged to the boat, her father in deepest distress rushed into the crowd, clasped her in his arms, and weeping on her neck, cried to his gods for help; and that failing, he exclaimed, "Better that we two die here, than that these savages should take you away with them to sea." But he was compelled to yield his hold; Tapaéru was taken on board; and the ship sailed away from the land. Alas! we blush for our fellow-countrymen who thus acted, and who

led the Rarotongans to conclude, that the white man was as far beyond themselves in wickedness, as he was superior in power and in wisdom; that Jehovah, the God by whom they swore, sanctioned deeds of cruelty and bloodshed that their own gods deprecated; and to resolve, as far as in them lay, to prevent the white "Kookes" from again landing on their shores.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CHAPTER II.

Location of the different tribes in Rarotonga—Native family, house, and furniture—Frequency and cruelty of their wars—Religious character of the people in their heathenism—Their gods—Their convictions of sin—Their ideas of moral evil—Ancient prophecies concerning the overthrow of heathenism—An example—The necessity of an atonement for sin felt by the people—Their efforts to satisfy their convictions—Occasional human sacrifices—Missionaries' visit to the oven of atonement—The belief of the people in a future state—Their ideas respecting it—The adaptation of the Gospel to the wants and experiences.

BEFORE recording the circumstances under which Christianity was introduced to Rarotonga, we purpose in the present chapter to give a few brief illustrations of the previous moral, social, and religious character, and habits of its people.

We have already noticed the location of the different tribes. In times of peace these tribes inhabited the low, level tracks of lands near the sea-side, but in war they fled to the mountain fastnesses; they were not, however, migratory, but formed themselves into fixed settlements, of more or less concentration, as circumstances rendered expedient for their safety. In each settlement the "ariki" (chief) was supreme in power, and despotic in rule. Next

in rank to him were "ui mataiapo," a class of independent landholders, either related to the ariki, or having gained their position by deeds of valour. Under these were "ui rangatira," a kind of dependent tenantry, having certain privileges which distinguished them from the mass of common people, who were called "e au uniga," and who, under the above three ranks, were in the condition of serfs. "Caste" did not exist as a system, yet each grade had its distinct position in the heathen society of Rarotonga.

A family, as the term signifies to an English ear, was not known among this people. The chiefs, mataiapos, and rangatiras, were wont to have from three to ten wives each, according to rank, or property, or renown. Their habitations were long, narrow, low, reed huts, the ground being covered with dried grass, and the whole of the furniture consisting only of sleeping mat, native bark cloth, cloth-making block and mallet, stools, and bowls. Licentiousness, deceit, and theft prevailed to a fearful extent; and, so general and constant were the enmity and jealousy of one tribe toward another, that the majority of the people were confined to the range of district where they were born, only hearing vague reports, but knowing little definitely, respecting the tribes beyond them.

War, either offensive or defensive, was their continual employment and delight. A state of peace was rarely ever known to continue long between the tribes. Frequent quarrels arose, sometimes by the people of one tribe trespassing the boundary line of their neighbour's land; at others, by the absconding of wives from their husbands; sometimes they were occasioned by acts of plunder on the cocoa nut and bread fruit, and taro plantations; and at others, by revenge of former wrongs. These quarrels invariably led to fighting, in which the warriors of each tribe engaged with the utmost desperateness and cruelty. The first

victims secured in war were presented to the gods, and the head of each was taken in savage triumph, while yet reeking in its blood, to the chief of the tribe, and the bodies of such were eaten in their cannibal feasts. Cannibalism prevailed, but not to so fearful an extent as among the tribes of Western Polynesia, and infanticide was committed on a large scale, but was chiefly confined to female children, when two or three were already in a family.

Thus, without entering into detail on these subjects, which is not the design of this work, we see that the inhabitants of this lovely garden-island of the sea, were sunk in an abject state of naked, barbarous, savage heathenism. "Gross darkness covered the people, and their dwelling-place was full of cruelty and abomination."

But, although such was the moral and social degradation of the inhabitants of Rarotonga, yet it must be remembered that they were, nevertheless, *a religious people*. They believed in the existence of gods; they had convictions of sin; they felt the need of an atonement; and they had a firm hope in a future state, after the death of the body.

They believed in the existence of gods. We have never found a heathen people in the islands of the South Sea, who denied the existence of a God. It appears to us, that Satan has never tempted these degenerate tribes to deny the existence of a God, but, in his great masterpiece of sin and iniquity, he has given them deities innumerable. The Rarotongans had gods of wood, and of stone, and of cloth, and of feathers. After consecration, these images or idols were supposed to be "uruia," or possessed by the "vaerua," spirit of some individual personage, or power, and was henceforth worshipped with all sincerity. There was a god who presided over the birth of children, another who superintended man's journey by land, another who had especial charge of the sea, another who gave fertility to the soil, others whose

special aid was solicited in war, and others who had the decision of man's destinies at death. Over all, there was one great Deity, the Creator of all things, and the preserver of all things, called "Tangaroa," a god alike known and honoured by the natives in all the islands, inclusive of New Zealand in the south to the Sandwich Islands in the north, and from Tahiti in the east to Samoa in the west.

The people of Rarotonga, in their heathen state, had also *conviction of sin*. Naked, wild savages as they were, they needed not a *written* revelation to inform them that they were not morally what they ought to be. They were conscious of certain obligations of right and duty, which they ought to have discharged to the gods and to their fellow-men, but which they *had not* discharged. They felt they had done things which they ought not to have done, and left undone things which they ought to have done. This is sin; and these heathens in this sense felt that they were sinners. They held that it was *sin* to profane the names, the representations, the word, and the habitations of the gods. They knew it was *wrong* to steal, to commit lewdness, to murder: they felt that these, and other wicked deeds, were followed by punishment here, and that they would be subjected to penalties hereafter. They had, as we are taught by Jehovah, to expect, more or less developed, in every heathen people, a "law written in their hearts," their consciences also either condemning or commending every action of their lives.

Besides this, there were a few men in each generation raised up publicly to reprove the abounding iniquity of the times, and who exhorted their fellow-countrymen to live orderly, honestly, and peacably. To offer "*pure*" prayer and "*akapaapaa*," praise to the gods, and to expect a time to come, when good should prevail over the evil, and happiness abound over the misery by which they were then surrounded.

Among the sayings of these sages, one of many, is often referred to by the people as having been now fulfilled. It is as follows:—

Takatakai marei, e,
E aku au potiki e!
Aua e oro pu i te kino, e,
E, i te tamaki, e mate ei e!
Takatakai marei e,
E aku au potiki e!
Te vai ra tetai inapotea e!
Kia ora, e aku potiki e!
Kare teia e mou.

A heathen father is here represented as exhorting the young men, growing up around him, not to ruin themselves in acts of folly and in war. It may be translated thus:—

O sons beloved!
Tread gently in your course.
Run not rashly to do evil;
Or into deadly war.
O sons beloved!
Tread gently in your course.
For seasons bright,
Of shining light,
As full moon night,
Are yet to be seen on earth.
And may you live!
My sons beloved,
For the *present* is not *lasting*.

Repeating these lines, at a *missionary meeting*, a year or two ago, an old native, who for many years had been a consistent member of the church, said, "Thus did my father exhort me, and blessed, indeed, are my eyes, for I now see these "seasons bright, of shining light," of which he spake. Jesus is *that* light, and we rejoice in him."

But without enlarging at present on the happy change now come over the people, as contrasted with the reign of

darkness, under which they had these convictions of sin, we must notice the fact that, urged by fears and anxieties arising out of those convictions, they were led to devise various schemes of atonement for sin.

They felt the *need of an atonement.* They were not those convictionless, fearless, thoughtless kind of beings which some persons suppose heathens to be. They had painful anxieties and dreadful apprehensions. In approaching their gods, they felt that it was necessary to perform some service, or to present some sacrifice, in order to expiate contracted guilt, and to secure a desired blessing. "*How* shall I come before the gods?" was the heartful cry of every individual who visited the heathen altar of sacrifice. All beasts and fowls, all fruits and flowers, all birds and fish, all precious ores and precious stones; yea, all that a man had would he give, if so be he might thereby propitiate the gods, and gain peace to his troubled heart; and, often feeling that his all was too poor and inefficient to secure that which he needed, the distressed heathen, in the depth of his extremity had recourse to human sacrifices, and not unfrequently offered the "fruit of his body for the sins of his soul." Such was the condition of the Rarotongans prior to the introduction of the Gospel. They had sacrifices of pigs, and fish, and food, and also human sacrifices. They had, what might be denominated, acts of national atonements, and of family atonement, and of individual atonement for sin.

On the prevalence of any great calamity in the island, such as famine, sickness, war, or death, the first thought of the people was, that some offence had been given to the gods—that they were angry. In order to avert this anger, and to gain a removal of the calamity, sacrifices—generally on such occasions human sacrifices—were resorted to. Two or three natives, the most wicked of their own, or of other tribes, were secured. Their arms and legs being bound

with green thongs, they were dragged to the "great altar" of sacrifice, on which they were presented *alive* to the gods, the priest at the same time making confession of sin, and supplicating a removal of the calamity. This ceremony being over, the living bodies of the victims were then removed and placed on an oven of red-hot stones, sometimes called "te umu kimi ora," or, seeking salvation oven, and at others, "te umu tarangaara," or, the oven of atonement.

Three or four years ago, in company with a few old men, who had spent the first years of their manhood in heathen life, I visited this great oven of national sacrifice. The paths leading to it had long since grown over with brushwood, which we had to cut down as we advanced. On reaching the spot, I found an area of comparatively clear ground about a hundred feet in circumference, surrounded by high trees and dense bush. In the centre was a pit five feet deep and twelve feet wide. This pit was wont to be filled with firewood, on the top of which were piled large basaltic stones. These were heated to a red-hot heat, and as the wood consumed they sank to a level with the ground. This was the oven, on it the living human sacrifices were placed and burnt to death, as an atonement for the sins of the people. As we gazed on this scene, and remembered the generations of bygone days, our hearts were filled with emotions of mournful interest; and, singing a hymn, expressive of sympathy with the heathen yet in darkness, we retired, praising God that the knowledge of the *true atonement* for sin had been brought to the inhabitants of Rarotonga, not a few of whom had proved its efficacy and rejoiced in its grace.

From what has been said it will be seen that, in translating the Scriptures into the language of this people, and in expounding to them the gospel of salvation by Jesus Christ, we have no need to introduce *foreign* words to

represent ideas of God, and sin, and atonement, and salvation; but that we adopt their own words, which express sentiments and feelings in accordance with the doctrines of Christianity, and which are, in a measure, understood and appreciated by those whom we seek to instruct and to bless.

In closing these notices we can only further add that the natives of Rarotonga, in their heathen state, believed in *future existence* after the death of the body. This will have been inferred from what has already been said; their convictions, fears, and sacrifices could have no other interpretation, and consequently we find that this doctrine formed a part of their faith. It was usual to speak of persons dead as being *asleep*, as having *fallen*, as *gone* away, and as having *sailed their last voyage*. These terms were never employed to denote the death of beasts, or birds, or fish; concerning them the word "*mate*," dead, was invariably and exclusively used. With most of the tribes of East and West Polynesia, the Rarotongans believed that when the body died, the "*vaerua*," or soul, escaped towards the "setting of the sun," to a region called "Avaiki;" that the favourites of the gods were admitted into their presence, where, with chiefs and warriors, they revelled in every excess of sensual gratification, while those excluded from this place went to the "po," a region of darkness, horror, and distress.

Much more might be said on these important subjects, both by way of fact and illustration, but enough has been advanced to answer our present purpose. These heathen tribes were, in their heathenism, a religious people. They had ideas concerning God, and right and wrong, their convictions of sin were pungent, and led to a practical concern about something which they called *salvation*. But, alas poor distressed creatures! they were there left to grope in the dark! Neither the beautiful light of nature nor the

convincing light of reason, was sufficient to lead them to peace, purity, and joy. Nature and reason, indeed, did enlighten, but it was only to convince and to condemn. Hence the wisdom and the love of Jehovah in Christ, and His mission :—"I give THEE a LIGHT to lighten the Gentiles, that thou mayest be MY SALVATION to the ends of the earth." The whole history of Christianity in the world proves its divine, perfect, and exclusive adaptation to the end proposed. Its facts, and no less the facts of man's religious condition in the heathen world, make it an imperative duty, on Christians, to *preach the Gospel to every creature.* These facts form the basis on which is built the glorious and benevolent superstructure of Christian missions, and are our apology, to unbelieving and selfish men, for the talent, and the time, and the wealth expended in attempts to reach the NECESSITIES OF A HEATHEN WORLD.

CHAPTER III.

The natives taken away from the island are left at Aitutaki—They hear of Christianity there—Information respecting the island conveyed to the missionaries—Teachers landed on the island in 1823—Tapaeru's reception by her countrymen—Heathen merry-making on account of her return—Night of danger to the teachers on shore—Missionary resolve to leave the people without a teacher—Papehia's determination to remain as teacher—Tapaeru's influence for his safety—Surprise of the people at the "new things" he made known to them—His preaching to the natives in a grove of cocoa-nut trees—Their questions respecting God—They think his book to be his god—Visit of Messrs. Tyerman and Bennett to the island—Encouraging advance of the mission.

At the close of the first chapter we had occasion to mourn over the wickedness and cruelty of the white man in his first intercourse with the natives of Rarotonga; we have now to see how God, in his providence, restrains the wickedness of the wicked, and overturns their deep-laid evil schemes, to their own confusion, and to His own glory.

As "Kurunaki" sailed away in his ship from the shores of Rarotonga, he no doubt regretted the loss of four of his crew, but must have rejoiced that he had escaped with his own life, and in having gained what he would call a triumph over the savage islanders. What purposes filled his mind in reference to Tapaeru and her captive companions, whom

he had on board, we know not, but after two days' sail the ship made the island of Aitutaki, situated about a hundred and fifty miles north of Rarotonga; and having had intercourse with the people, he was induced to put the Rarotongan natives on shore there. This act led to the introduction of the gospel to Rarotonga. The man thought not so; but God was there, going before his servants, a breaker-up of the way, securing means for their access to a heathen people then unknown to the world.

In 1821, the Rev. J. Williams, on his voyage to New South Wales, succeeded in locating native teachers on the island of Aitutaki. He had previously heard, in the legendary tales of the Tahitians, of "Rarotoá," and now the fact of its existence was confirmed by accounts which he gained from the Aitutakians, but which they called Rarotonga. In their first letters to Mr. Williams, the native teachers on Aitutaki gave more information respecting Rarotonga, stating, with certainty, that they knew its situation, and moreover mentioning that a number of Rarotonga natives were on Aitutaki, "who had been brought there in a white man's large ship;" that these natives had renounced heathenism, had put themselves under Christian instruction, and that they were desirous to return to their own land, in order to introduce the Christian teacher to their people.

This was good news to the missionary brethren on the eastern islands; it was considered a sufficient call for further effort; and after conference and prayer, Messrs. Williams and Bourne were appointed to visit Aitutaki, and thence to seek the introduction of teachers to Rarotonga. This voyage was taken in 1823. The ardent, toiling zeal of the missionaries was alike rewarded and strengthened on their reaching Aitutaki, in witnessing gospel successes there; and having gained all possible information about

Rarotonga, they determined to set out without delay for its discovery. The people of Aitutaki did all they could to dissuade them from their purpose, saying that the people of Rarotonga were very numerous, and that they were known to be savage cannibals. But this moved them not, and having received the exiled natives on board, in company with a body of teachers, they set sail.

The first and second days at sea were spent pleasantly and profitably in listening to details from the natives about the various islands of the group, but from the third to the sixth days the voyagers were in tedious and anxious suspense, being baffled in their attempts to discover the desired island. Altering their course, the vessel then made a circuit of the *known* islands of the group, Mangaia, Atiu, and Mitiaro. At each of these islands additional information was gained respecting Rarotonga, which encouraged another attempt to find it. Again they set sail, and after many days of further anxiety, just at the moment when the ship's stores were nearly exhausted, and when hope and patience had well nigh yielded to despair, the soul-inspiring shout of "Land O! Land O!" was heard from the looker-out at the masthead; and in a few hours afterwards, the lovely island lay unveiled before the enterprising men of God.

As the ship drew near to the shore an immense number of natives were seen in a state of great excitement. Their surprise was great indeed when they saw a native canoe laden with their own people coming from the ship; but their excitement exceeded all bounds when they were told that Tapaeru and her party, who had been taken away in Kurunaki's ship, had returned, and that they had brought with them "e puke orometua" to instruct the people about Jehovah, and his Son, Jesus Christ. Under other circumstances the announcement of the arrival of the "puke

orometua" would have been the great matter of interest, but now the fact of Tapaeru's return was predominant in heart and utterance. The chief ordered a special escort to go to the ship, headed by his eldest son, to convey her to the shore. On landing she fell at the feet of her uncle, who was seated in heathen state under the shade of a wide-spread temanu tree. Reverential and affectionate obeisance was paid to him, and then in a most affecting manner she introduced to him "Papehia," "Vahineino," and the other Christian teachers. The missionaries did not venture on shore. It was not prudent so to do, for apart from the naturally savage character of the people, they still remembered, with emotions of revenge, "Kurunaki's" ship, and were jealous of another white man landing in their midst. Whilst the ship "lay off and on" the island, and the missionaries were on board in anxious and prayerful suspense, the natives were revelling on shore: the finest fed hogs were slaughtered, the best fruits of the plantations were gathered, and as the shadows of evening came on, groups of savage priests and warriors came from all parts of the island, and regaled themselves in a sumptuous feast. As night advanced, song, and dance, and "kava," inflamed the worst passions of the savages, and they talked of murdering the teachers, and of placing their wives in the seraglio of the chiefs. Preparations were even made to perpetrate their vile deed, and it only remained for the chief to give his nod of assent, and the devoted teachers would have been sacrificed; but Tapaeru, faithful to her promise, was their protectress she argued, and wept, and literally fought for their preservation.

Spared through the night, at early dawn the following morning the teachers returned to the ship. Delighted to see them alive, the first inquiry of the anxious missionaries was, "Can you remain on shore?" "Alas!" replied the

teachers, "these people are the fiercest savages we have ever known. The Tahitians were bad, but these are much worse." Pointing to the bruises on their bodies, and exhibiting their torn garments, they continued, "We have spent a fearful night; but for Tapaeru we should not have been alive this morning;" and the general impression was, that none could venture to live on shore.

It was felt to be a trying and a responsible hour; but just at the moment when the missionaries had decided that the island must be left unoccupied, Papehia, a young native Christian, came forward, and "instead of uniting with us," says Mr. Williams, "in our useless regrets, resolved to be left to attempt the work." "Whether the savages spare me or kill me," said this intrepid teacher, "I will land among them. 'Ko Jehova toku tiaki.' Jehovah is my Shepherd. 'Tei roto au i tona rima.' I am in His hand:" and leaving his all behind him, simply clothing himself in a shirt, and a few yards of calico as a wrapper, and tying in a handkerchief a book containing portions of the Holy Scriptures, printed in the Tahitian language, he was prepared for his work. On the reef there stood a number of tall athletic warriors; they looked in proud anger and disdain on the servant of Jesus as he came near the shore, and with their spears poised had a will to hurl them at him; but they were restrained, and Papehia landed, alone, in the midst of the heathen population of Rarotonga, the first Christian teacher, to instruct them in the knowledge of the true God, and of salvation by Jesus, His Son.

Of the few natives who had come with the teacher from Aitutaki, only two or three could be depended on as being faithfully attached either to himself or to his cause; among these, Tapaeru was the most conspicuous, who already gave evidence that she had not received the mercy of God in profession only but in power. Under her influence the

chief promised his protection to her friend, but laughed at his attempting to overthrow the gods of Rarotonga.

From the first day of his landing Papehia gave himself solely to his work; every act of his daily life stood out in bold contrast with the deeds of the people, and was a lesson of instruction concerning God and the doctrines of His word. Whether at home or abroad, whether at meals or at work, he was at all times surrounded by a number of natives, curious to see and to hear some new thing. As his actions and words were reported from clan to clan, crowds of people came from all parts of the island, to whom he gave a simple exposition of the great design of the "Evangelia a Jesu," and narrated to each party details respecting the overthrow of heathenism and idolatry in the Tahitian islands. That there was *no more war* among the tribes of those lands was as mysterious and marvellous as that the former gods were no more; and, without understanding anything of the genius and ultimate design of the gospel, the masses of these barbarous people knew and appreciated the advantages of peace, and were willing to wish success to the "tuatua tu ke," the strange word that could secure its establishment. Hence were kept in abeyance, for a time, those feelings of hatred and opposition which a more intimate acquaintance with the purity of the gospel excited, and which threatened, subsequently, to destroy the mission.

At this time, however, novelty and excitement brought the people together in such crowds as to create the necessity for more formal public worship. A large and beautiful grove of cocoa-nut trees was selected for the temple, and there, in the midst of the wild multitude, the man of God day by day expounded the mystery of the "words" of his book. At first, scarcely anything excited more ridicule than his prayers; to *bow before nothing*, and to speak to a deity

not visible, was in their estimation the climax of folly. "Does not your God visit the earth?" inquired some of the people. "He is everywhere present," replied the teacher, "presiding over and blessing all the works which he hath made." "Ask him to come down and to show himself," was then demanded. "He is a Spirit, and a spirit only," was the answer. "What! a god without a body!" was the jeering retort. "Who will believe that?" The teacher was unable to go beyond his first replies; and if he had had the ability, the persons taught had no power to receive it. But, adapted to his work, Papehia turned the discourse to something practical. "You and your fathers," he said, "believe that 'Tangaroa,' and 'Rongo,' and 'Oro,' are great gods of power, and that to injure their 'tiki' would be followed by death. Now, in the Tahitian islands, these gods have been destroyed; they are no gods, they are a lie. Jehova is the true God. He is a Spirit, and cannot be seen." At these remarks the excited natives concluded that the teacher was not only "nevena," a fool, but that he was a "tangata pikikaa," a liar. "Why does he talk thus," said they, "does he think that we are 'matapo,' blind? He says that his God cannot be seen, and yet look at him, he carries his God about with him. See, how he talks to it, and what his God says to him he tells us. Wherever he goes he carries it, when he sleeps he has it near him—that is his god." "It was "his book" to which they referred. They for some time sincerely believed his book was his god, as much as Tangaroa was theirs.

The next important movement which engaged Papehia's attention was the establishment of a daily school. Having a few books in the Tahitian language, he began to teach the young people the alphabet, and many of the old folks learnt portions of Scripture by memory. By these and other methods knowledge increased, and with it grew a distaste

for the follies of heathenism and idolatry; and it became evident, on this account, as well as from the determined opposition of the priesthood, that Papehia needed assistance. Up to this time he had been the only teacher on the island, but just now he was joined by another from Tahiti, and the pioneering work of the mission advanced most rapidly. There were but few real converts, yet so mighty had been the teaching of the gospel in this short time, that the foundations of idolatry, as a system, were evidently being broken up. The priests were the most inveterate in their opposition to Christian teaching; yet strange it was, that one of the priests was the first man on the island who publicly gave up his idol, at the same time placing his son under the care and instruction of the teachers; and within ten days after the destruction of his idol, fourteen others were consumed in the flames.

The first chief who publicly gave up his idols was "Tinomana." One day, after a final conversation with Papehia on the subject, he said to one of his attendants, "Take a torch and set fire to the 'vaerua kino' and his temple." "Do it not," commanded his priests, "he is mad." Still Tinomana persisted, against the expostulations of the people. He said, "My heart has taken hold of the word of Jehovah;" and truly nothing but this could have induced him to burn the gods that his fathers held so sacredly, and worshipped so devotedly, from time immemorial.

Thus the work of destroying idols began on Rarotonga, and ceased not until, within the short space of a few months, a great number of the people from each district had nominally renounced heathenism, and placed themselves under Christian instruction. Partly to secure this object, and partly to strengthen themselves against a threatened attack from the remaining portion of the heathen population

Christian party formed an alliance, and lived together in one district; and not fifteen months after the landing of Papehia, the London Missionary Society's deputation, Messrs. Tyerman and Bennett, called at the island, and found the people erecting a chapel 300 feet long! This building was finished; a pulpit was placed at the extreme of either end, from which each teacher simultaneously, and without annoyance, addressed near fifteen hundred naked, wild savages, whose wildness, however, was marvellously kept under restraint, by a general conviction that *Christianity was truth*, and by means of the novelty and excitement its introduction to the island had occasioned.

Mr. Bourne, of the Tahitian mission, who, it will be remembered, was with Mr. Williams when Papehia was landed, visited the island about twelve months after Messrs. Tyerman and Bennett: he preached in the large chapel, saw the change that had been effected, and wished that his brother Williams had been with him to share his joy. How wonderful! A nation changed in a day! Two *native teachers*, themselves born heathens, and trained in idolatry, in an island nearly seven hundred miles away, land on Rarotonga, and in less than two years and a half were the sole instruments in bringing about the revolution we have thus far witnessed in the character, habits, and WORSHIP OF ITS HEATHEN POPULATION!

CHAPTER IV.

European missionary resides on the island, 1827—Separation of the tribes to their own districts—Adoption of a code of civil law—Attention of the people to planting and house building—Building of chapel at Ngatangiia—The opening service—Arrival of Rev. A. Buzacott in 1828—A painful reaction on past successes—Moral defection in a native teacher—Opposition of heathen priesthood—Houses of the Christian party and chapels destroyed by fire—Mission house in danger—Destitution of necessary supplies—Heavy floods—Destruction of missionary's house—General and fatal sickness—Painful and joyful deaths.

THE 6th of May, 1827, was a day of peculiar joy of the enterprising missionary Williams. For the first time he then landed on the shores of Rarotonga. Each past hurried visit to the island had impressed him with the importance of making it a principal mission station; and to further this object he had now come to reside awhile with the people, in order to consolidate and direct their transitive state. He had the happiness also to be accompanied by the Rev. C. Pitman, who had been appointed to take up a permanent abode on the island. Who can describe the heart experience of these two devoted men, as on that day they witnessed the remarkable advance already made against former heathenism, and more especially in the enthusiastic desire, manifested by a majority of the popu-

lation, to be further instructed in the Word of God. "Williams" remembered his days of labour, and his nights of anxiety when, four years before, he put Papehia on shore; and now he was permitted to reap the first fruits of an abundant and glorious harvest. "Pitman" was young and devoted, discriminating and cautious; and whilst he rejoiced in that the foundations of Christianity had been laid, yet he felt that a great and responsible work demanded the best energies of himself and colleagues, to build up the desired superstructure of an enlightened, pure, and active Christian people. Hence, on the day of his landing, he exclaimed in the language of united praise and prayer: "This people, so recently pagan, have renounced idolatry, and professedly are Christians. The large chapel is crowded with them, and they are preached to by a *native* teacher. O thou Great Head of thy church, now begin and carry on thy *regenerating* and *sanctifying* work in their *hearts*."

Much *pioneering* work had been done, which could not have been done by missionaries; but now the people were prepared, and required instruction and discipline, which native teachers at that period were not able to give; and as we proceed in this narrative, we shall have abundant reason to rejoice, that European missionaries were placed on the island just at a time to take advantage of the previous invaluable labours of the teachers.

We have already noticed, that the natives who renounced idolatry had, for the purposes of instruction and safety, assembled themselves together on one district of the island. This plan was wise at the time, and not without its beneficial effects; but as the people belonged to different tribes, it was soon found not only to be inconvenient, but to be attended with positive evils; and soon after the landing of Williams and Pitman, meetings were held with the people to discuss the propriety of forming two distinct and

independent stations. This was advised by the missionaries, and most of the natives wished it, but peculiar difficulties arising out of their family and land relations, increased by their pride, envy, and jealousy, for some time prevented its accomplishment. These, however, were at length overcome, and the Tangiia party took up their residence in their own district, "Ngatangiia;" and the Karika tribe, together with Tinomana and his party, settled at "Avarua;" each division of people numbered between three thousand and four thousand, and their separate location was an important epoch in the history of the island. It was the commencement of order, which introduced a state of civil and social life of which the natives had previously been ignorant.

In their heathen state every form of civil and social crime was rampant; theft, adultery, and murder were acts of every-day occurrence; and although punishment, it is true, was sometimes inflicted on offenders, yet it was at the will of the chief, who was alike cruel, unjust, and despotic; to whose will was subjected life and property, and who was himself often the greatest criminal in the community. In the new state of things, however, now introduced, the necessity of a righteous code of common law was soon felt; and circumstances led to its establishment. Time after time, as offences occurred, both people and chiefs consented to the enforcement of such laws as were adapted to meet these offences; until the simple code became sufficiently complete to meet the existing condition of society. In each case the law was discussed, and agreed to in a popular assembly of "ui ariki," and "ui mataiapo," and "ui rangatira," by whose authority it was written, and afterwards signed by the chiefs of the different districts. A staff of tried men were selected as a police force, trial by jury was adopted, and the office of chief magistrate was vested in an individual of known character and ability, at each settlement.

Hoping that the plunder and desolation occasioned by war had ceased, the people were encouraged at this period of the mission to attend to their plantations with greater care and constancy than they had hitherto done; and the industrial arts of civilized life were also introduced to them, as far as the limited resources of the missionaries allowed. Instead of the low unhealthy huts in which the natives had formerly lived, they were instructed and assisted to build neat comfortable lime and wattle cottages; and in this, and other works connected with civilization, the carpenter's saw, and plane, and mallet; the smith's forge, and bellows, and anvil; and the builder's scaffold, and rule, and line, and square, were in daily use; and every achievement completed by these mighty instruments was its own reward, and gave a healthy impetus to the newly-awakened energies of the semi-heathen people.

The large chapel, three hundred feet long, built by the native teachers, was a novel and interesting building; but it was also rude, inconvenient, and unsubstantial. The time had now come when something better should be introduced, and the people of Ngatangiia began in good earnest to accomplish the work; tons of coral lime were burnt, immense trees were felled, and sawn, and otherwise prepared for the building; a suitable site was cleared, and in two months from the time of commencement, the first chapel, worthy the name, was finished. It was one hundred and fifty feet long, and fifty-six feet wide. Its thatched roof was supported on either side by seven iron-wood pillars twenty-five feet high. There were ten doors, three at each side and two at each end, and twenty windows of large venetian blinds placed at proportionate distances round the whole of the building. Not being ceiled the roof was exposed; and at the request of the people, some of their former "au tiki," or carved gods, were stripped of their sacred bark

cloth, and hung by their necks at the rafters, as an emblem of their degradation and death. On the occasion of its being opened for public worship, Mr. Williams preached an appropriate sermon from 2 Chron. vii. 14—16: "I will forgive their sin, and will heal their land. Mine eyes shall be open, and mine ears attent unto the prayer that is made in this place, and mine heart shall be there perpetually."

This was a sacred season of holy joy both to the missionary, and teachers, and people. It would be gratifying to linger here, and to give further and more minute details of the practical development of the new life of the people at this stage of the mission; but this we must not attempt. Things having been thus far arranged, Mr. Williams removed to the Avarua station; leaving Mr. Pitman to carry on the work at Ngatangiia, who preached his first sermon to the people in the month of August, 1827.

Anxious to extend his missionary enterprises amongst the heathen natives on islands further west, Mr. Williams was encouraged in his purpose by the appointment of the Rev. A. Buzacott to the Rarotonga mission; who landed on the island February 4th, 1828. The people of Avarua would willingly have detained Mr. Williams as their missionary, but finding that he had other work to do, they gave a hearty welcome to Mr. Buzacott; and, quick to perceive his numerous, and peculiar qualifications, and adaptation, they exclaimed, "This is the man for us! *Koia ïa*, Truly, this is the man for us!" He proved himself worthy of their highest confidence and praise. In teaching, and preaching, and labours abundant, he and his devoted, yet more weakly and often-afflicted colleague, Mr. Pitman, were in the short space of seven years after the introduction of the gospel, permitted to see two large Christian settlements, which for organization, attendance on instruction, and general results of civilization, presented a fruit of Christ's gospel as com-

plete and as glorious as any gained in its previous conquests over the heathen world.

We have hitherto witnessed the advance of Christianity on this island under circumstances *favourable* to its progress; but we must now record some of those untoward events, and those opposing powers, which are usually experienced by it soon after the announcement of its triumphs. A reaction, severe and painful, yet natural and salutary, now set in upon the professedly Christian stations. The first blighting influence occurred in the moral defection of one of the native teachers, not "Papehia" but his early companion. He was a man of strong passions, also of superior mental and physical power; and he succeeded in gaining a dominant position among a party of this subdued and hesitating people; in this position his grace failed him, and he fell. His fall was an arrow in the hearts of the faithful few, a stone of stumbling to many of the formal professors, an offence and a reproach from the heathen party; and a signal triumph of the spiritual powers and principalities in high places.

Encouraged by this circumstance, and the subsequent declension of many occasioned by it, the revengeful priesthood sought opportunity, even now, to crush Christianity. Seventy of them vowed a vow over their sacred fires, and in the name of the neglected gods, to die rather than submit to the gospel of Christ. These were aided and sustained by some of the greatest mataiapo of the land, who did all they could to involve the two settlements in war. This, however, failing of success, they had recourse to setting fire to the houses of the Christian party.

At Ngatangiia, one night soon after the missionary had retired to rest, the war whoop was heard from a hundred voices in the settlement, and many houses near his own were seen in flames. Anxious to save the chapel from de-

struction, he ventured out into the midst of the mixed crowd of friends and enemies; but alas! his efforts were unavailing, and that night the beautiful house of prayer, to which we have already referred, was consumed by the flames to the ground.

At Avarua the same ruthless work of destruction was carried on. Night after night, house after house was burnt to the ground; until things had advanced so far, as it appeared only to require the destruction of the missionary's house in order to secure the complete overthrow of the mission. The little band of Christians arranged themselves into classes of fifteen to twenty individuals nightly, to guard the mission house; these had wooden gongs which they struck continually, making a noise sufficiently loud to be heard a mile distant; so long as these gongs were being beaten, and their harsh, discordant, deafening sounds kept up, so long could the mission family sleep, for that was a sign of safety; but as soon as the gongs ceased, and were quiet, the missionary was awakened through fear, lest the watch should be asleep; and not knowing the moment his house might be in flames, and he, wife, and children, buried in its ruins. This was a time of trial. Neither of the missionaries was able to render assistance to the other. Each was surrounded by the same circumstances of distress, and stood in jeopardy of his life every hour. Their situation was further rendered more trying, at this period, from the fact that no ship had visited them for eigtheen months; hence they were left without supplies of clothes, and flour, and other things necessary to their continued existence. There was no "Children of England Mission Ship" then; and the little known of the island was so unfavourable to merchant ships going there, that captains were not willing to take supplies, unless their exorbitant demands were met. But one morning, after waiting twelve months in anxious sus-

pense, a ship was seen off the island, as if coming from Tahiti. The missionaries were sure it was a vessel of relief, but alas! for them, it was a stranger, a merchantman, direct from England, too, but not having a particle of supply to aid the mission in its circumstances of distress and want.

These disastrous events of defection and war, and fire and famine, had scarcely subsided, before another calamity occurred which occasioned much distress, alleviated only by the thought that it came direct from the hand of God. Heavy and long-continued rains caused the whole of the badly-drained low lands to be flooded, which induced much dysentery, together with fever and ague, amongst the people. The members of the mission families were also laid low by the disease, and both Messrs. Pitman and Buzacott were brought near to death.

Mr. Buzacott's house had been built on low ground, and one night, after he had retired to rest, a rush of water came with great force from the mountains; the banks of the river overflowed, plantations were destroyed, and the missionary house became knee deep in water before the calamity was known. The house being a wooden frame, was in danger of being swept away by the flood; and it was with difficulty that the family escaped. In a state of exhaustion and fright, Mrs. Buzacott was carried by a native to a hut some distance inland; and was laid aside by a sickness of three months' duration from the time of the catastrophe.

Distressing, however, as these personal calamities were, the devoted missionaries and their wives were sustained; gaining daily strength equal to daily trial and duty, they kept a constant watch over the best interests of the people; and although the majority had hitherto proved themselves unworthy of their altered position, yet it was a cause of deep sorrow to see them suffer and die. During the prevalence of the disease, which assumed the form of a fearful

epidemic, almost every house on the island was a scene of desolation and woe; and so great were its ravages, at one time, that the known deaths numbered *one hundred a day.*

In this affliction most of the ringleaders of the late disturbances were cut off, many of whom died in agony of despair; saying that they were sure of eternal destruction. Their statements, at death, respecting themselves, their deeds and their intentions, had their lives been spared, were awful in the extreme, and made a deep impression on the hearts of those who survived them.

In the case of others it was greatly affecting to witness a fixed pharisaical self-complacency, because they had given up heathen practices, and had been regular in the duties of external Christian profession. There were, however, a few who knew in whom they had believed. Their minds were enlightened, their hearts were renewed, and their previous life had shown that they were ripe for heaven; as a "kind of first-fruits of those who should be saved from amongst the tribes of Rarotonga. When spoken to of the ability and willingness of Jesus to save sinners, one Christian man replied, that he felt it was only through Jesus that he could be saved, that he felt his sinfulness, and that his heart was continually *grasping* after the word of God." Another, who had been one of the most active, consistent Christian women of the community, said, when reference was made to her consistent deportment, "that it was like her poor, worthless, helpless, dying body; of no avail for her salvation, but that Jesus was all her salvation." These evidences were cheering to the heart of the missionaries, and encouraged them to be instant in season and out of season in proclaiming the "words of eternal life;" and they needed these consolations the more, as they saw several of the few excellent young men, who had bid fair soon to become of great assistance to the mission, laid low among the dying

Many of these themselves felt, as was expressed by one, "that it was a great struggle to give up the prospect of a useful life in aiding forth the cause of the gospel, which he was quite sure would advance on the island;" but giving up his soul to Jesus exclaimed, "It is all right. I must die. The first surge of death has passed over me, I have now to pass through the flood of *bitter water*, but I do not fear. My trust is in Jesus. There is none other."

The redemption of one soul is precious. Let us rejoice, then, with the brethren, at this period of our narrative; who through Christ were brought out of their tribulation more than conquerors; and who, rewarded and adorned with the priceless "Gems" of His grace, give Him the glory, and were yet willing TO DO, OR TO SUFFER, ALL HIS WILL.

CHAPTER V.

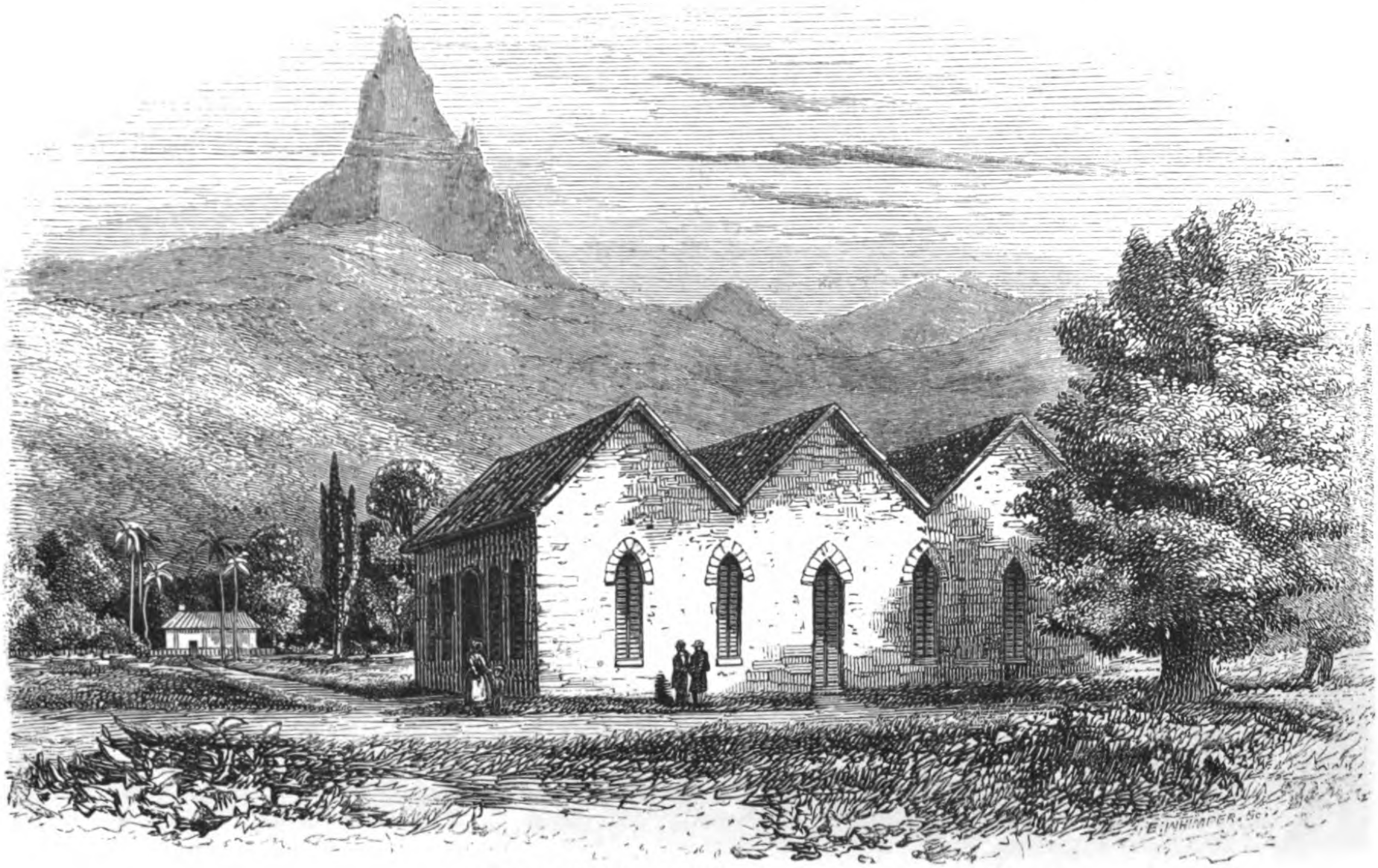
Arorangi settlement formed—Description of the station—Happy condition of the people—New station at Titikaveka—Notice of the adult and children's schools—Observance of the Sabbath by the islanders—nature and object of native "classes"—Weekly public services—Hurricane in 1831—Distress occasioned thereby—Fresh trials from the ungodly—Introduction of printing press to the island, 1832—Rarotonga native Christian teachers go forth to Samoa the same year—Notice of Teava—His prayer—His labours.

Some time prior to the disasters mentioned in the last chapter, it was found necessary to form another distinct station at "Arorangi," for the numerous and independent tribe under the chief "Tinomana." Since the overthrow of idolatry, most of his people had resided with the Karika tribe; but owing to the distance of their plantations it was found that a number of them were kept away from religious instruction. This, together with evils arising from the two tribes living at one station, led the brethren to advise a separation. The site fixed on for their settlement is about six miles from Avarua, a level piece of ground two miles long, at the base of a noble range of beautiful mountains, and facing due west. It involved no little difficulty and labour to clear this land, for it was densely covered with

trees and brushwood, the growth of many generations; but the clearing of the land was only the small commencement of labour, compared with that required for building and other things connected with the formation of the settlement.

The people had a mind to the work, but it needed the assistance, direction, and time of the missionary, and these he cheerfully gave. A day was fixed on late in 1828, and, accompanied by the chief and the people, the Rev. A. Buzacott began the honourable work of founding a Christian village. An abundance of hogs, bread fruit and cocoa-nuts was served up at a feast worthy of the occasion, praise was presented by the people to "Jehova," who had caused them to return, with gospel mercies, to their own district of country; prayer was offered for His help and blessing, and that day, a man was famous according as he lifted up his axe, or wrought with other tools, as instruments to establish and to advance the common cause of civilization. In a few months the village was completed. It was nearly a mile and a-half in length, a wide and straight road, gravelled with sea-side sand, was made from one extremity to the other, on either side of which were rows of the tall and delicately beautiful tufted-top "*ti*" trees. The houses were built of lime and wattle, with general uniformity, from thirty to forty feet long, twelve feet high, twenty feet wide each, and divided into three or four rooms. Each row of houses stood fifty or sixty yards from the road, and were about the same distance from each other, and the whole was protected seaward by numerous large trees which girt the shore. In the centre of this settlement was erected an "are bure anga," house of prayer, and opposite it an "are apii anga," house for teaching, each seating a thousand persons.

The public opening of the chapel dated the official settle-



TITIKAVEKA CHAPEL, RAROTONGA. *Opened* 1841.

ment of the station. It was a day of great rejoicing. Only a few years before, yonder mountains, which now form the background of the village, were the fastnesses of the people when oppressed by their conquering tribes. How changed their condition! War, tyranny, and dread exchanged for peace, and liberty, and joy; and the honoured man, Papehia, who first took them the gospel, was stationed amongst them as their teacher. In the habitation where "*dragons*" lay, there was now safety, fertility, and civilization. The wilderness was glad, the desert rejoiced and blossomed as the rose. A highway for the word of God had been established, and it came to the people with recompense and salvation.

At a later date than that which marked the formation of "Arorangi" station, was the location of a part of Tangiia tribe in the district of "Titikaveka," on the south side of the island. The settlement of this people was the cause of much toil and anxiety to the Rev. C. Pitman, but subsequently yielded its proportion of encouragement and reward.

Soon after the landing of Papehia on the island, it will be remembered that he succeeded in gathering together a few lads in his native hut for the purpose of teaching them letters and reading. His ability was small, and his means still more limited, yet he did what he could, and a few made good progress. The missionaries, who subsequently resided among the people, took advantage of this previous preparation, and from the first gave themselves to *daily* labour in the schools. The formation of a settlement, or the erection of a chapel, was never thought complete without an appropriate "school-house." At each village, adult classes for teaching to read were formed, and attended to from half-past five o'clock in the morning until seven. Not more than one half of the adults, however, were found capable of *learning* to read at all, and not more than two-

thirds ever gained sufficient knowledge as to enable them to read fluently, so that at this period of the mission it was deemed desirable to encourage them to commit to memory catechisms and portions of Scripture, which would give instruction to their minds and influence their conduct. In this way many of the natives who were fifty years old when schools were formed, gained a correct knowledge of Watts's First and Second Catechisms, the Assembly's Shorter Catechism, together with chapters, and in a few cases, whole books of the Word of God.

At the dispersion of the adults from the school-house the children were collected together, and for nearly two hours every morning were taught in classes the elements of reading, writing, arithmetic, and geography, according to their several attainments. During the first years of the mission it was not without much difficulty and labour that anything like a regularly good attendance could be secured ; but so popular had the schools become in 1831, only eight years after the landing of the Christian teacher, that out of the limited population of the island no less than one thousand six hundred adults, and two thousand children, were under daily instruction and consequent mental and moral discipline.

Nothing, however, at this time was more remarkable or pleasing in the people of Rarotonga than their attendance on public worship and Christian instruction on the Sabbath-day. The greater part of the entire population were in attendance on the services held in the chapels, and after the services many of them met together at a friend's house, in order to collect and to arrange what each had remembered of the sermon, and otherwise to aid each other's advance in knowledge. This led to the formation of classes: voluntary associations, numbering from fifteen to twenty natives, were formed into a "pupu," or class, each of which having a teacher of known intelligence and character appointed to

superintend its affairs. Three or four of these classes were met by the missionary separately, and on different days, between each Sabbath, which constituted a kind of "Bible-class," and by this means nearly the whole of the natives desirous of being instructed were periodically brought into contact with the missionary. This plan was found to be of great practical utility, alike in the direct information received by the people at the time of meeting, and in the knowledge gained by the missionary about them, by which he was able opportunely and appropriately to direct his labours for their welfare.

These classes led to the establishment of a Friday evening public service at each village, which has been continued to the present time, and to the benefit of which we shall have to refer in a subsequent part of this narrative.

Members in class, both men and women, have a united service every Friday evening, at which, after singing and prayer, and a five minutes' introductory address from the president, four or five of the natives give short addresses in rotation. Sometimes these addresses are on points of doctrine or experience, arising out of the sermons of the previous Sabbath, at other times incidents of past heathen life are related, and a lively and grateful contrast is given between the past and the present position of the island; and frequently, appropriate reference is made by the speakers to events that are passing over their own or other lands. While the individuals attending this meeting were all class members, they were not all regarded as being truly converted to God. Many of them, at the time of which we write, had not been baptized, but each person was expected to be of known moral character, and having a *desire* to be instructed in the truths of Christianity.

Thus the affairs of the mission were gradually yet encouragingly advancing, when, in December, 1831, a trying

calamity blighted its opening prospects, and but for the vitality of the word of God, which had been received in a few hearts, must have proved fatal to the future welfare of the island. A fearful hurricane devastated the whole land, plantations and buildings were utterly destroyed, so that the missionaries and people began the year 1832 in distress, lamentation, and woe. After the storm had subsided, the sea was as calm and the sky was as bright and as blue as ever. The hearts of the men of God were also calm; they were still and held their peace, for it was the Lord's doings, but there was no sunshine there; it was the stillness of that deep unuttered feeling of the inner soul, which apprehends approaching evils, more fearful than those which have past, and finds its only strength in quiet repose on God. In the might of this repose they prayed to be enabled to meet all the difficulties of their isolated position, in work, in famine, in declension of the people, and in disease.

The work of each settlement had to be recommenced, for every chapel and mission-house, and almost every native dwelling, was in ruins; but before these could be attended to, the plantations had to be cleared and planted, which, with the greatest industry, did not yield a sufficient supply to meet the wants of the people for six or eight months afterwards. During this time both the people and the missionaries suffered much want, and the mass of the population had nothing to eat but the *stalks* of the banana tree cooked with the *roots* of the "*ti*." It was a distressing season. Many died of starvation, all were much injured in constitution, and weakness and disease were induced, the results of which are, to this day, felt by the people.

Amongst the people at this time there were many who manifested a deportment worthy of their Christian profession; but a far greater number of them were, under the

influence of superstitious notions connected with their semi-heathen state, led to draw back from their attachment to the new state of things brought about by the gospel; and there were not wanting those who did all in their power to make the calamity an occasion for the re-establishment of heathenism and crime.

The struggle was severe but not doubtful. The foundations of the ancient system had been razed, never again to be laid. Although the great enemy is permitted, at times, to wield air, and fire, and disease as instruments to retard the progress of Christ's kingdom, yet he is but a permitted agent, confined within prescribed limits. Hitherto shalt thou come and no further. It was so in Rarotonga, in the troubles we are recording. After a few months of labour, in faith and patience, prosperity again dawned on the mission, and before the end of the year, which commenced so disastrously, the settlements were comparatively restored to their former state; new chapels had been built, schools were recommenced, and an organization was set in motion, which has yielded, through God the numerous beneficial results we shall have to notice as we advance in this missionary history.

The two most important events which closed this year, were the introduction of a *printing press* to the island, and the *sending* some of the first converts to Christianity *to the heathen* islands beyond. The circumstances of destitution in which the mission was placed by the gale, led the Rev. A. Buzacott to visit Tahiti for the purpose of gaining supplies, and of making arrangements with the missionaries there to secure a more frequent and certain visitation of the island. While there, Mr. Buzacott gained a sufficient knowledge of the art of printing as to enable him to become a practical man at the work, and, returning to Rarotonga, he took with him an old press, and equally

old fount of type, with which he had the honour of instructing many of the natives in printing, who, in their proficiency and results of labour, far exceeded his most sanguine expectation.

This year also witnessed the extension of Christianity *from* Rarotonga, and *by Rarotongan native agents*, to islands of the Samoan group. These far-distant islands up to this time, were in heathen ignorance and idolatry, and the Rarotongans had no sooner felt the power of the gospel of Christ themselves, than they earnestly desired to take the boon to others. Among these early converts "Teava" deserves honourable mention, as a distinguished fruit of good Papehia's labours, and an illustrious imitator of his example. In making known his desire to go as a Christian evangelist to the savage tribes of Samoa, he wrote:—"My desire to fulfil Christ's command is very great: He said to his disciples, 'Go ye into all the world.' My heart is compassionating the heathen who know not the salvation which God has provided for the world. Let me go to those savages. Why is the delay? May God direct us: but my desire for this work is very great."

This good man's desire was fulfilled. He was taken to Samoa; he landed in the midst of its savage population; he gained a position at Monono, an influential station, and, besides being one of the most intelligent and consistent pioneers to the European missionaries there, he has for many years been one of their best native assistants in translating, in schools, and in the general work of the stations.

A part of a prayer of this excellent teacher has been recorded by Mr. Williams, which he offered to God, on board ship, on his passage to Samoa, which is worthy of a place here, and will suitably illustrate the design of these pages: ". . . if we fly to heaven," said the good man, addressing

God, "there we shall find Thee; if we dwell upon the land, thou art there also; if we sail on the sea, thou art there; and this affords us comfort, so that we sail upon the ocean without fear, because thou, O God, art in our ship."

"The king of our bodies has his subjects, to whom he issues his orders, but if he himself goes with them his presence stimulates their zeal; they work with energy, they do it soon, they do it well. O Lord, thou art the King of our spirits; thou hast issued orders to thy subjects to do a great work; thou hast commanded them to go into all the world, and preach the gospel to every creature. We, O Lord, are going upon that errand, and let Thy presence go with us to quicken us, and enable us to persevere in the great work until we die.

"Thou hast said that thy presence shall go with thy people even to the end of the world. Fulfil, O Lord, to us this cheering promise.

"I see, O Lord, a compass in this vessel by which the seamen steer the right course, that we may escape obstruction and danger. Be to us, O Lord, the compass of salvation."

In reading this effusion, no less striking for its intelligence and piety, than it is beautiful for its originality and novelty, let it be remembered that only nine years prior to its utterance, "Teava" was one of the heathen, idolatrous, and savage inhabitants of the island whose history we are narrating, and from among whom many such as he, were, at this early period of missionary labour, purified by the grace of God, and dignified to the glory of "gems" in the diadem of "JESUS THE SAVIOUR."

CHAPTER VI.

Formation of Christian church on Rarotonga in 1833—Translation of Scriptures into the native language—Notice of Rarotonga dialect—"New Testament" in native language sent to England to be printed in 1834—Attempts to instruct the people in cotton spinning—Growth of cotton on the island—Failure of health in missionaries—Timely native assistance—Notices on the institution of marriage—Statistics—Interesting united gathering of the natives—Native letters.

PRUDENT and cautious, as they were laborious and ardent, the early missionaries on Rarotonga delayed for some years instituting the *ordinances* of the church of Christ; wishing rather to instruct and to root the converts in the doctrines and principles of the gospel. But the important and happy day had now arrived, deemed the proper time to select a few of the long-tried and intelligent Christians, who with the missionaries and teachers should be united together in visible Christian communion, around the "table of the Lord."

On Sabbath, the 6th of May, 1833, just six years after the landing of English missionaries, the church of Christ was formed on the island. Each missionary at his station, one with five, and the other with three, of the first-fruits, "broke bread together, and drank of the fruit of the vine," in remembrance of the Saviour. With trembling joy the

brethren, speaking of the occasion, say, "that it was a season truly delightful; that they had confidence in the reality of discipleship of those with whom they united; that they had others in view who would soon be added to their number; that they felt to be in the path of duty in the course they had adopted; and, they looked forward with pleasure to the time when He, who despises not the day of small things, would cause their little one to become a thousand."

In addition to the abundant labours which devolved on the missionaries of Rarotonga at this time, they had to give much of their time and energy to the translating of the Holy Scriptures into the language of the people. Many portions of the Scriptures had been printed in the Tahitian language, at the Mission Press in that group, and these were supplied to Rarotonga as opportunity occurred; but it soon became apparent that the people would make but little progress, either in scriptural or general knowledge, until books were circulated among them in their own language, but before this could be accomplished, it was necessary to compile a correct dictionary and grammar of the language, every word of which had to be picked up, and every line written by the missionaries. The language of Rarotonga is a *dialect* of the one prevailing *Eastern Polynesia* language, varieties of which are spoken in all the islands within 2500 miles of longitude, and 4500 miles of latitude. The use of the "k" and the "ng," however, in the Rarotonga dialect, which are not found in the Tahitian, and other differences in structure and pronunciation, rendered it impracticable for the Rarotongans to adopt the Tahitian books.

Scarcely, however, could idolatry be said to be overthrown on the island, before the brethren gave themselves to the preparation of the word of God into the proper tongue of

the people; and as fast as the manuscript was finished so was it printed. Some portions were printed at the Tahitian Mission Press, and others at Mr. Buzacott's Press, to which reference has already been made; and thus, in the tenth year after Mr. Williams landed Papehia on the island, he had the happiness to receive Messrs. Pitman and Buzacott's manuscripts, and printed portions of the New Testament, which enabled him to print the first complete edition on his arrival in England in 1834; while the brethren continued their translations, and in a short time supplied the people with an edition of the Pentateuch, Psalms, and other portions of the Old Testament, from the Mission Press on the island.

Anxious to encourage and assist the natives in things which pertain to their temporal, as well to their spiritual condition, the directors of the "London Missionary Society" had sent to the Tahitian islands Mr. Armitage, an efficient artisan in cotton-spinning, with a view to instruct the people in the manufacture of clothing for their own use. With this object in view, Mr. Armitage came also to Rarotonga, and towards its accomplishment the missionaries rendered him all the assistance in their power. Under the superintendence of Mr. Armitage, the natives made many spinning-wheels, warping machines, and looms; much material was brought into a state of forwardness for wearing, and a few pieces of cloth were finished, greatly to the delight of the wondering people. Circumstances, however, occurred which proved that the time had not yet come when the manufacture could be carried on efficiently, or with justness to the operative, which, with the early departure of Mr. Armitage from the island, led to the discontinuance of the work. Still it was an era in the history of the people, in which they received much useful information, and they frequently speak of it with gratitude and pleasure. A great quantity of

cotton is still grown on the island, and much more might be raised by cultivation, but it is doubtful whether it can ever be largely prepared on the spot for use; yet it is hoped that the time is not distant when it will be generally cultivated, and form an important article of export, and in that way be one means of providing a supply to meet the demands of the advancing civilization of the people.

Amidst the brightening prospects which now opened upon the mission on this island, the frequent, and oftentimes severe ill health of the missionaries, and of their wives, was a great trial, and a source of much apprehension. Past labours, and difficulties, and privations, had wrought their natural effect on the bodies of the brethren; and the Rev. C. Pitman, especially, was more than once so far reduced in strength as to be obliged to cease from labour. But happily the toils, which had induced ill health, yielded timely fruit, in efficient and appropriate *native* agency. Several pious and intelligent young men, among whom were "Maretu," and "Iro," and "Rupe," and "Okotai," were raised up to assist in the schools, and to take part in public worship, by which means the work at each station was continued without interruption, during the different periods of temporary absence of Mr. Buzacott to Samoa, and of Mr. Pitman to the Tahitian islands; and it now becomes difficult to select and to compress, within the limits of one short chapter, the varied and abundant successes which crown these years of the mission.

The institution of the ordinance of marriage among the people, was one of the most important connected with the establishment of Christianity on the island; it had, as will be apparent, a powerful and regenerating influence over the whole moral and social condition of this once heathen and licentious population. The manner, introduced, of celebrating the ordinance is as simple as the institution is sacred,

and it is generally found to result in an amount of fidelity and happiness which forms a striking contrast to the polygamy and libertinism of former years. When affection is conceived for an individual, without running the risk, as they think it, of a lengthened and uncertain courtship, an offer is made, sometimes by letter, at others in person, but mostly by some well-known and confidential friend. In case of mutual agreement, the parties, accompanied by their respective witnesses, come to the missionary or native teacher, for the purpose of having their names registered. These are then published at a public service, either in the chapel or school, at which time it is stated, that the wedding will take place on such a day, except reasonable cause be shown why it should not. Supposing matters to proceed favourably, the bride and the bridegroom make their appearance the day fixed on, each accompanied by friends; the usual questions are proposed, and by joined hands, held in the hand of the minister, while he pronounces them to be man and wife, the important deed is ratified.

According to the station and subsequent property of the parties, so is the character of the feast, varying in quantity from 100 to 1000 cocoa nuts, 100 to 1000 bread fruits, 100 to 1000 bananas, 20 to 100 fish, and from 2 to 200 hogs; together with potatoes, taro, and other vegetables in proportion. Numerous presents are also made, consisting of native bark cloth, baskets, English cloth, bowls, stools, and cloth-beating mallets; and these, with the food, according to ancient custom, are mutually exchanged by the parties; the bridegroom giving his portion to the bride, who orders it to be distributed among her friends; while she gives her own portion to her husband, which he distributes to his friends.

From 1827 to 1834, inclusive, 450 couple were married, 250 adults and 360 children were baptized, 40 members

were admitted to church-fellowship, many more than that number were hopeful candidates, and the whole population was under Christian instruction. But scarcely under any circumstance was the happy change and positive improvement of the people more strikingly seen than in their united assemblies, where 500 persons of one settlement met 500 others from another settlement, in the "house of prayer,"—persons who but a few years before were enemies, and hating one another with heathen revenge, and a blood-thirstiness of cannibal desire. Now, twice a year they met together as "brethren in Jesus." After reading the Scriptures, singing, and prayer, sermons were preached from such texts as "Old things are passed away, behold, all things are become new." "He is our peace, who hath made both one." "Ye were sometime darkness, but now are ye light in the Lord." "Other sheep I have which are not of this fold; them also must I bring." "Ye are not your own, but ye are bought with a price." "Such were some of you, but ye are washed." "That they all may be one." "Blessed are your eyes for they see, and your ears for they hear." These, and like passages, had a peculiarly beautiful and significant application to their hearts at the time, and many of them would make short speeches, in which they unburdened a grateful heart in praises to God, and expressions of love to one another. After one of these gatherings, the following letter was written by a native young man to Mr. Pitman, which illustrates his piety and his intelligence: "The love of God," he says, "is great indeed. He has given His beloved Son to die for the world. Had He withheld Him, no man could have been saved. This is the only source of salvation,—the shedding of His blood. But for Him, the desire of Satan would have been accomplished—all men would have been lost. The wrath of God for the sins of men was placed upon Him. He sustained it. He

died that man might live. Now, men have found happiness; have obtained salvation. This was according to His purpose. He died. This is my desire, that His blood may be known and valued by all the world. Let the word of God spread all over the world—it will then be well. I am continually thinking on the anger and the love of God: His anger toward sin; His love toward men. May many in this land return from their sin, forsake wickedness, and be made the children of light. This is all I have now to say concerning the great love of God, *which has reached even unto us.*"

Thus did the people realize and appreciate the marvellous change which had taken place in themselves, and desired to extend the same blessing to others. "Teava," whom we have noticed before as having gone out a native evangelist to Samoa, affords another happy illustration of this, in a letter he sent to his fellow-countrymen at Rarotonga:—"My brethren," he says, "my heart is much rejoiced by your letters which have reached me, telling me of the continued growth of the word of God in Rarotonga. That is the work of the Holy Spirit; as it is written by Paul, 'I have planted, Apollos watered, but God giveth the increase.' Truly it is of God. When I left you, the good work had not taken much root, but now I hear it has spread over the land. All the people have received it. My friends, be diligent in the use of the means, in learning, in reading, in hearing, in prayer: search the word of God. But I will ask you, Do you expect to be saved by your works? No; no man can be thus saved. Salvation is obtained through Jesus. There are two kinds of scaffolding—one of banana-stalks, and the other of iron-wood; those who trust in their own works are resting on the banana-stalks, and will fall; but let our minds be fixed on Jesus alone, then we shall be safe. I am seeking nourishment in this land, but I can only get at the sap of the tree, but you in Rarotonga have the heart, and

may have it for your own. You have prayed for Samoa, and your prayers have been heard. The word of the gospel is taking root here. The idols are being abandoned. The evil practices of heathenism are being done away, and the people are receiving instruction." The little company of believers at Avarua had sent Teava a present of native cloth, mats, and other articles useful to him in his work among the heathen; and he, having obtained a bell from a ship that called off his station, writes back, "Friends, my body is far away from you, but my heart cleaves to you closely as two pieces of cloth joined with paste. I have lately gained an English bell, which I now send to you as a token of my affection, to call the people to the house of God."

In these simple notices of native writing, the friends of missions will find much to gratify and to encourage. The foundations of knowledge, truth, justice, purity, and peace, had been deeply and substantially laid, and the people, growing up in them, developed a character at once the reward and joy of all who had taken part in the work.

In the midst of this growing prosperity, when every department of the mission required labours more abundant, when schools, church-members, candidates, when workers in wood, and in iron, and in stone, and when those in the printing department, demanded the continued oversight and direction of the missionaries, it was with deepest anxiety that they apprehended the entire failure of health in Rev. C. Pitman. Writing at this time respecting him, Rev. A. Buzacott says, "His illness is severely felt, for we need an increase rather than a decrease of labourers. Besides the work to be done on this island, there are the other islands of this group to be visited." To meet this demand, it was proposed to the directors of the London Missionary Society, that another missionary be sent, who should assist in the various departments of labour on this island, and, by

alternate visitation to the other islands, extend and consolidate the interests of the whole.

The friends of missions enabled the directors to respond to this call in 1838; and in the future chapters of this narrative we shall have to record further triumphs over local evils, and successful efforts to extend the aggressions of Christianity on the idolatry and heathènism of distant lands.

CHAPTER VII.

Missionary ship "Camden," 1838—Arrives off Rarotonga, 1839—Christian village—Chapel, school, and Sabbath services—Missionary house—Five thousand copies of New Testament, in native language, taken on shore—Joy of the people—Chief's messenger from Arorangi—Young missionary takes up his residence at his station—The work he has to do—First attempt in speaking the native language—Missionary makes a globe and maps—Building mission house—Fatal epidemic—Happy deaths—Orphans of the island—Letters to friends in England—An aged native's speech.

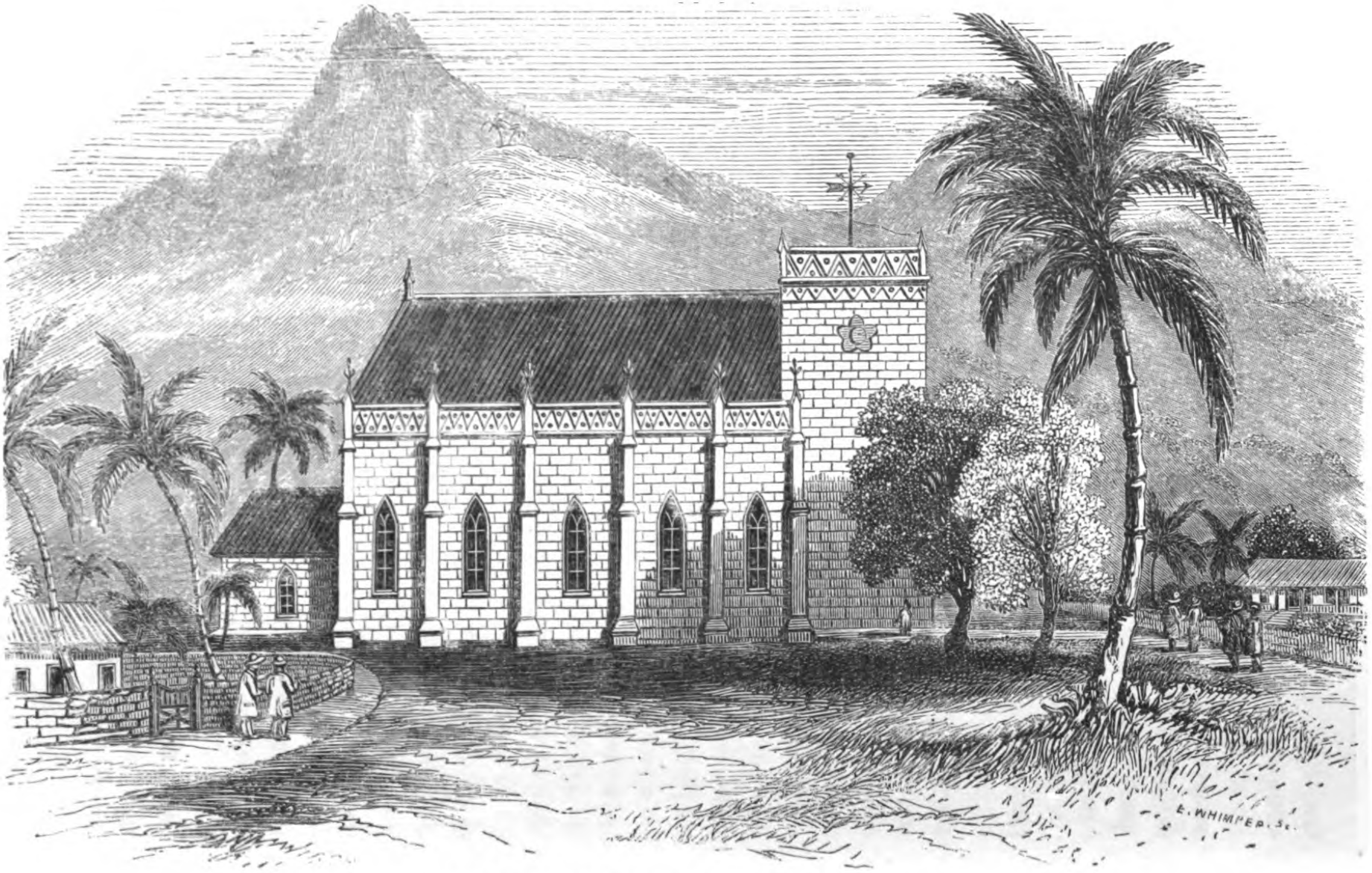
THE 11th of April, 1838, is a day still fresh in the memory of many friends of the "London Missionary Society" in England, when they accompanied the Rev. J. Williams and his band of missionary followers down the river Thames, to the missionary brig "Camden." Two of these were appointed to occupy stations on the Rarotonga group as might be deemed advisable on our arrival. On the morning of the 4th of February, 1839, ten months after leaving England, we came in sight of the island; and as we drew near the windward station, Ngatangiia, two or three natives came off to us in their canoes, who, as soon as they discovered who we were, added no little to our interest and amusement, by quickly paddling back to the shore to announce to their countrymen that it was "Wiliamus' missionary ship from

Beritani." Sailing round to the north we were soon under the lee of Avarua station, and finding a patch of coral rock in moderate depth of water outside the reef, we came to an anchor.

We were soon visited by the Rev. A. Buzacott, who embraced his friend Williams with no ordinary delight, and gave the young missionaries a warm fraternal welcome to the island. On landing in the midst of the people we were pleasingly affected with the mildness of their manners, and general decorum of conduct, as compared with what we had expected to see in a semi-heathen population. The first conspicuous object which attracted our notice was the large commodious chapel, built in a frame, 140 feet long and 45 feet wide, filled up with wattle and lime plaster, white as driven snow. On entering this building we were filled with emotions of astonishment and grateful praise; it was well floored, surrounded by a deep well-arranged gallery, and had a unique ornamental pulpit and desk at one end. It was a wonderful and overpowering sight, our first Sabbath on shore, to see this house of prayer filled with more than 1600 natives, all, with but few exceptions, clothed in native cloth; and to remember, that only ten years before they were wild, naked savages, but now subdued, and a goodly number of them thirsting for instruction which should still further dignify and bless them.

Next to the chapel stood the large and well-planned school-house. At eight o'clock on Sabbath morning, 700 children were in it, each class of ten or twelve scholars having its teacher; a hymn was sung, prayer was offered, a short passage of Scripture was then repeated by one of the boys, and a few words of address given by the missionary, after which each class removed to the chapel.

Only next in interest and importance to these buildings was that of the missionaries' house; with it we were much



AVARUA CHAPEL, RAROTONGA. *Built* 1853.

pleased; it was a neat, commodious, clean, home-like abode. Not, however, being large enough to accommodate our party, Mr. Williams and ourselves were lodged in the chief's house. This was a large, well-built, convenient dwelling, erected by the assistance of an American carpenter who had been detained on the island. It was also well furnished with chairs, sofas, tables, and beds, and the floors covered with mats. As we looked at these things we endeavoured to realize the change which had been effected over this people and their habits by the wonder-working power of the gospel of Jesus.

It was our privilege to convey to this people, on this occasion, the first complete edition of the New Testament, in their own language; 5000 copies had been printed by the "British and Foreign Bible Society." As fast as these were taken to the different settlements, so were they purchased by the natives; the missionaries' house was more like a public bazaar than a private dwelling for many days after our arrival. Crowds of inquiring natives came to and fro from morning unto night, some to purchase books, others to relate details of what had happened on the island since Mr. Williams' departure; some were eager to know all about the printing of the Testaments, the purchase of the mission ship, and the state of the churches in England; while others listened with delight, and gave occasional suggestions, respecting plans to aid the advance of God's word on their own and other islands.

One day, while in the midst of this excited multitude, a fine, tall, half-naked native was observed running up the pathway leading to the house, and his entrance commanded immediate silence. Seating himself cross-legged on the floor, and for a minute or two vigorously using his fan to cool himself, addressing Mr. Williams, he said, "Blessing on you, I am the messenger of the chief Timmana."

"Blessing on you, my friend," replied Williams; "what is your message?" "Tinomana has heard of your arrival, and is greatly glad, and he has sent to inquire if you have fulfilled your promise." "My promise," inquired Mr. Williams, "what did I promise?" "You promised," rejoined the messenger, "that when you returned from Beritani you would bring a missionary for our part of the island. I am in haste. Tell me. It is the chief's message." Pointing to one of the young brethren with a nod, and with one word to the native, Mr. Williams signified that his promise was fulfilled. The sign was no sooner given, and the word uttered, than the messenger leaped from his seat, and hastily exclaiming, "It is enough!" he bounded down the road with the swiftness of a hunted deer, and stayed not his speed until he reached his distant village. Never was there a more *literal* fulfilment of the joyous exclamation, "Behold! how beautiful upon the mountains are the feet of him that bringeth glad tidings of good things!" than that now felt by this long-expecting people.

Scarcely a week had elapsed after the announcement of our arrival, before arrangements were made to receive us at the station. Long before sunrise, on the day appointed, about a hundred stout men came to aid the removal of our goods and supplies—and the conveyance of them formed one of the most amusing and grotesque incidents of early missionary experience. Tying each article to a pole, two men carried a box, other two a bed, other two a bed-post. Six or eight took charge of a barrel of flour, others of chairs, and pans, and kettles, and other things necessary to the settlement of a European station. Arriving at the village, we were conducted to the native teacher's house, where the whole of the day we received the kind welcome of the people; some of whom brought presents of fowls, pigs, and native vegetables, for an immediate supply of our wants.

As night drew on it became necessary to put up our bedstead; as it was the first English made one that the people of this station had seen, nothing would satisfy their curiosity but allowing them to see its erection, and I suppose some two or three hundred of them visited the bedroom for that purpose before we could retire to rest.

To describe the feelings of a young missionary not knowing the language, left alone in such a situation, is quite out of the question; he is surrounded by much to gratify, much to annoy, and much to urge to diligence and patience. Much work has to be done of which he had no conception until his arrival, work that *must be done*, and done by *himself*, if he would secure a position among the semi-barbarous tribes, worthy of his character, and beneficial to their advancement. In proportion to his desire to adapt himself to his new circumstances, so he feels the limited resources at his command—no shops, no stores, no trades, no professed artisans nearer than four thousand miles across the sea. Within a day's sail of Rarotonga, I remember, in great anxiety, saying to Mr. Williams, "Alas, what shall I do! I have forgotten to bring hinges for the doors of our house, but I suppose there are smiths on shore who make them." Smiling at my plight, and rubbing his hands, in his own good-natured way, he replied, "O sir, you will find the natives able to make and do *anything that you will teach them.*"

Our nearest flour-market being at Sydney, we had brought a barrel or two with us from that colony, but how to bake it became a serious question. The native oven in which they cook all their food is a pit dug in the ground, around which are laid stones heated to a proper heat, on which the food is placed, and covered with leaves and earth until done. This mode of cooking was found to answer well for native vegetables, but it was not available to bake bread. It there-

fore became necessary to attempt an "umu papaa," a foreign oven; and returning from school one morning we set to work. With large stones we built up a table about three feet high and four feet square, on which we raised a mound of earth to the size and shape required, and then built it over with small fire-proof stone. This contrivance answered our purpose very well until we obtained bricks from a vessel wrecked on the island.

One great anxiety of a missionary entering on a foreign field of labour is the acquisition of the language of the people. Towards attaining this object we had had almost daily classes on our voyage; and on landing on the island, acting on the advice of our elder brethren, we spent as much time as possible during each day in actual contact with the people, learning from them, rather than from books alone, the words, idiom, and pronunciation of the language. Every morning we went to the schools, many hours during each day were spent with the people at their work; and every evening, visits were encouraged to the native class-room. Early attempts, however, to speak correctly in a new tongue, are generally failures, and are sometimes of a most ludicrous character; but the natives are kind, and although they laugh at your mistakes, yet they take great pains to set you right, and with a moderate share of diligence and perseverance, each missionary on the group has begun his first public speaking in the assemblies of the people with tolerable correctness, within six months after his residence among them.

In attempting to advance the young people in general knowledge, we much felt, at this period of the mission, our limited supply of school material. A few simple elementary addresses were given on astronomy and geography, which much interested the awakening minds of the scholars, and

led us to try our skill in map and globe making. A kalibesh 18 inches in diameter was procured, native cloth was pasted over the ends to make it shapeable, and the whole was covered with writing-paper; on this we marked in ink, with sufficient correctness for our purpose, the different nations, and continents, and islands of the globe, which, being varnished and placed on a pedestal, mightily astonished and in some measure instructed the people.

In addition to these things, we had to superintend the building of our dwelling-house; and, with a view to give information to friends who have made inquiries respecting the mode of erecting such buildings, I may be excused for giving a short detail here. On the location of a missionary or teacher at a station, either the chief or principal landholder gives him, in virtue of his office, a piece of ground sufficiently large to build a house on; the proprietor reserving to himself the right of possession when the missionary leaves the station. On this ground the missionary builds his house, and is the only landed property held by missionaries in the Rarotonga group. Towards the erection of his house the majority of the people voluntarily assist: a feast is given by the missionary, and it is understood that all who come to the feast, pledge themselves to erect the shell and to thatch the building. On the day of thatching, another feast is given upon a larger scale than the former, when the missionary selects his workmen for finishing off the different departments of the house, to whom he gives an ample supply of tools. When the work is finished, another feast is provided for the workmen, and each receives, at a fair valuation, articles of clothing, as a remuneration for his labour. In this way our house was built at Arorangi, and we were permitted to occupy it within ten months after our arrival at the station. At one end of it there was

a large native room, capable of containing fifty persons, in which, besides select gatherings two or three evenings in each week, Bible and other classes were held daily.

About this time the last settlement formed on Rarotonga, Titikaveka, was adorned with a beautiful, strong, stone chapel. It was the first *stone* building erected on the island, and still stands a monument of the industry of the people, and of the skill of Mr. Cunningham, a gentleman then residing with the people; and who, by superintending the erection, rendered good service to the missionary in his attempts to advance their civilization. The gospel was introduced into this district in 1832, and when this chapel was opened in 1843, the whole population formed a flourishing Christian out-station of Ngatangiia, and was conducted by the efficient agency of a native teacher. (*Vide* p. 41.)

Amidst the spiritual successes which now obtained on Rarotonga, the missionaries had continually to mourn over the ravages of death on the population. The hurricanes and subsequent famine of former years had induced disease, which threatened speedily to depopulate the island. But amidst this sorrow there was joy, for hundreds of converted souls, ripe for glory, were by this dispensation gathered into heaven. A volume of no mean dimensions might be written, devoted entirely to the record of the *individual* Christian life and triumphant death of those who were the first-fruits of Christianity on the island, one of whom, however, we can only notice here.

"To-day," writes Mr. Pitman, "I have spent an hour with my valued friend 'Tupe,' a deacon, whose days are fast closing. 'It is strange to observe your seat in the house of God, vacant,' I observed. 'Ah!' he replied, 'it is the will of God. As I hear the people sing, oh, I wish to be there. But God is with me here; He will not forsake me.' I then spoke of several texts from which I had recently preached,

and found that he had been told them by his family; and referring to the promises of God, he said, 'Not one good thing hath failed me.' I mentioned to him my sorrow at the loss I should sustain by his departure. 'Yes,' he said; 'we have been permitted to work together for God: His love has been great to us, but grieve not; detain me not. I have no fear: Christ is my refuge. Salvation is of grace, through the blood of Jesus.' Calling again on the day of his death, I inquired, 'How is it with the soul, now?' 'All well.' 'Do you find the Saviour near?' 'Yes; He *is* near.' 'Is the pathway clear?' 'All clear,' he replied; 'no obstruction whatever.' 'What shall I say to the church for you?' I inquired. 'Tell the church,' he replied, 'to be strong, to be diligent, to hold fast unto the end.' Life was fast ebbing, and he said, 'I shall now soon drink of the water of Life. Christ is mine. Be not cast down.' These were his last words, and his spirit took its flight to glory."

One distressing circumstance arising out of these frequent deaths, was the destitution which they occasioned in numerous families; so much so, that in 1842 it was found there were no fewer than a thousand orphans on the island; as far as possible their relatives provided for their subsistence, but it was utterly out of their power to clothe them. A statement of their case was at this time made to friends in England, many of whom sent out a liberal supply of garments, to be distributed to the most destitute; and the following are specimens of native letters sent by these young persons to their benefactors.

"Brethren and Sisters in England,—Great is the joy of our hearts,—the destitute and fatherless—because of your compassion to us. This is that by which we know your love to us. You formerly prayed for us, and your prayers were prosperous. God heard them, and His word grew quickly on Rarotonga; and now you have given clothing

to the fatherless. We shall now think continually of God's love, and we will also pray to Him for you, that His love may grow abundantly with you in your land."

Another writes: "Friends and Brethren,—We had formerly heard of God's love to you, but now we know that you have been loved by him, because you have had compassion on us. You have sent us the 'good word,' and slates, and pencils, and teachers; and more, you have sent us clothes, that we may be clothed on the Sabbath-day. Our mothers are dead, and we now dwell parentless:—God is our parent. Our native cloth soon rots. It is only the bark of a tree. Therefore we are glad for the clothing now sent by you. May you be saved by the Messiah!"

While thus assisted, the people were desirous to assist, to the best of their ability, the onward interest of the mission. They had no money then, but readily fell in with the suggestion to have an annual missionary service, with an especial view to gain information respecting the work of God in the world, and to give contributions of native property towards the support of the "Societé Medua" (Parent Society); and during the two or three years of their deepest poverty, they raised arrowroot for the society to the value of forty pounds, and sent to the "British and Foreign Bible Society" the same sum, in part payment for the "New Testaments" they had so recently received.

At one of these annual services, an aged native spoke thus to the young people: "Exalt your voices high in praise to God, He has saved you from the pit of heathenism. We, your fathers, know the character of that pit; some of us were born there. The place on which we are now met was once a fearful place,—a place of murder; spears were our companions, and the sling and stone were our cherished property. Alas! alas! we ate human flesh, we drank human blood;—but *now* we are saved out of that death. Let us

praise God. His love is great, and let us do what we can to send the word of God to those who *are* as we once *were*. The Church of Christ is doing much; they call on us to help; we have no property, but we have land, and we know how to plant. Let us continue to plant arrowroot for this purpose; and what we do with our hands, let us see that our hearts be there also." That year 3000 lbs. of arrowroot were subscribed at the different settlements on the island, towards the FUNDS OF THE LONDON MISSIONARY SOCIETY

CHAPTER VIII.

Statistics of the island, 1843—Notices respecting reported island of "Tuanaki." —Reports respecting Tahiti and New Zealand reach the island—Native impressions respecting those reports—Consequent laws—An American resides on shore—His difficulties respecting planting and land—Refusal of land on rent to missionary—Formation of boarding-school—Results —How sustained—School recreations—An account of heathen cruelty to children—Building of a new chapel at Arorangi—Contrast with heathen temples—Death of an aged deacon.

THE STATISTICS of the island for the year closing December, 1843, were as follows:—Population, 3300. Deaths during that year, were 443. Births for the same time, 100. Total admissions to membership in the church since its formation to this date, 722. Number admitted to membership that year, 91. Total in communion at the same period, 408. In adult schools, 850. In children schools, 1300. The only distressing feature of these figures is the immense disproportion of births to the deaths in the population; but as we shall have to notice this fact more fully in a later period of this history, we pass on to detail works connected with the individual and general improvement of the people.

Early in 1844 a little schooner came from "Rurutu," an island in the Tahitian group, to Rarotonga. Under the direction of the Rev. G. Platt, it had been sent in search of

an island called "Tuanaki," known by tradition, in all the islands of our group, but yet undiscovered. It is asserted to be situated not more than 200 miles to the south, or south-west of Rarotonga, and is said to consist of three low islands within one reef, and to be thickly inhabited. Prior to the arrival of the Rurutu vessel we had heard much of this island, and had taken a voyage of a week, hoping to have seen it. Two native sailors have seen the island, at different times, when on board whaling ships, one of whom had intercourse with the people. He says, that "they exactly resemble the Mangaians in person, dress, and customs; that they had heard of the overthrow of idolatry on Rarotonga and Mangaia, and that they were waiting with expectation some foreign teachers to visit them." That such an island exists there seems to be no doubt, and that it is comparatively near to the Hervey group is confirmed by all reports, but of its exact position we can gain no correct information. The natives are, however, quite sure it will be found, and often pray for means to commence a voyage of discovery.

About this time the inhabitants of Rarotonga became much concerned and discouraged at reports about the doings of the French in Tahiti, and the war between the English and natives of New Zealand. Every captain and ship's crew who visited the island was strictly and separately questioned respecting those events, and on reports thus gained they formed their own opinions respecting those events. Sometimes, prejudicially to their own interests, they were evidently suspicious lest the establishment of Christianity on their island should ultimately lead to such disasters as those of which they heard in other islands. Hence the authorities convened, and resolved, that it should be a law not to sell any land to foreigners, neither to allow them to marry native females; concluding, from what they had heard,

that these were the begetting causes of the evils which they dreaded.

In order to illustrate the policy, independence, and determination with which they carried out this purpose, it may be stated that, some time afterward, a respectable American captain conceived a desire to make the island his home. On landing, he was received and entertained by the chief judge of the station, as his visitor and friend. Marking a somewhat larger piece of unoccupied ground than usual between the judge's house and his neighbour's, the captain one day produced a large quantity of cabbage, coffee, pumpkin, and various other seeds. "Fine place this to plant some of these seeds," said the visitor. "Truly so," replied the native, "let my servants help you." And the thing was done. A month or two afterwards, when the plants had grown, the captain asked and gained permission to get a wall fence put up, round the small plantation.

Early one morning, before the judge's friend had made his appearance, two stout young men were on the spot with wood for framework of a house, and they began to clear the ground for its erection. The captain was soon with them, and commanded them to desist. "No," said the young men, "it is our land, and we are going to build our house on it." "It is mine," replied the angry foreigner, and he would, in all probability, have laid hands on them, had not "John," the judge, very opportunely made his appearance. Depending on his friend's interference on his behalf, he demanded immediate redress; but was answered with provoking coolness, "that it was bad to be angry, and worse to fight; and that the thing could soon be decided in court before the chief." That day the case was heard, and the foreigner was obliged to relinquish what he supposed he had secured. The two young men were sons of a native who

was dead. The spot of land planted was the site of their father's house, but during their minority, they had been living elsewhere; now, one of them was about to settle in life, and he adopted the only plan in his power to regain his homestead. This matter being thus decided, much to the chagrin of the captain, he inquired about a small coffee plantation, in land, which he had planted on the sole ground of friendship, as in the other case. "Very good," replied John, "the seeds have grown, the plants are high, and when they bear fruit, the fruit is yours, but the ground is mine, and the trees are mine." "Nonsense," replied the foreigner, "they are both mine, and when I leave the island, cannot I sell them to whom I choose?" "No, no," rejoined the native, "we do not dispose of our land; as long as you remain you may have the fruit, but the land and the trees are mine."

The missionary had not heard a word of this affair, until the captain himself came on the evening of the day to rehearse his supposed grievances; and he only seemed to moderate in his feelings of displeasure when he was reminded that he knew how highly the natives esteemed their missionary, and that only a few weeks previously they had refused him the annual renting of a small potato plantation, upon the ground that they had resolved neither to sell nor let their land to foreigners.

Frequent attempts have also been made by English and American sailors to disannul the law respecting marriage, but hitherto both the one and the other remain in force on the whole island. Different opinions will doubtless be formed respecting these decisions; but it must be remembered that they are entirely of native origin, created by their own opinion of foreign interference on other lands. There are reasons which would induce the missionary to advise a con-

trary course of procedure could the relation and the alliance prohibited, be secured on principles of good faith, honesty, and morality; but it will be clearly seen to be both his duty and his strength to be quiet in the matter.

To return to the advance of missionary work on the island, we must notice the establishment of "boarding-schools." It was felt desirable as the mission advanced, to select a few of the best scholars, of good ability, acquirements, and character; and for the purpose of taking them away as far as possible from native influence, to make arrangements for them to reside on the missionary premises, where they should be taught in branches of knowledge which could not be taught in the general schools, and, as far as necessary be provided with board and clothing. Mrs. Pitman established one of these schools for girls at Ngatangiia, which for some time was efficiently conducted by her sister, Miss Corrie. Subsequently, Miss Buzacott has superintended one of the same kind, at Avarua, upon a more extended scale, and which will be a lasting blessing to the people.

At "Arorangi" we commenced our boys' boarding-school in 1843. The school-house was built on our premises by the people of the settlement, at a very moderate expense; and during ten years, twenty-six lads were admitted to its advantages. Two classes were attended to every day, embracing lessons in reading, writing, arithmetic, geography, history, English reading, and lectures on general useful subjects; besides which three hours a-day were spent in learning the use of carpenter's tools, under the care of a native artisan. Without entering largely into details, the following report, given in 1853, will show the result of its working:—Twenty-six scholars were admitted during ten years; of whom one was a heathen lad from Maniiki, who returned home educated and hopefully pious; three were young, and characters not formed; four were intelligent, but

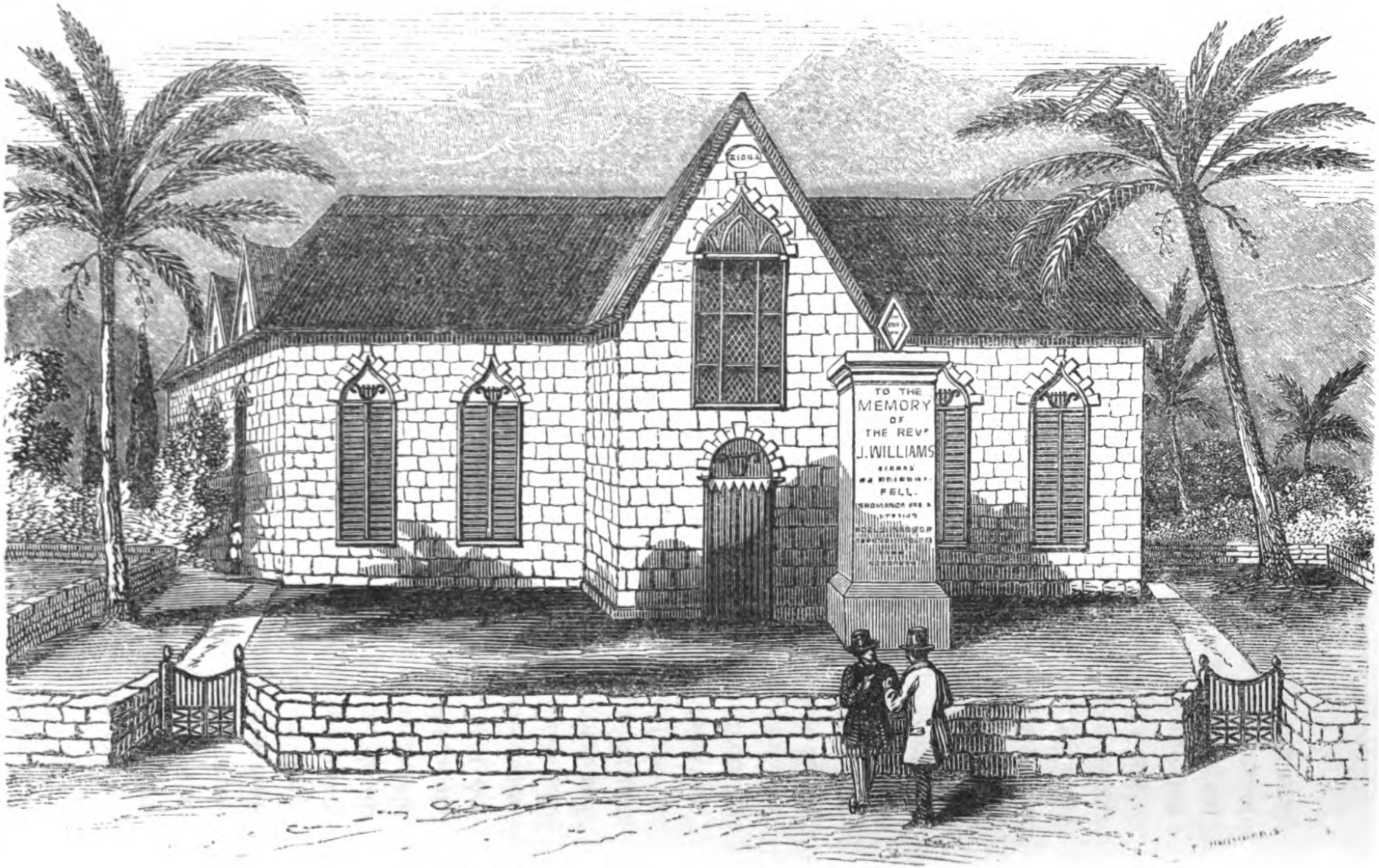
no evidence of piety; one died; three engaged as seamen on board American ships; five were candidates for church fellowship; eight were members of the church, four of whom were usefully employed in the settlement schools; and three had gone out as teachers to the heathen.

There were generally twelve or fourteen youths in the school at one time, and the whole expense of board and clothing each did not exceed *three pounds a-year!* Five of the above number were supported by friends in England, who unitedly subscribed fifteen pounds a year; this sum was laid out in the purchase of articles of English manufacture, and forwarded to us, and the others were provided for by "boxes of articles" sent to us from congregations, and ladies' missionary associations—contributions of famous and useful notoriety in every field of missionary labour.

Desirous to enliven as well as instruct the children of our schools, we were in the habit of having half-yearly "treats" and "recreations" for them. At some of these the children of other settlements united in the festivities of the occasion. The principal gathering was held in the month of May. Each class, accompanied by its teacher, walked to the end of the station, where they were joined by the visitors, and where together they sang a hymn of praise to God for gospel privileges. Having partaken together of a feast, they were formed into ranks, and, with banners of native cloth of many colours, decorated with leaves and flowers and feathers, they marched from one end of the village to the other. At the close of such occasions, they were addressed by one or two of the old men who had been redeemed out of actual heathenism, and to whom the young people always listened with interest and delight. The following will serve as a specimen of such addresses.

An old man, who in former years had been a warrior, priest, and cannibal, engaged the attention of the children,

by reciting in a vehement manner an ancient invocation to "Tangaroa," their idol. He then said: "Children and youths, listen to me. These were our words, and this was our manner in the days of your fathers who are dead; yes, they are dead! Oh, if they had lived now, how happy would they be to see what I see! My dear young people, I wish you to know the great deliverance you enjoy. You have often been told of the dark deeds practised in this land before the love of God reached us. I will not say much to-day; but just tell you of a little child in heathenism, whose fate I knew. At a time before the word of God shone upon us, we were at war with the people of the other side of the island. There was no safety at that time. If men or women or children left home in the morning, perhaps they would be killed before night. During this war, a father and mother left their house on yonder mountain to fish in the sea towards Avarua. They had a little child whom they took with them, and, being weary, they sat under a tree to rest. While here they were surprised by the sudden approach of two men from the enemy-station. What to do they did not know. In a moment, however, they put the child up in the tree, and hid themselves in the bush. Alas! the child was seen by the two men. Was it compassionated? Was it saved? No; they took it, and, with wild shouting, they dashed it to death on a heap of stones. But this did not satisfy them; they took up the stones and crushed its body to atoms. Alas! alas! my heart weeps for that child. Had the word of God come in his time, he would have lived, and perhaps would now have been in our midst. Ye little children, and ye older youths, weep for that child, and for the cruel deeds of your fathers. But blessed are your eyes, for they see this season! Here you all are, the children of these two settlements, united in love! Be diligent, be attentive, be followers of God as dear children."



ARORANGI CHAPEL, RAROTONGA. *Built* 1844.

How true the Divine testimony concerning the heathen! "Their habitation is full of cruelty, and their feet are swift to shed innocent blood"! but thanks unto God for the word of his power and grace, which has subdued such evils as those on Rarotonga, and made the people to rejoice aloud in His salvation. Let the people of God, thus encouraged, increase the agency by which this instrument of mercy shall be applied to every people and tribe who are still as ignorant and degraded as the Rarotongans were before it was conveyed to them.

We have already had to notice the desolating effect of one severe hurricane since the introduction of the gospel to the island, and every year's experience confirmed the opinion that a more substantial mode of building houses should be adopted as soon as possible. Already the advantages of the stone chapel at Titikaveka were seen, and the people of "Avarua" and "Ngatangiia" had built stone school-houses. In 1844, the old wooden-frame chapel of Arorangi was in a dilapidated state, and it was resolved by the natives to build a stone one in its stead. The association of "Classes" undertook the work, and after burning many tons of lime we made preparation for laying the foundation stone.

The day of this ceremony was one of peculiar interest. A numerous meeting of natives, including many church members and deacons, of the other village churches, came to the station, "Makea," and "Pa," formerly rival chiefs in heathen life, but now loving helpers of each other in the gospel; together performed the ceremony of fixing the centre stone of the building; a hymn was sung, a prayer was offered, when good old "Tinomana," the first chief who burnt the idols of the land, gave a short address. In making reference to the mode of building the temples of idolatry, he said, "that the principal pillar was always erected with offerings,

and sacrifices: property, food, and sometimes human beings, were placed in the bottom of the pit, where the pillar was to be placed, which was called a 'tarangaara, or propitiation to the gods.'" Appropriate use was made of this fact by subsequent speakers, and the service of the occasion closed, forming one of those happy eras which contrast so strikingly with the former habits of this once heathen, but now simple-hearted, and grateful Christian people.

The building of this chapel was a great work for these unpractised natives, and it took twelve months to complete. Its dimensions were, inside, sixty feet long, fifty feet wide; walls thirty inches thick, and twenty-four feet high. The interior was filled up with three galleries, closed pews, and rosewood stained pulpit. The engraving on preceding page gives a view of its exterior, and when it is remembered that the whole of the work was done by the natives themselves, under no other superintendence than that of the missionary, it cannot fail to interest those who justly expect an advance in the practical arts and science of civilized life wheresoever the gospel of Jesus is preached and practised.

Such was the interest manifested in this new building, that many of the natives who were sick and infirm, were carried to the spot in order to see it. I remember calling one day on the oldest deacon of our church, who was near death—in former days he had been a celebrated warrior and cannibal, and was known as "*always having human flesh on his meat-hook.*" He had assisted a little in the former work of the chapel, and wished much to see it finished; but it was otherwise appointed. He had, however, made arrangements to be carried to see it, but being disappointed through weakness, he said, "Never mind: there is a house not made with hands—a heavenly house—my treasure is there." After a little pause, as though in trouble, he exclaimed,

"Alas! my distress, my former character, my sins, my murders; how can I enter that heavenly house!" but on being reminded "that the blood of Christ cleanseth from all sin," he burst into tears, and calmly and firmly said, "Yes, He is my justifier, and my priest, and NO SINNER HAS EVER BEEN CAST AWAY BY HIM."

CHAPTER IX.

Formation of an Institution on Rarotonga for the education of native teachers —The desire of the natives to extend the blessing of the gospel to other lands—The building completed 1848—Report of Institution to 1844—A fearful hurricane, 1846—Its commencement, progress, devastation, at each settlement—Providential supply of provision after the gale—Liberal aid sent out to the island from England—Native occupation at their plantations—Subsequent restoring of the villages—Rev. A. Buzacott leaves the island for England.

We have now reached a period in the Rarotonga mission, when it is our pleasing duty to notice the founding and growth of an "Institution," on the island, for the education of a native ministry. We have already seen that the devotedness of the Church of Christ here, waited not for the establishment of such an educational Institution, before it sent out its members to the heathen beyond them; whilst yet few in number, and feeble as they were few, and even before all the evils of heathenism in their island-home had been overcome, prayer and effort for the idolatrous people of other lands, were the evidence and fruit of their own conversion to God. Feeling how much the by-gone generations of their own land had lost by delay, their zeal would have led them, in the first year of their knowledge, beyond proper prudence, had not their isolated position and limited

means prevented. Tuanaki, Maniiki, Tongaveva, Samoa, and other islands were constantly mentioned before God in prayer, with more than ordinary desire to convey to them the tidings of salvation, and not a few of the natives suitably qualified for the work then to be done, said, "O Lord, our God, Jehovah, here are we, send us. Let a ship come to our help in this work. We feel the heathen to be our brethren. O Lord, let us be the means of saving them, in this world, from the teeth of the savage, and of leading them to Jesus, the Saviour." Such was the language of their prayer; and no hymns of praise were sung with greater fervour or sincerity, than those which had reference to the heathen, of which the following are almost literal translations:—

"Mourn for the heathen, In blindness they sin,
Bound as in prison, And Satan their king."

"Let all the idols perish, Lord, False, and only false are they;
Thou, and thou alone, art God, Evermore we worship thee."

"Shall we who have knowledge, And life from above,
Shall we quench this knowledge; This life-lamp of love?
It is life, yes, 'tis life! Oh sound it abroad;
Let all the world know it, And live by this word."

"Ye messengers of Christ, sent forth,
Many are your foes and strong;
But Jesus is your shield and strength,
By Him, victory is won;
And the crown
Of everlasting glory, yours."

Thus did the early converts of Rarotonga sing as they sent out Teava, Marie, Matatia, and Anania, as their first evangelists to the heathen. These brethren, and many others like them, were each for some years under the private tuition of the missionaries, but in order to secure an efficient native ministry, as well as to provide a continual and suitable class of pioneers, it was found needful to establish an Institution where, by a few years' residence, the character

and qualifications of candidates might be proved, and where they might enjoy advantages which could not be secured by any private missionary instruction. This object engaged the best attention of the Directors of the London Missionary Society, during the stay of the Rev. J. Williams in England, and in 1839, on his return to the island, means were supplied to commence the work without delay.

An extensive and suitable piece of ground was purchased from the Chief of Avarua, on which to erect the Institution Building, with an understanding that, if the Institution should be ever given up, the ground should return to his family. In 1840, a number of neat and commodious stone cottages for students were built, and in 1843, the house for resident missionaries, containing a large "Lecture Room," and a room for female classes held daily by the missionary's wife, was completed. The Rev. A. Buzacott was architect and superintendent of the building; the labours of which, together with the duties of the station, were arduous and self-denying beyond all eulogy, but in the fruit of which he has had a reward, and a joy peculiarly his own. Writing in June, 1844, Mr. Buzacott reports that, since its establishment in 1839, thirteen students had been admitted, eight of whom were married, whose wives had also received daily instruction by Mrs. Buzacott; and six young men had been admitted, with a view to go forth as pioneers to heathen lands. The whole number, male and female, who had received its advantages, up to that date, was *thirty-three;* some of whom were then engaged in the work of stated ministry on the home stations, and others had gone forth to the western islands to prepare the way for more efficient labourers.

Thus, in the twentieth year after the landing of a Christian *native teacher* on the island of Rarotonga, in the midst of a heathen, idolatrous, and cannibal people, we see these

evils raised at their foundations, and the institutions of Christianity and consequent civilization established on their ruins, and largely sustained by the voluntary and unaided efforts of the people themselves. We have yet to give further details of missionary successes of this mission, but before doing so, we must notice one of the most devastating afflictions that ever befell the island, and which, for some time, curtailed the resources, and retarded the advance, of the people.

For a week prior to the 14th of March, 1846, heavy rains had been falling, which rendered most of the roads on the island impassable; and on that day the weather was so unfavourable, that it was with difficulty public worship was held in the chapels. On the morning of the 15th, the wind had increased much, but steadily blowing from the east, we did not apprehend danger, as the usual season of storms had passed by, and we had had two rather severe gales within the past three months; but, alas! in a few hours—a few, awful, never-to-be-forgotten hours—our prosperity was blighted, and our hearts caused to mourn in anguish, over a desolation before unknown either to ourselves or the people. The wind steadily increased through the day, and in the evening was more fitful, and came in gusts of fearful strength, which generally precede a hurricane, and the mercury indicated an increase of the storm. Clouds of densest blackness were very low, and flying with terrific rapidity; torrents of rain, with scud from the sea, mingled by the force of the wind, fell on the ground with a density and power of heaviest hail. As far as possible efforts were made, by natives and missionaries, to secure the thatch of the roofs of our houses from being raised, and loose and portable articles of furniture and stores were packed away in places thought to be most secure. As night came on, the fury of the storm increased, accompanied with heavy

thunder and vivid chain-lightning; and the dense flying sheet of clouds which enveloped the island, descended nearer and nearer until the whole was completely enveloped.

So terrific was the roar of wind that the loudest thunder was not heard; it was one continued deep, hollow, awful, maddened moan of destruction, and although it was the time of full moon, yet it required the most concentrated flash of lightning to reveal the nearest objects to our view. In the short space of six hours, the barometer fell from 30° to 27° 0′ 50″, and faithful to this indicator, the storm raged with increasing fury until about midnight, when suddenly there was a calm—a perfect calm—the rain abated, not the faintest whisper of wind was heard—the falling of heavy drops of water, and the sound of swelling streams around us, alone broke the silence. This continued for the space of three or four minutes, and so mysterious was the suspense during the time, that the experience of every individual was that of intense, breathless anxiety, which was only relieved when the centre of the hurricane had passed over us, and it began again to blow, from another point, with more than its former violence. This completed the work of destruction: plantations, houses, chapels were made the plaything of the storm, and our expectations would have been realized, had the foundations of the island been broken up, and every vestige of its existence been swept from the bosom of the sea.

At Ngatangiia a little trading schooner was lying at anchor within the reef, and as the sea rose it was in imminent danger. With a view to save his own life and that of the crew, the captain hoisted the sails of the vessel, and cutting the cable gave her up to wind and sea, to be driven landward. She was instantly lifted up by the raging billows, carried over trees eighteen feet high, and taken some distance beyond the beach, whence it took the natives

three months' work to get her back again into the sea. Ngatangiia itself was a complete ruin. The sea had in most parts obliterated every sign of its ever having been a settlement; native houses, chapel, school-house, and missionary's house were swept away, and the mission family hardly saved from a watery grave. Mr. Pitman lay some time senseless from exhaustion. Mrs. Pitman sat many hours, in great danger, on a stone wall, surrounded by a sea of water, and Miss Corrie was only saved from death by the timely attentions of a friend, who, with a native female, was instrumental in her rescue, by dragging her through the water, which in some places was neck-deep.

At Avarua, upwards of three huudred houses were destroyed, and the entire station desolated. On the mission-premises the students' cottages, and printing-offices were unroofed; and the Institution-house alone surviving the wreck, lamps were put in each window, in order to encourage natives who might see the light to come there for shelter; it soon became filled to overflowing, and intense, indeed, was the subsequent horror of the missionary's heart, when the house trembled at its foundations, and every gust of wind was expected to ingulf the occupants in its ruins.

At Titikaveka every house was unroofed, many were entirely destroyed, and its stone chapel alone was left standing in the midst of surrounding desolation.

At Arorangi, about nine o'clock in the evening, while removing books, medicine, and papers, into boxes for safety, our house gave indications that it could not long withstand the fury of the storm. We sought shelter in a stone house which stood near, but had scarcely entered it before it was in ruins. During this consternation a native ventured to carry Mrs. Gill to a small detached school-house on our premises. I lingered awhile, hoping to arrange a box or

two, so as to preserve a few stores. Before, however, this could be done, a native, who had been watching our dwelling-house, came, crying in most piteous strains, "Oh, where is the missionary? *Listen* to my voice! (Nothing could be *seen*.) The house is down! we shall all die! we cannot live out this night!" Hastening, in a crawling position, to Mrs. Gill, we endeavoured to encourage each other in God, and then removed, unsheltered, accompanied only by a single native, to an open field. We dared not go towards the mountains, for trees, torn up by the roots, were being carried through the air in every direction, and we could not go towards the settlement, for the floods had covered all the lowlands. Thus exposed, we well nigh despaired of life; but receiving strength from on high, we watched for the morning.

Oh, that morning! It is still living in our experience. Every village a ruin; almost every dwelling-house destroyed; every plantation devastated; furniture spoiled; wearing apparel injured; valuable books, a mass of rubbish; and our store-barrels, in which had been our future supplies, were for the most part empty, and swimming in the floods. But all this was borne with comparative patience and quietude, until the natives ventured to tell us that our beautiful new chapel, so recently finished, was an utter ruin. This was the climax of desolation; it overwhelmed our soul, and for a moment we yielded to despair. Looking toward the settlement, I saw a long procession of 300 men and women coming to offer their condolence and sympathy; they were literally clothed in sackcloth, and rags, and ashes. As they came near, their loud cry of lamentation and woe was heard, but not exactly understanding it, I inquired of the natives who were with me, who said, "that this was an ancient method of expressing their grief, and that they were coming to compassionate me." Arriving on the ruins of

our house, the whole party wailed and wept bitterly; after which an old man, the appointed speaker, addressing me, said, "Alas, our missionary! Oh, our missionary! What will *you* do in this death? Our hearts are full of grief for you. We are at home. We can eat roots of trees. We have known these trials before; but what will *you do?*" Then, referring to the chapel, he continued, "O Ziona, Ziona! our holy and beautiful house! Our rest and our joy! What shall we do for thee? Who shall comfort us for thee? When shall we be able again to build thee? But it is written, 'Jehovah is our refuge.' Let us, then, be strong in Him."

Whilst these affectionate Christian natives thus sympathized with us, and expressed their sorrow on the missionaries' account, the missionary's heart was filled with distressing apprehension on their behalf. Many months of famine were before them, which, in their already weakened state, led us to fear the most disastrous consequences; and even with the utmost labour and prosperity, we felt that five or six years would be required to place the stations in the same position they were before the calamity.

But our hope was in God; and His grace and providence were timely and appropriately bestowed. The first remarkable interposition on our behalf was the arrival of a homeward-bound American ship, a few days after the gale, having a large supply of biscuits, flour, treacle, and other stores to dispose of. The next mark of God's care for us in our isolate position, was the unexpected arrival of our "mission ship," only a fortnight afterwards, having on board our supplies from Sydney. She was bound for Tahiti, but was driven out of her intended course by contrary winds, which much perplexed the captain and all on board, until in our condition they saw that the "Lord had brought them by a right way." Another great advantage to the people arose from the fact

that, a few weeks before the gale occurred, a quantity of superior and prolific pumpkin-seed had been brought to the island, which had been extensively planted. These soon grew, and yielded a large and timely supply of fruit.

As soon, also, as the tidings of our distress were known in England, the Directors made an appeal to the churches on our behalf, to which they responded with promptness and liberality; and a large supply of clothing and tools was forwarded without delay, to assist in rebuilding our chapels, schools, and mission-houses. This was a noble testimony and evidence of Christian sympathy, and, besides the actual service rendered towards restoring our waste places, it did the Christianity of the natives good, by showing them the disinterestedness with which the churches in England sought their temporal, as well as their spiritual good.

Thus encouraged and assisted, the people, for many months, gave the best portion of their time to their plantations, and at the close of the year were permitted to rejoice in an abundance of food. The villages however were not so soon restored—it was a great work; yet by patient and prudent and regular labour it was done. Temporary huts and houses were at first erected; but being convinced of the importance of more substantial buildings to withstand these periodical storms, the people resolved to build strong, stone houses, in the accomplishment of which they spared no time nor labour. As an illustration, we may mention one village as a specimen of the whole. The inhabitants did not exceed 800 persons, of whom not more than 300 were available for work; but in three years this handful of people, besides attending to labour connected with providing their daily subsistence, built eighty reed huts, fifty lime and wattle houses, forty strong, stone cottages, a stone chapel and mission-house; and in less than five years after the hurricane on the islands of Mangaia, and Rarotonga, there were built, not including

a large number of inferior houses, twelve large, substantial, stone chapels and school-houses, three mission-houses, and upwards of 300 stone cottages, averaging from thirty feet to sixty feet long, twenty feet to thirty feet wide, with walls twenty inches to thirty inches thick, and ten feet to twelve feet high; these, with an annually increasing number, now adorn the different settlements of each island; and we trust their superiority to the old style of building may preserve them—a reward to the people for their industry, whenever the island may again be visited by so fearful a storm as that from which they have so happily recovered.

One of the direct, and at the time painful, consequences of the calamity we have recorded in this chapter, was the failure of health in Rev. A. Buzacott, which obliged him to leave the island, in December, 1846. For some time previous to this, the missionaries had met together two weeks in each month, to revise and correct the manuscript of the Old Testament Scriptures, with a view to print them; but, this work being now interrupted, with but little prospect of speedy recommencement on the island, it was committed to Mr. Buzacott to be completed in England. Thus we were the more reconciled to his departure, feeling that while his absence would be a present loss to the mission, it might be a means of restoring his health for future years of service, and of giving to the people of the whole group, at an earlier period than could have otherwise been secured, the FIRST COMPLETE EDITION OF THE BIBLE IN THEIR OWN LANGUAGE.

CHAPTER X.

Daily occupation of natives—Structure and furniture of native houses—Their meals—Their dress—General civilization—Daily engagements of a missionary with the natives—Those of missionary's wife—The mission printing press—The premises, office, workmen—Statement of books printed in Rarotonga language up to 1855—Total press work for five years—Further notices of the "Institution"—Students' engagements and studies—Review of the results of Institution, 1852—Inexpensiveness of its support—Formation of "Matavera" settlement—Laws respecting fermented liquors.

In reply to numerous inquiries in reference to the daily occupation of the natives of Rarotonga, and the general habits of their domestic life, we will, without entering very minutely into these subjects, give a few brief notices. Compared with most natives of tropical climates, the people of this island are an active and industrious race: they are capable of enduring any amount of privation and toil for a limited time, but the want of physical stamina unfits them for long and continued labour. Their principal food is vegetable and fish; pigs and poultry are numerous, but are rarely cooked except on festive occasions. There are no shops or stores where food is sold; each family, and in numerous cases, each individual, has to labour *daily* in providing and preparing his sustenance.

A large majority of adults, male and female, attend to

educational exercises every morning, from half-past five o'clock until half-past six. A family meal consisting of taro, potatoes, and fish is taken about eight o'clock, and at nine o'clock most of the men, frequently accompanied by their wives, are on their plantations, variously engaged during the day in planting, weeding, and preparing food for the evening meal, and for that of the morning of the next day.

Each person is pretty much his own master in the choice of his daily work, and the time in which he does it; even the "ungas," or dependants on the land proprietors, have practically their own plots of land, and as serfs under an easy feudal system, are only expected to bring their masters a certain portion of food grown on the land, and occasionally to assist in work connected with his house.

Besides planting, the men are variously occupied in house-building, canoe-making, net-weaving, and fishing; the women prepare food for meals, frequently assist in planting, make bark cloth, work bed and seat mats, and sew garments for the family.

The natives have three kinds of houses,—reed, wattle, and stone; the reed hut is a long, low building, having a floor of dried grass, and when new and clean is comparatively comfortable. The wattle house is higher, and more convenient and durable than the reed hut, one or two rooms are generally floored with planks of wood, and have venetian blinds. The stone cottages, to which we have already made reference, are the best kind of buildings, and are yearly increasing in number. The furniture of the houses of the poor, and the slothful, consists merely in a bundle of bed-mats, clothes-box, two or three bowls, and trinkets of knives, scissars, looking-glass, and articles of the like character; but those of the more wealthy and industrious have, in addition to the above, bedsteads, beds, sofas, chairs, tables,

cupboards, and the floor covered with finely-wrought mats. It must not, however, be thought, that chairs are generally used as seats, even by the better classes of the people, their habit is to sit on mats, with their legs gracefully crossed over each other, whether at meals, or at work, or in company.

At their regular meals, morning and evening, the whole family assemble and sit round the food, which is served up on a table-cloth of fresh plucked leaves, spread on the floor. Every article of food is divided, and all equally distributed to each individual at the table—none is reserved—each person eats what he chooses, and collects the remainder of his own portion, in a green cocoa-nut leaf-basket, which is taken to the table for that purpose.

Their dress consists of light English and American cotton material, made up in loose European style: the women having a native cloth wrapper, as inner garment, over which is worn a long flowing robe; they have no shoes, but a bonnet of *finely wrought plait*,* and neatly trimmed with foreign ribbon, is considered essential to complete their dress. The men wear shirt, trowsers, waistcoat, and coat; most of them have strong rush hats, for common use, and finer ones for occasional service, and about one in every twenty completes his full dress by putting on stockings and shoes. The general appearance of the whole population is appropriate to their climate and habits, and in this sense is civilized, decent, and respectable; so much so, that a stranger

* A bonnet of this native-wrought material, neatly made in English style, was, in 1854, presented to Her Majesty, Queen Victoria, for the Princess Royal; which Her Majesty "was graciously pleased to accept; and at the same time to express her deep feelings of gratification, at the results of the teaching of the doctrines of Christianity to the islanders:" and, with a view to encourage the industry of those far-distant island females, Her Majesty ordered a quantity of the plait, for the purpose of having it made up in this country.

to their past history, landing in their midst, could not discover, in their present position, any sign of their former idolatry and heathenism, and would scarcely believe that they are the same race, and in many instances the *very same men* who, only thirty years ago, were the naked, savage cannibals described in the former chapters of this work.

Many curious questions have been asked respecting the practical every-day employment of a missionary among such a people as the Rarotongans; and anxious to diffuse correct information on this as on other subjects of island life, we will give a statement of the daily routine of his engagements. It will be remembered that I write of missionary life on Rarotonga, which, with its Institution and printing press, has its local peculiarities; yet, with little variation, it will be found to correspond, more or less, with the duties of each missionary station in the islands of the South Seas.

During the first years of the mission, the missionary had to attend the early morning adult service; but now, that being conducted by native teachers, he devotes the hour from six o'clock to seven in giving out medicine to the sick; from eight o'clock to nine he is either at the children's general school in the village, or attending to private advanced classes at home, or having converse with natives about public matters in settlement or island, on which they wish his advice. From nine o'clock until eleven he meets the students in class-room. From eleven o'clock till twelve he is generally in workshop, where either the students of institution, or the boys of boarding-school, are practising the use of carpenters' tools. The next hour is spent in the printing-office, where the natives have been putting up type, printing, and binding, since seven o'clock in the morning. From one o'clock to two is the dinner and reading hour; from two o'clock till three the missionary has indi-

vidual and private conversation with three or four members of the church, or candidates for church-fellowship, or inquirers after sacred and general knowledge. Four days in the week, from three o'clock to four, Bible classes are held with inquirers, or classes with the teachers in the schools. At most of the stations public services are held, three evenings in the week, from five o'clock until six, one a church members' prayer meeting, another preaching, and a third, the Friday general class meeting, at each of which the missionary presides. From six o'clock till seven, if the weather be fine, the missionary and his wife take walking exercise in the settlement, embracing this opportunity to call on natives who are sick; from seven o'clock to eight, he is in his study, either reading, or translating, or preparing students' lectures, or sermons, or "proof sheets" from printers; and from eight o'clock to half-past eight is devoted to the service of family prayer with students, scholars of boarding-school, and domestics; from which time until nine o'clock is engaged in free general conversation with the natives of the household, with a view to enliven and to instruct, and thus closes the public labours of the day: these, with little variation, are the engagements of the missionary each day on Rarotonga, with the exception of Saturday, when the natives are more or less individually employed in personal and domestic duties, which leaves the missionary free.

The missionary's wife, isolated from all European society, as her first duty, attends to household matters, making her home as free from care as possible to her husband; then, beyond this, if she loves the cause of the natives next only to her husband and family, she comes in daily contact with the females of the district, over whom, by domestic example, by practical deeds of female education, by private and individual conversation, by classes of elder girls, and by Bible and other classes for adults, she exercises a silent and mild,

yet powerful, and moulding, and lasting influence over the entire population of the island.

We have spoken of the mission printing-office on Rarotonga. It stands on an elevated site near the Institution House, Avarua; it was the first stone building erected by the people of that station, and it has been a means of doing much to promote enlightened views of Christianity, and to extend its successes both in the Hervey group and in islands many thousands of miles distant. It will be remembered, that the Rev. A. Buzacott introduced the printing press to the island in 1831, and in 1839 the directors of the London Missionary Society supplied the mission with a new press and new fount of type. Several native lads, aided by the self-acquired knowledge of Mr. Buzacott, became proficient workmen; two or three of whom, in order to become perfect in the art, went to the mission printing establishment in Samoa. At various times we have been much aided in this department of labour by grants of paper from the "British and Foreign Bible Society," and the "Religious Tract Society." Books printed in the Rarotonga language, from the commencement of the mission to the present time, are:— several editions of first and second class school-books; a large edition of the Pentateuch and other separate books of Old and New Testament; many thousands of small and large Hymn Book; numerous editions of "Brown's," "Watts'," and "The Assembly's" catechisms; a large number of "James's Church Member's Guide;" "The Sinner's Friend;" "Bunyan's Pilgrim's Progress;" a good supply of elementary works on Geography, Astronomy, Arithmetic and Grammar; a small book on "Scripture Characters;" a periodical of missionary and general information; school books and Scripture extracts in the languages of "Maré," and "Lifu," and New Caledonia; a code of laws and regulations for Aitutaki, drawn up

by the chiefs of that island; short commentaries on the book of "Isaiah," on the gospel of "John," on the epistle to the "Corinthians," on "Leviticus," and on "Romans;" and two editions, 5000 each, of the complete Bible: all of which, with the exception of the Bible, "Commentaries," and "Scripture Characters," have been printed at the mission press on the island. During *five* years, ending Dec. 1851, there were printed 132,500 sheets, containing 1,590,000 pages; 20,350 tracts were sewn in limp covers, and 5543 books were bound in leather; the whole of this work was done by young men, some of the first-fruits of missionary instruction, and whose fathers knew no letter or sign to represent the sounds of their then unwritten language.

Having, in a former chapter, spoken of the establishment and progress of the "Institution" on the island, for the education of a native ministry, to the year 1843, we shall here give some account of its internal management, and of its success to the present time. Its advantages are laid open to pious, intelligent, suitable young men of all the islands of the group, only requiring that eligible candidates shall be of known piety, of active habits, and have been in twelve months' membership with the church whence they come, and that they always be recommended as worthy of trial, by the missionary or teacher of the station. This being done, they are admitted for six months' probation. Each married student has a cottage, and, as far as possible, each single young man has a room to himself; a detached eating-house is built near the Institution House, where the whole of the students and wives have two hot meals a-day, each in rotation giving a weekly superintendence to this department. An hour every morning, from seven o'clock to eight, is devoted to classes of practice in geography, arithmetic, and to perfecting in other school studies,—the most profi-

INSTITUTION HOUSE, RAROTONGA. *Built* 1843.

cient acting as teachers to the others. Two hours every forenoon are devoted to instruction in class-room. A short prayer is offered by one of the students, who also reads from an appointed book, when ten minutes are allowed for criticisms on the manner in which the reading was done. The missionary then reads a lecture, each student writing it as read; during which, however, pauses are allowed for correcting, inquiry, and conversation. The course of instruction embraces Theology, Church History, Biblical Exposition, Biography, Geography, Grammar, and composition of Essays and Sermons. A body of divinity, comprising eighty-four lectures, has been carefully prepared, and is transcribed by each student, during the first two years of his residence in the Institution.

From eleven o'clock until two in the afternoon, the students employ themselves in the workshop; and during afternoon they are severally engaged either in study, or class, or examination.

From 1839 to 1852, seventy students were admitted, thirty of whom were married, making a total of one hundred individuals, most of whom remained three or four years under trial and instruction before they were sent out to occupy stations. In viewing the character and conduct of these men, it is a cause of devout thankfulness to God and of much encouragement in our work, to find that so few of them have proved unworthy of the trust committed to them.

In the Hervey group of islands, no less than nine or ten stations are efficiently worked by these native teachers; in Samoa, three or four of them have stations and possess the confidence and praise of the missionaries; in Western Polynesia, they have proved themselves equal to labour, to language, to suffering, and to death for the gospel's sake; in the Maniiki group they have introduced the gospel; and in 1853 one of these was appointed to labour as missionary to

the natives of Rarotonga and Mangaia, residing on the island of Tahiti. The following statistical table of the Institution for a period of FIVE YEARS ending March 1852, will be interesting and instructive to the thoughtful reader: — Thirty-four men and eighteen women, a total of fifty-two persons, were admitted: of whom two died; four retired on account of ill-health; two men and three women were dismissed for improper conduct; twenty-four were appointed to stations; and fourteen remained in the Institution. Of the three women who were dismissed, one died; the other two were restored, not to position, but to repentance and hope, and their husbands became useful assistants in the schools of Aitutaki and Mangaia. Another Institution of kindred character, and yielding equally gratifying results, is in existence in Samoa; and nothing can be more conducive to present prosperity and future advance of our missions than that all such seminaries be liberally sustained; and let the friends of missions who feel interested in this essentially important agency, remember that the whole expense of each student is only FIVE POUNDS A YEAR! and that the *entire outlay* for maintaining such an "Institution" as that we have now described — educating, clothing, and boarding twenty students, and providing for all its working apparatus —*does not amount to the trifling sum of* THREE POUNDS A WEEK!

This fact might be enlarged on, and be made the foundation of appeal, but we must leave this duty with the reader, and proceed in narrating further incidents connected with the missionary history of this island. In the year 1849, when we had in some measure recovered from the effects of the gale of 1846, and were enjoying a good measure of prosperity, a few disaffected and evil-disposed young men determined to create a disturbance, which affected the public peace of the island. The site of the village of Ngatangiia

had been rendered unfit by the storm for again building on, and the rioters determined to embrace this circumstance as an occasion for breaking away from the majority of the people, and forming a new settlement for themselves some two miles distant from the original village. This plan was opposed by the chiefs and principal landowners of the district. The contest was carried on between the two parties with such violence and ill-feeling, that it had well nigh proved fatal to the best interests of the whole community. After a long season of anxious suspense, however, the good offices of the chiefs of the other tribes of the island were called in, and the matter was amicably settled by the establishment of a fifth settlement called Matavera. This party soon built a chapel and school-house for themselves, and have now a native teacher located among them.

Just twelve months after the above trouble was over, a party of ungodly young men came to the island from Tahiti, and secretly taught some of the natives how to mix and ferment orange juice, so as to make "orange rum." This being prohibited by the law of the land, was effectively sought into by the police, and parties detected were fined. For some months the right and power of law and order, were sharply contended with by those who wished to introduce drunkenness and consequent disorder; but the authorities of the island proved themselves equal to the occasion. By their firmness and diligence the evil was subdued, and the triumph of the wicked was cut off. Thus we have the evil and the good, the light and the shade, which make up the experience of the progress of truth and righteousness in every age and in any part of the world; but by placing one thing over against the other, we see our cause still in the ascendant—rising to the praise and glory of Him who has conquered every foe, realizing and illustrating the truth, that because "HE LIVES, HIS SHALL LIVE ALSO."

CHAPTER XI.

Anxieties respecting the rising generation—Statement of annual crime—Severe and general illness of the people, 1851—A very general awakening and revival—Death of a ringleader in evil practices—The church aroused to prayer and activity—An instance of obdurate hardness of heart—His conversion—The revival advances—Statements of numbers brought under convictions of sin—Letter of a native penitent—Speech of a native convert—An address of native to the church—A united communion service of all the church—Members on the island—Report of native addresses.

In preceding chapters we have seen how the adult population of Rarotonga rejoiced in the happy change which the gospel had effected in their character and condition; but at the time of which we now write, the large majority of the fathers, who were living when the missionary first landed among them, had died, and a new generation, their children, lived in their stead. These were called "the gospel-born generation;" they knew nothing of practical heathenism, and had to be told, as a matter of history, concerning the idolatry of their land. From their infancy they had been instructed in the mission schools; they had attended on the institutions of Christianity; and not a few of them were intelligent, active, consistent Christian men—the reward of the missionary, the joy of their parents, and the hope of the

island. But fully one-half of the young people gave us no small amount of anxiety; they had obtained much Christian and useful knowledge; they were Christians, as much as any nominally so in any Christian country; but we desired to see an inward change of heart more generally indicated, as the only power which could resist temptation, and secure the growth, and extension of true piety and lasting prosperity.

The two cases mentioned in the conclusion of the last chapter will, in some measure, illustrate our meaning; but the cause and nature of our anxiety respecting this rising generation will more fully appear in the following police report of the island. In a population of little more than 3000 persons, no fewer than 900 cases of crime were annually brought before the magistrates of the various stations; cases which represent about 250 different individuals, each of whom were imprisoned or fined, two, three, and four times a year, for fornication, stealing, tatooing, breaking public peace, making orange "rum," and other deeds prohibited by the law of the land.

In addition to anxieties on this account, the month of January, 1851, was a season of peculiar trial; the whole community was visited with severe attacks of fever, ague, and influenza; many thus afflicted died; and for a few weeks all work, schools, and public services were suspended; but in March, the population was again in its usual health, and towards the middle of the year there were evident tokens of a spiritual blessing about to be poured out upon the very class who had for so long a time excited our most painful apprehensions. When we were dreading a calamity which threatened to overwhelm us as a flood, the Lord, who is wonderful in counsel and mighty in power, raised up the standard of the Divine Spirit; the billows receded—the plague was stayed; and many, very many, of the most

wicked and obdurate at every settlement on the island, were rescued from present misery and future eternal ruin.

Among the many providential causes which were instrumental in leading to this awakening, I well remember the death of a fine, educated, wicked young man. Eighteen months before this took place, he had left the island in a whaling ship for a voyage to the Sandwich Islands. There he associated with the most abandoned characters, and on his return became a ringleader in vice. He was, however, taken ill, and, during the first weeks of his affliction, determined to harden himself and companions in folly and sin, by opening his house to assemblies for dancing and debauchery. But his illness increased, and with it the viper of his iniquity gained strength, and stung his inner soul with bitterest remorse. He desired to die, but could not. In an awful state of mental agony he was kept alive almost miraculously, to warn and to exhort those who had been his willing victims in crime. While in this state, he was frequently visited by those who desired his redemption, even at the eleventh hour; but nothing hopeful could be obtained from him—nothing but declamations of self-condemnation, and fearful, convulsive groans, which, he said, were the commencement of everlasting death. The *excess* of his folly was the cause of his wreck, and his grave was, to his youthful companions, a fire-beacon of danger, which prevented their following on in the same wild career of destruction.

A spirit of prayer was poured out on the churches; repentance, and fear, and desire for religious instruction were manifested by those who heretofore had been scornful or unconcerned. This called out the energies of the godly; domiciliary visits were made, Bible-classes were held, copies of the "Sinner's Friend" were largely and eagerly sought after, and several hours daily were appointed by the mis-

sionaries and teachers in the different villages to talk with those who sought direction and consolation in their awakened state.

But in the midst of this time of spiritual good, there were not wanting those who did despite to the Spirit of grace, and, as far as in their power, kept themselves back from His influences, and endeavoured to frustrate His designs on others. One such case occurred in a young man who had been frequently visited by two aged good women, for Christian conversation. Always before going they had spent a short time together in prayer to God for his direction and blessing, but week after week the wicked man only hardened his heart, and at length became so impudent, that the sisters of mercy to his soul resolved on paying only *one* visit more; and the young man had also determined on a daring deed, by which to decide that this visit *should be the last.* It was even-tide; the sinner having arranged his scheme, sat on the threshold of the doorway of his reed hut. "Come in, come in!" he cried to the Christian women as they approached him. Surprised at this unwonted blandness, the women entered the house. It was dark, and the young man requested that they would be seated awhile, while he got a light, saying, at the same time, that he hoped they had brought their books. Seating them near the doorway, he appeared to be feeling after the two pieces of touch-wood, with which the natives "get a light," when, unseen by the good women, he took up his gun, already charged for the purpose, and pulling the trigger, discharged it over their heads. The flash and report almost frightened them to death; but finding themselves still alive, they returned to the village, thankful for their own preservation, yet mourning over the "finally lost young man." So they thought; but it was not so. Instantly, on their leaving his house, a horror seized his soul; he fell to the ground,

and remained most of the night in an awful state of trembling despair. The extremity of his wickedness was the climax of God's grace. His mind was enlightened, his heart was subdued, and, after sorrowing many days because of his transgressions, he obtained peace to his soul.

As this good work advanced, it became necessary to have frequent and protracted meetings for expounding the Scriptures, for prayer, and exhortation. With an endeavour to moderate undue excitement, so natural to such circumstances, every opportunity was afforded to instruct and to confirm the minds of those so recently awakened, very few of whom, however, were admitted *that year* to church-fellowship. During the four months of this special visitation of grace from the presence of God, more than *five hundred souls* were brought under anxious concern for their salvation, *three hundred* of whom remain to this day consistent disciples of Jesus, known and read of all men.

It would be easy and interesting to notice in detail the history of many of these numerous converts, but neither the design nor limits of this work will allow; but with a view to give information respecting their state of mind when brought under those new and happy influences, we will record the following. A female wrote:—"Blessings on you from God, who is feared by His angels in heaven, and by His people on earth, but whom I have not feared. I have sinned against Him, and I now feel that my sins are numerous. I now remember the words of exhortation which you formerly spoke to me, and which I then despised. They are now like thorns in my flesh; and my sins are drawing my soul down to destruction. Alas! the fearfulness of that place. I am filled with distress. Oh, that God would compassionate me, and draw my soul out of the net of the devil! My desire is, that you may become to me like Evangelist in the book of the Pilgrim. I had been attempting to take care

of my own life, but I have fallen. May the Lord compassionate me, a guilty sinner! I am in shame on account of my sin. I am an orphan, lean of heart, and have no joy; and water is in my eyes night and day. I am saying, 'Where is God; will He cast me off for death?' Fire burns in my heart; but I am seeking salvation. May I not join the 'Bible class' for instruction? None can tell how soon death may come.

"In conclusion,

"Blessings on you."

The following train of thought, spoken by one of the converts, is rather amusing, but sufficiently serious in its conclusion to serve our purpose in these illustrations. In the course of his address he said: "Fathers and brethren,—Last night as I lay on my bed, thinking on my present experiences, the cocks began to crow, and all at once a thought came into my mind that they resembled our teachers and missionaries; *they* are always crowing; warning and teaching us from God's word. 'Papehia' came first, and he crowed every morning and evening, making known the sins of the people and the love of God; then came 'Wiliamu' and 'Pitimani' and 'Barokote,' and they all crowed, all alike, and continually. Ah! it was morning then; and some of you fathers awoke up out of your sleep of sin, and you have had a long day, but many of us sleep on: we just heard the sound of the voice, and lifted up our eyelids, but soon folded our hands in our folly, and slept on in our sin. It was thus with me; but I am thankful the missionary did not fly away to another land, and leave us to sleep on until death. He remained, and kept on crowing the word of God. But, alas! it is noonday now; my morning is passed; yet I rejoice that I have been awakened out of my sleep, and desire to give the remainder of my day to God's service."

On another occasion, an elderly native, addressing the church members, said: "Brethren!" and, pausing for a moment, continued: "Ah! that is a *new name;* we did not know the proper meaning of that word in our heathenism. It is the 'evangelia à Jesu' that has taught us the true meaning of the word 'brethren.' But, am I here—here in the midst of the church of Jesus? What a marvel! I marvel—you marvel. *I* here! It is the boundless love of God. You all know me." Pointing to a man about his own age, he continued: "Do you not remember so-and-so, whom we killed on yonder mountain, and whose body we cooked and ate?" He mentioned three others by name, whom he and others in the church had thus devoured in cannibal feasts: and then, with tears running down his cheeks, he exclaimed, "Oh the love of God! how far beyond all measurement! These hands have killed eleven men during the reign of Satan here, and whose bodies, with those of many others, I have eaten in our feasts. And is it true that I am here? Why, even you *young* men know me. I was a wild savage long after the gospel was preached in this land. I was one of seventy others who blistered their breasts over the sacred fire of Tangaroa's temple, and I vowed the vow of death to the word of Jesus. I was among the number who burnt down the houses of those who received that word; and the chapel, and school-houses, and missionary's house, we burnt to the ground, and only desired to burn him in it. But the word of God was more mighty than I, and I *am* here. I think I have loved God some three or four years past, but have not been able to profess that love by joining the church until now. Whenever I have thought of doing so, the *sin and guilt of my cannibalism have always prevented me.* This has been the great barrier, until, six months ago, I heard the missionary preach from that great word written by the prophet Isaiah, which speaks thus, 'I

have blotted out thy transgressions as a cloud, and as a cloud thy sin. Return unto me, for I have redeemed thee.' That word was my salvation; my burden was removed, my soul was set at liberty; and, because of the power and love of Jesus, I, the greatest of sinners, am here."

This man is now living, a consistent, useful Christian elder, and is a representative of hundreds of souls who have gone to heaven, and of hundreds more in the flesh who compose the first-born of the church of Christ, redeemed from among the tribes of the coral islands of Eastern and Western Polynesia.

In August, 1852, a *united* communion service was held at Ngatangiia, to commemorate the THIRTIETH ANNIVERSARY of the landing of the first Christian teacher on the island. Early in the morning, crowds of persons were seen coming from Avarua, Arorangi, Titikaveka, and Matavera, until, about nine o'clock a.m., more than half the population of the island had assembled together. About a *thousand persons* got inside the chapel, SEVEN HUNDRED of whom were members in communion in the various village churches. Most of the deacons and teachers and missionaries from the surrounding islands had come to us for the occasion. The captain and crew of the missionary ship were there; Rev. C. Hardie, representative of the distant Samoan churches, was there; the honoured fathers and founders of the mission, Rev. Messrs. Pitman and Buzacott, who had wrought labours abundant, and had endured trials unrecorded, were there; the venerable "Tinomana" and "Pa," chiefs who had lived thirty years of heathen life before the gospel was taken to the land, were there; the noble cheftainess, "Makea," the worthy successor of her sainted parent, was there; "Papehia," the aged and the honourable, who, thirty years before, had landed in the midst of the heathen population, at the peril of his life, to preach to

them the word of salvation—he was there; and to complete the hallowed chain, "Tapaeru," the native woman who was taken away from her island home a heathen captive, and returned a Christian pioneer—a heroine who fought for the life of "Papehia," when her savage countrymen had designed his murder—she was there. Nearly ONE THOUSAND native members of the church had, during its twenty years' existence, died in faith; and *seven hundred* were then living, and that day were united in one communion of holiness and love, and partook *together* of the memorials of His death, whose power and grace had introduced them from the kingdom of darkness into His marvellous light. It was a holy day, a sacred convocation, suggestive of numerous and practical reflections, salutary in its various and Christian influences, and ever to be remembered by the aged and the young who formed the two generations present on the occasion.

After praise and prayer, the missionaries spoke, by arrangement, on the past history, the present position, and foreign missionary relations, of the island;—the elements of the communion were then distributed, and afterwards, a goodly number of the members gave short and appropriate addresses: the fathers spoke of themselves in idolatry and heathenism, and of themselves now under the reign of Jesus; the young people with gratitude for their privileged position; and pledged themselves, by the grace of God, to hold fast their profession, and to do all in their power to extend the blessing of Christianity to those yet in heathen darkness and degradation. Britain and British churches were borne in grateful remembrance, and fervent prayer was offered to God, still to cause His face *to shine* on her and them, to make her a still more extended blessing to the nations of the world. Last of all, good old "Papehia" spoke; tears rolled down his furrowed face, whilst he

unburdened the emotions of his overflowing heart; and holding up in his hand a copy of the Holy Scriptures, just completed in the Rarotongan language, he said, that it was the Holy Spirit of God who had wrought the triumphs they had commemorated; and having committed the word of God as his legacy to the rising generation, he prayed, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation,—the glory of thy people Israel, the light to enlighten the world."

Thus terminated the THIRTIETH ANNIVERSARY of Christian missionary labour on the ISLAND OF RAROTONGA.

CHAPTER XII.

The return of Rev. A. Buzacott to the island, with first edition of complete Bible in native language—How purchased by the people—Native auxiliary missionary societies—Letters from native secretaries to the parent society—Missionary efforts among the young people of the island—Children brought from Rimitara to be educated—Statistics of the stations to 1853—Notices on decrease of population—Native sailors—Shipping trade with the islanders—How conducted, and results—Character, life, and death of Tinomana, chief of Arorangi—Conclusion.

A FEW months previous to the meeting recorded in the last chapter, the island was gladdened by the arrival of the Rev. A. Buzacott from England; he returned in improved health, and brought with him the invaluable boon of 5000 copies of the first complete edition of the Holy Scriptures in the Rarotonga language. These had been supplied to the mission by the generous aid of the British and Foreign Bible Society, and their being taken on shore forms an important era in the history of the island. At the several stations, public religious services were held to commemorate the event, and nothing could exceed the desire of the people, each one to receive a copy for himself. Those who had no money to purchase, brought arrow-root, dried banana, coffee, and various other produce, as barter; by which means, in three years, they, in company with the natives of the other

islands of the group, transmitted to the "Bible Society" more than *five hundred pounds*, as part payment for the edition; who, in return for the encouragement thus given to its labours, have printed an additional grant of 5000 copies.

Besides in this manner paying for their books, the people of Rarotonga have formed an Auxiliary Missionary Society, with a view to send contributions to the parent "Society" in England, the result of which, given out of their poverty, will show both their gratitude and zeal. Having but little money, the larger part of their contributions is given in "arrow-root," the preparation of which involves an amount of time and labour but little understood in this country. The seed is planted, and as the plant grows, for six months it has to be frequently weeded; then the root is dug up, and is afterwards grated; then it is washed three or four times, and subsequently dried, and pounded, and sifted; and after this expenditure of time and labour, it only yields twopence-halfpenny per pound, when sold to the merchant who may, at long and uncertain intervals, bring his ship to the island to collect it. For many years, however, in this way did these willing and diligent people prepare 4000 pounds weight of this article for the Society; which, together with money subscribed, amounted to about *eighty pounds sterling a-year*. Latterly, however, they have prepared less arrow-root, but by barter of other produce have raised more money; so that in the year 1854, this native Auxiliary contributed to the funds of the London Missionary Society no less a sum than *one hundred pounds;* which added to the amount raised for the same object by the people of Mangaia, Aitutaki, and the other islands of this group, makes a total of nearly "*Three Hundred Pounds* a-year!" This result is as important as it is gratifying, and although we deduct the fact that neither time nor labour is as valuable there as it is in England, yet we repeat it is a significant result, and one

which nothing but *Christian principle* could have secured—that besides building and keeping in repair all their chapels and schools, and subscribing largely, in native property, to the wants of the teachers in Western Polynesia, the limited population of this small cluster of islands should raise so large a sum for foreign missions;—a people, who but twenty years ago, were just emerging out of the most abject state of heathen destitution, and concerning whom, at that time, the missionaries themselves said, "So great is their poverty, and so few their resources, that we cannot encourage the hope they *will ever* be able to contribute the least assistance to the funds of the Society."

In 1842, one of the secretaries of the native auxiliary, writing to the "Society" in this country, says:—" . . . my letter is concerning the growth of the word of God; we are rejoiced while thinking of your compassion towards the heathen,—but ours is a land of no property; we have, however, contributed arrow-root the last three years, but no ship has come to buy it until now. We were formerly heathens, but when our teachers came we found life: the darkness fled away, *Ephesians* v. 8. Then we knew the good word of God; then were our idols abolished; and *now* we are thinking that this word shall grow in all lands still in heathen darkness."

Fourteen years after the above letter was written, another native, sending to England an account of their contributions, writes,—"To the Receiver of the Society's property. Blessing on you from the Lord Jesus, the Messiah. The letter you wrote has come to my hand, and I am thinking by what means we may obtain property to aid this cause after the like manner with you: you English people have an endless variety of ways to get money, even to digging it up from the earth beneath you; but alas! where shall we find such means, We can only cut fire-wood, plant pota-

toes, and other things, and sell them to ships. We will, however, be diligent; our hands are given us to work; it is right therefore that we should be strong; and our desire is great that the word of God may grow in all heathen lands. In conclusion, we will continue to aid you. Although but small, we will CONTINUE."

With a view to fulfil this promise to continue, the natives co-operate very largely with the missionary to instruct the rising generation of the island, and to encourage them in deeds of benevolence. They have their Juvenile Missionary Association, and their half-yearly school examinations, and numerous other engagements whose tendency is to form an active, useful people. In the Hervey group of islands we have more than three hundred teachers in the children's schools, who give their willing and gratuitous services two hours a-day for the present welfare and future prosperity of the young islanders. Miss Buzacott, in giving a report of her select school, 1854, mentions eighty-eight scholars in her advanced classes, and gives a pleasing account of the last distribution of prizes to those who had excelled in their studies. Natives also from "Rimatara," an island four hundred miles north-east of Rarotonga, had brought six of their children to place under her instruction, at the same time leaving a native guardian to watch over their interests.

In the midst of this prosperity which prevailed on the island at the time of which we write, the people were visited with the scourge of "measles." The infection was brought from Tahiti, and was lamentably fatal, so that the mortality of that year, and consequent weakness of those who survived, added to the previously decreasing population, have excited the most gloomy apprehensions. Prior to the hurricane in 1831, it will be remembered that an epidemic prevailed which swept off a great number of the people; and the famine subsequent to that calamity proved still more

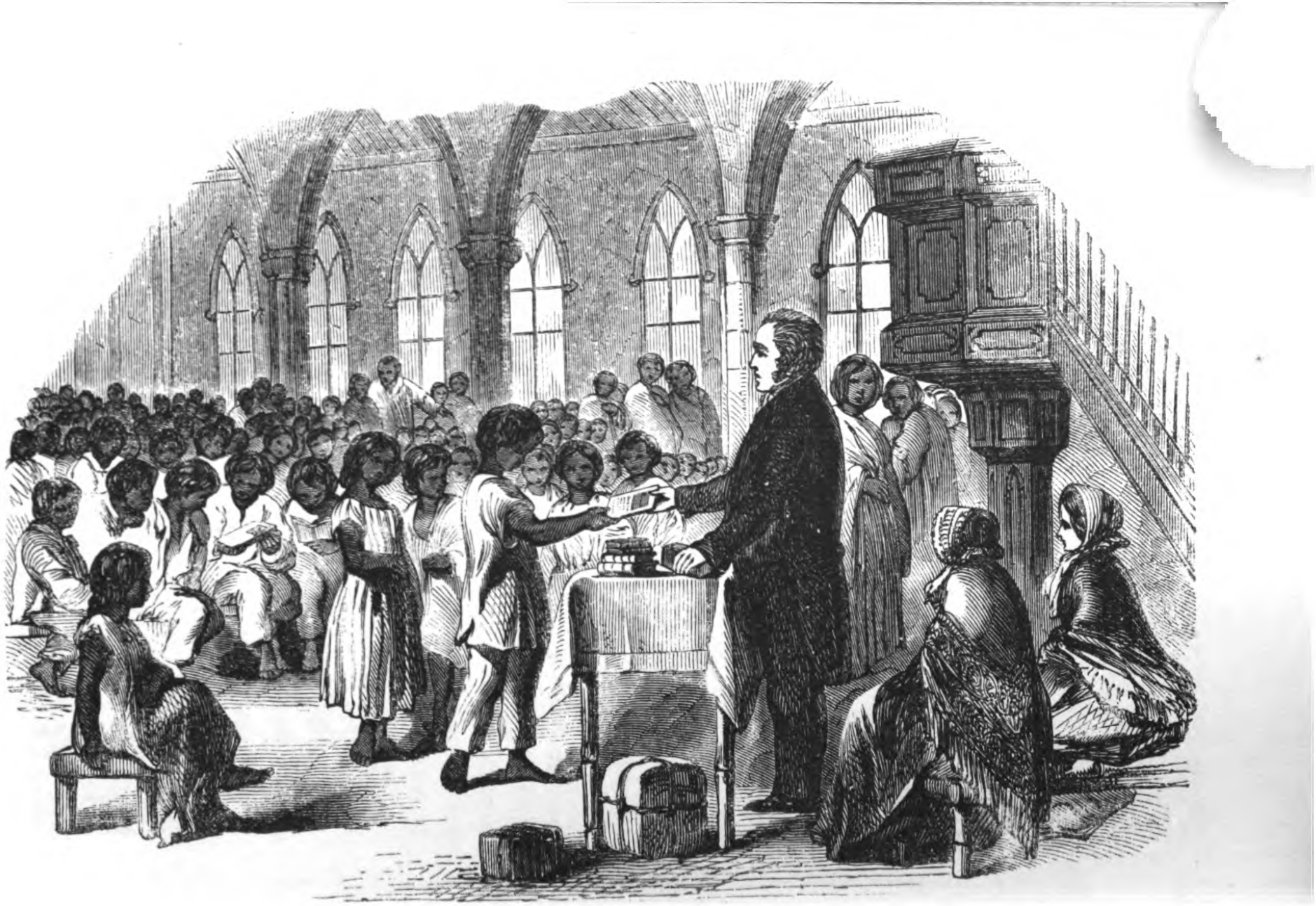
fatal, especially among the females, so much so that, only sixteen years afterwards, it was found, in the reduced population of few more than 3000, there were 150 men in excess of every 100 women! and, for many years past, the number of deaths beyond that of births has been most fearful, as the following table will reveal.

Annual Statistics of Deaths, Births, &c., on the Island of Rarotonga, for eleven years, ending Dec., 1853.

Year.	Deaths.	Births.	Marriages.	Admission to Church.
1843.....	442	100	61	91
1844.....	220	73	86	100
1845.....	166	95	78	85
1846.....	181	97	51	84
1847.....	168	66	23	49
1848.....	119	93	45	78
1849.....	159	95	40	60
1850.....	97	89	55	58
1851.....	119	70	49	112
1852.....	81	67	47	206
1853.....	91	92	24	113

Thanks be unto God! the last two years give hope for the future; but of the causes which produced the alarming decrease of population of former years we can give no satisfactory explanation; and, but that almost every island with which we are acquainted has been suffering the same calamity, in a greater or less degree, it would make the mystery as peculiar as it is distressing.

It must be observed that the climate of Rarotonga is salubrious; that the people have a vast variety and generally an abundance of food; that they are notoriously free from many of the most loathsome gangrenous diseases which formerly so extensively prevailed; that they have no foreign



INTERIOR OF AVARUA CHAPEL. *See Page* 123.

residents living with them on shore; that they are active, and, compared with some other islanders, are of cleanly habits; and that salutary domestic and social order prevails, to which they were strangers in heathen life. We think, therefore, that the foundation of the calamity must be looked for in the entire want of physical stamina in the native constitution, which renders it peculiarly susceptible to influences which induce bodily weakness. Amongst these influences, we may, no doubt, reckon famine, consequent on the gales; introduced diseases, such as scrofula and dysentery; periodical attacks of influenza, with low fever; want of sufficient prudence when ill; and a lax state of juvenile morality; these, together with the minority of female population, may in some measure account for want of increase; but we cannot regard them as the entire primary causes of that fearful *decrease* noticed in the preceding table, and which was going on *before* the introduction of Christianity to the island; for we have reason to conclude, from districts depopulated in heathenism, and from the well-authenticated accounts of the people, that during the last fifty years of their heathen life, not only were disease and war and infanticide making rapid havoc, but that the actual births were then, as subsequently, fewer than the deaths.

We, however, hail with delight the manifest improvement in health and strength which is at present seen in the population, and our hope is, by our increasing knowledge and by assiduous attention to their physical wants, succeeded by the blessing of God, that a season of increase and prosperity may yet be in reserve for this long-afflicted people.

It should be further noticed, that the former disproportion between the sexes is now become more equal; numbers of young men have been taken from the island in the service of the American whale fishery, and are for the most part

spoken well of by their captains; and when remunerated with equity and justice, and not discharged at a foreign port, they render good service to their friends and relatives by property thus gained. In connexion with this subject, and with a view to bring the notices of this island to a close, I will here give an account of the manner in which trade is conducted by the natives with shipping.

A ship arrives off the island. On its approach to the shore, a native pilot goes to it in his boat, and the captain, on landing, is met by the appointed salesman of the station. Giving the stranger the right hand of brotherhood, he salutes him in the native language, "Ria ora na," Blessing on you. The captain is then led to the "market-house," where are stores of potatoes, yams, bananas, pumpkins, cocoa-nuts, hops, fowls, &c. A chest of American or English goods is then given to the care of the salesman, who executes the "order," and pays all expenses, and engages three, four, or five boats, according to the amount of supplies, to take it off to the ship. The whole business is generally conducted with propriety and satisfaction, and the captain leaves the island, thankful, or ought to be, to the Christianity which has subdued the cruel barbarity of this once heathen people, and has made the island a mart, a refuge, a home, as he may require, during his long and dangerous voyage from his far-distant native country. During two years, ending December, 1851, upwards of twenty merchant vessels, laden with valuable articles of barter, and sixty "whalers," having on board more than 100,000 barrels of oil, called at the island, did trade with the people, were boarded by the natives, gained suitable supplies for their voyage; and in each of these departments found law, and order, and honesty, and the commercial deportment of the islanders to be such as could not be well exceeded in any port of a more ancient civilized country. At the entire

group, not less than ONE HUNDRED SHIPS annually trade with the natives, and receive produce of native labour in exchange for manufactured wares, amounting to not less than THREE THOUSAND POUNDS. In this way does industry, civilization, and commerce follow in the footprints of Christianity, and deriving from her their security, extension, and glory, they are bound to do universal and perpetual homage to her power and grace; this *is* their tendency, and it would always be practically secured, but for the perverseness of man's covetous and wicked heart, which leads it to extol and to rejoice in these blessings, and at the same time to ignore (strange infatuation) the source whence they are derived!

In conclusion, we cannot more suitably close this brief sketch of thirty years' history of Christianity on Rarotonga, than by recording the triumphant Christian death of "Tinomana," the chief of Arorangi. By reference to the third chapter of this work, it will be remembered that he was the first chief who destroyed his idols, and was also the first to abandon polygamy—that prolific source of heathen war and bloodshed; these things he did in opposition to his brother chieftains and fellow-countrymen, who thought him a fool and madman. In the wars previous to the introduction of Christianity to the island, he and his people were driven to the mountain-fastnesses, and literally hunted by the cannibal warriors, like birds of prey. Those mountains he never forgot. Pointing to them, and referring to his heathen life there, I have frequently heard him appropriate the language of the prophet, and say, "See the rock whence I have been hewn! the hole of the pit whence I have been digged!" After more than ten years' consistent Christian life, he joined the church in 1836, at Arorangi, of which he continued an irreproachable member until death. In discharge of his civil duties he was righteous, just, kind, and

firm; in the settlement he was revered and loved, and always quoted as an authority and example; in the church he was devotional, humble, and inquiring. His love to, and research into, the word of God, were pre-eminent; and the remembrance of his simple, confiding and loving disposition, of his benign, active, and peaceful influence, and of his kind, sincere, and constant friendship, are among the sweetest, and holiest, and most grateful reminiscences of my missionary life. This testimony is not mere language without *spirit;* it is the truthful and natural unburthening of a heart that knew him well, and that will fondly and sacredly cherish his memory, until, in company with honoured fellow-labourers, Papehia, and Pitman, and Buzacott, we may present his redeemed and glorified soul and body to the Saviour, a gem of his own seeking and sanctifying; and who, with an untold multitude, will remember their heathen life on Rarotonga, and other lands once like it, and with grateful and eternal emphasis exclaim, "See the rock whence we were hewn! the hole of the pit whence we were digged!"

Referring to his last illness, the Rev. C. Pitman says:—"Good Tinomana, anxious to see us once more here (Ngatangiia), was brought by natives in his arm-chair, and accompanied by his old and faithful friend, Papehia. Arriving at our house, he seemed to forget his weakness, and walked alone; but he soon became exhausted, and was obliged to recline on the sofa. As soon as he revived, we had delightful conversation together, respecting the great things God had done for the sons and daughters of Rarotonga, about God's love in Christ, prospect of a glorious immortality, and joy at meeting there;—it was indeed a refreshing season. We met again on the following morning, and after further conversation, I said, This is our last meeting on earth. 'Yes,' he replied; 'but we *shall* meet above.' I then proposed prayer, and the aged saint bend-

"WHAT! ALL ALONE, TINOMANA?" "NO, I AM NOT ALONE; GOD IS HERE."—*Page* 129.

ing forward on his chair, prayed;—praising God for missionary labour on Rarotonga; he earnestly commended us, and our work, and the people, to His continued protection and love. They were holy moments to us: we felt on the very precincts of a blissful immortality."

The Rev. A. Buzacott frequently visited this good man during his sickness, and speaking of those visits, he says:—"On one occasion, I found him alone, reclining on his couch, on the veranda of his house, leaning on his elbow, intently looking into his Bible. '*What! all alone,*' I exclaimed; '*No, I am not alone,*' he replied; '*God is here with me.*' 'What have you been reading?' I inquired. Adjusting his spectacles, he took up his Bible, and read, 'For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens;' and looking up to me, he said, 'That is what I am expecting.'"

Reference was made, by an old attendant, respecting the propriety of his being interred in the ancient tomb of the chiefs, at Avarua, and to evil consequences which he superstitiously thought would follow, if this custom were not attended to. But Tinomana signified his desire to be buried in the midst of his own people; and referring to the entire overthrow of the whole system of heathenism, he exclaimed, "That season of darkness is past away, and a different dispensation now exists."

His heart was fixed on God, and in a most happy frame of mind he waited for his dismissal from the flesh, which occurred in October, 1854. He had reached the good old age, rarely attained by natives, of threescore years and ten, nearly forty of which were spent in heathen life, before the introduction of the gospel; he was the first man of influence who gave, instrumentally, the death-blow to the idolatry of the people; he lived to be the last of the generation of chiefs whom

he represented; and died, cheered with the prospect that his son, of Christian name, "*Setephano*," and Christian character, will follow in his steps. With this prospect we close these missionary notices of one of the fairest of Polynesia's Coral Islands; only adding, its first resident European missionary, the Rev. C. Pitman, has, on account of age and infirmity, been obliged to retire from the mission, leaving, at present, the Rev. A. Buzacott alone, to superintend its affairs, which includes five villages, with their churches and schools; and "Printing Press," and "Institution" for the education of teachers and pastors; in each of which departments, however, he is happily and efficiently assisted by an intelligent, consistent, Christian NATIVE INSTRUMENTALITY.

THE LORD HATH DONE GREAT THINGS FOR US; AND TO HIM BE ALL THE PRAISE!

THE ISLAND OF MANGAIA.

CHAPTER I.

Relative position of the island to Rarotonga—When discovered, and the landing of Christian teachers—An out-station to the Tahiti mission up to 1839—"Maretu," the first Rarotonga teacher sent to the island—Native addresses on the occasion of missionary of Arorangi going to Mangaia—Circumstances of the voyage—A prayer of a native at sea—Circumstances of missionary landing, 1841—Weekly arrangements to attend to native inquirers—A Sabbath-morning prayer-meeting—Public service—Burial service of a heathen—Native inquiries respecting ancient customs—The oppressed condition of Mangaian females.

The Island of "Mangaia" is a low coral rock formation, situate about 120 miles, south-east by south, distant from Rarotonga. It is rather more than 20 miles in circumference, and is surrounded by a reef which has no break large enough to admit a boat; landing is effected in canoes on the rising surf, over the reef, at which the natives are so expert, that but few accidents occur. The island has about 3000 inhabitants, who are among the most healthy, strong, active, thoughtful, and orderly tribes of eastern Polynesia;

and whose missionary history demands special notice in this work, as illustrating the character and efficiency of Christian *native* agency,—having been exclusively left to that agency for *twenty years* after the introduction of the gospel to its inhabitants.

The island was discovered by Captain Cook in the year 1777. An attempt was made to locate Tahitian native teachers there by the Rev. J. Williams, at the time he was in search of Rarotonga; but the wildness and barbarity of the people at that time not only rendered the attempt abortive, but had well-nigh proved fatal to the lives of the devoted pioneers. Two years afterward, however, Messrs. "Tyerman" and "Bennet," accompanied by the Rev. T. Threlkeld, were making a voyage from the Tahitian islands to Sydney, and two young men, "Davida" and "Tiera," members of the church on the island of "Tahaa," who had been separated to the work of preaching the gospel to the heathen, were put on board their vessel to be left on any island open to receive them. Arriving at Mangaia, intercourse was had with the people, by whom a willing consent was given to them to commence their work on their island. Having nothing with them but the light calico dresses which they wore, and a portion of the New Testament, printed in the Tahitian language, which they tied upon their foreheads, these two devoted pioneers, leaping into the sea from the canoe, swam to the shore, and were the honoured instruments of overthrowing the idolatry and heathenism of the island, and of laying the foundations of the kingdom of Christ, which kingdom has successfully grown there, and has, instrumentally, by the aid of its inhabitants, been extended to other and far distant islands.

For many years the mission on this island was under the superintendence of the missionaries of the Tahitian Islands,

and occasional visits were made to it by the honoured brethren "Barff" and "Platt," who were privileged to gather into church-fellowship the first-fruits of Christian native labours there;—many, very many of whom, passed from this life into life eternal before a European missionary took up his permanent abode on the island; and, who are now among the redeemed in glory.

In 1839, Rarotonga having received a reinforcement of missionaries, Mangaia, naturally belonging to its group, was passed over by the Tahitian mission to our care; and we had great pleasure in sending to the island, "Maretu," one of the most intelligent and efficient Rarotonga native pastors, to take the oversight of its schools and churches, and the general interests of the people. "Davida," the first teacher, was yet living, and labouring there, and had sustained a consistent Christian character; but his advanced age, his fifteen years' isolation, together with his limited knowledge, rendered this step necessary, and it was followed by the most beneficial results.

In 1841, it was arranged that we should visit Mangaia, and with a view to gain correct knowledge respecting it, and to advance the interests of its people, we proposed to remain among them some three or four months. The natives of our station, on Rarotonga, fell in with these plans in a spirit worthy of Christianity, as will be manifested in their addresses at a meeting of the church, held previous to our departure. One member said:—"Brethren, the time we have been expecting has come. Jehovah has sent a ship to take away our teacher from us, that he may go for a while to our brethren on Mangaia. They have no missionary *residing* in their midst. We are now sorrowing that our missionary is going to leave us; but what shall we do? Shall we say he must not go? No; that would be sin. While we weep at his

departure, we, in compassion to our brethren on Mangaia, say to him, Go! and prayer for his safety and blessing shall be our constant employment during his absence."

Another said:—"My Brethren, I have been looking at that passage of the Word of God where the apostle says, 'Pray for *us*, that the Word of God may be glorified among us as with you.' I am thinking this is just what our friends on Mangaia are saying to us to-day. We have prayed, and it is now time that the Word of God had covered every district of that land; let us, therefore, send our missionary. Do not let us be vexed because he is going—but let us still pray that success may attend his visit there."

An older member then rose, and said:—"I have a word of consolation to address to you." Observing some who were weeping, he continued, "Has not Jesus said, I will not leave you orphans, but I will give my Spirit unto you, and He will be your Father and Comforter. Now, if we are His disciples, He will be with us, as He was with His disciples of old. We are one in Him. This also is a ground of consolation. He is the Head of all His members. Our bodies only may be separated, but we shall continue one in Jesus. I have been thinking of the sun in the heavens; there are not many suns—there is only one sun for all the people of this world,—they all look to it, and all receive light and heat from it. There is also but one Jesus for us, for those who remain and for those who go;—let us, then, be comforted—He will shine into all our hearts; we shall be one in Him; let us think of this."

Such were the simple Scripture sentiments expressed by the natives of the Arorangi church, on the eve of our leaving them for the island of Mangaia. It is not needful to apologize for their insertion: the design of this work is, as far as possible, to give a correct idea of *native* thought and character; and this we hope will in some measure be

secured by the following notices of the inhabitants of this island.

The voyage from Rarotonga to Mangaia is generally made in one or two days, but the little schooner which took us was nine days on her passage. The sea was rough and the wind contrary, and, much to our distress, we were driven hither and thither, until we had well-nigh determined to put back for Rarotonga. Ill however as we were, we could not help smiling at a part of a prayer offered by a native, one morning, and this we did without any conscious irreverence. After praying for grace to enable us to bear with patience our present affliction, the good man said,—"O Lord, I have been thinking that we are like the children of Israel who were led by Thee up and down the wilderness, forty years, on account of their sins. Surely this is just our case now.

When we left Rarotonga we thought we should soon be at Mangaia: is it not a very near land? But, alas for us! we are driven about in this troubled sea—we are first on this tack, then, on the other; we are sometimes near the land, then, we are blown off. Alas! we have need to confess our sins before Thee; O Lord, hear us; have mercy on us; forbid that we die here, as the people of Israel died in the wilderness!"

This prayer was answered for us, and nine days after leaving Rarotonga we were permitted to see Mangaia. As we drew near to the coast of the principal station a number of canoes came off to us, these were manned with young men, who appeared evidently well disposed towards us, but they were most wild in their manners and appearance; their bodies were but partially clad, their long, very long, black hair was either hanging over their shoulders, or was tied in a knot on the top of their head, the back part of their heads being shaven, and their sing-song chant, while rowing their canoes, was most heathenlike; altogether we were disap-

pointed and surprised, and were only relieved by being informed that these belonged to a party disaffected to Christianity, and who lived in the interior of the island, away from all instruction.

Finding the surf on the reef too high to allow us to land at the station, we sailed "leeward,"—here we found the sea more quiet, and the reef nearer the beach; which is a bold shore of perpendicular, barren, coral rock, varying from 20 feet to 60 feet high, indented with deep caverns, into which the mighty sea beats, with awful grandeur, when, lashed by the wild winds, they pass the natural reef boundary.

We embarked in a canoe about half-an-hour's passage from the land, and on our approach were glad to find that a goodly number of the natives had come from the settlement to assist our going on shore. Most of these waded knee-deep into the sea, to the edge of the reef, and as our canoe approached, some of them swam towards it, and took it to the place where the surf breaks, when those who were waiting there caught it simultaneously, and raising it to their shoulders bore us away to the village.

There was no little stir in Mangaia that morning. We were the first European missionaries come to reside among the people—and the missionary's wife excited no small curiosity and surprise. Having in some degree recovered from the morning's excitement, we held a public meeting in the afternoon. About 800 persons came together, to whom we explained the object of our visit, and the probable length of our stay. On the evening of the same day, upwards of eighty persons came to the class room in the teacher's house, where we were residing; they came to express to us their gladness at our arrival, and anxious to lose no time, told us that they desired we should at once begin instruction. Some of them were members of the church, and others were

candidates. Not a few had brought their New Testaments, and wished explanation on passages which they had marked in the course of their reading; others wished to converse on subjects connected with civilization, and some about duties of social and domestic life. All this was very grateful to a missionary's heart, but continuing night after night, we found it necessary to make orderly arrangements to enable us efficiently to attend to their desires. We therefore decided on the following plan for each week during our stay. Monday evening,—To converse with as many who chose to come to the class room, about the sermons of the Sabbath. Tuesday evening,—For explanation of passages of Scripture to those who had found difficulties in the course of their reading. Wednesday evening,—To meet *ten male* members of the church, and five *female* members in the forenoon. Thursday evening,—To meet inquirers and candidates for baptism and church communion. Friday evening,—A Bible class with young men who were members of the church and congregation; and Saturday evening,—To meet the deacons and native teachers. This arrangement gave us time to attend to schools and other duties of the settlement during the day; it met with the general approbation of the people, and was conducive to our comfort and usefulness.

Our first Sabbath on this island was a day of peculiar interest, and would have refreshed the heart and rewarded the labours of all who take active interest in the cause of missions; and its services most especially illustrate the progress of Christianity under the sole agency of natives.

I contrived to attend unobserved the early morning prayer meeting, which was conducted by the natives. More than 300 persons were present. A church member entered the desk, and gave out a hymn, which was sung by the whole congregation. He then read a portion of Scripture, and engaged in prayer. It was truly delightful to hear the

simple, heart eloquence of the good man while he praised God for the mercies of the past week, for the overthrow of idolatry, for the blessings of the Gospel, and while he prayed for blessings to rest on the minister, and congregation, and schools that day. To every sentence of this devout effusion, the most enlightened Christian might have uttered his hearty, Amen.

Another church member then officiated, another hymn was sung, another portion of the Word of God was read, and prayer again offered. Then a deacon entered the desk, and gave a few words of suitable exhortation, which he concluded by a short prayer. On my return home I was detected; but the object I had in view had been accomplished—my heart was filled with gratitude to God, and I think it was reconsecrated that day to a work which yields such blessed fruits,—a foretaste of more glorious results to be realized above.

On my way to the chapel for the forenoon service, I visited the school; 800 or 900children and young persons were present, who, after singing and prayer, were led in classes to attend public worship. The chapel was a lime and wattle building, 130 feet long, 38 feet wide, walls 14 feet high. Looking at it as the entire work of the natives, it was the wonder and admiration of all who visited the island. The numberless rafters of the roof, each neatly coloured with native paint, were supported by 12 or 14 pillars of the finest wood, which were carved in cathedral style. This large building was not only full, but overflowing; even the windows were crowded with attentive listeners to the word of life; there could not have been fewer than 2000 persons present, individuals who but a few years before were sunk in base and cruel heathen practices. In the morning I preached on "Christ crucified, the glorious theme of the gospel ministry," and in the evening from

John ix. 25, "One thing I know, that, whereas I was once blind, now I see."

It was altogether a day of deep interest—one that we had little expected to experience among a people who had only been favoured with a *native* teacher's instruction.

A day or two after our arrival, a Christian young man wished me to bury his father, who had died a heathen at an inland district. Thinking it would be a favourable opportunity to speak to the living of the place, I consented to the service. The corpse was brought to the grave by the heathen friends of the departed; and two of his wives and their numerous children were also present. They were distinguished from the Christian party by their long hair, by their dress, by their wrist and ankle ornaments, and by their wildness of manner. The whole party, however, listened attentively to an address giving a Scripture account of death, of a future state, and increased guilt of those who reject the offers of mercy made through Christ—founded on John viii. 21, "Ye shall die in your sins, and whither I go ye cannot come." Through the blessing of God, a salutary effect was produced on the hearts of many,—the widows, and many of the children, soon afterwards joined the settlement and schools, and were led to make an intelligent and consistent profession of faith in Christ as their Saviour.

Among the population there were many individuals who had renounced idolatry and heathenism, but who as yet had very imperfect notions respecting the spiritual nature and requirements of the gospel of Jesus; and there were others who still adhered to old customs;—it was not, however, a bad sign to find them desirous to be instructed in things connected with their daily life, and although their questions were sometimes amusing, yet they were natural, and important to them. "Is it a sin to eat raw fish?" one would ask; "We are very fond of half-cooked pork," another

would say; "is it wrong to eat it?" "Does the Bible command wives to sit at meals with their husbands?" a third would inquire. Others said, that they began to think that they were wrong in being angry at the birth of *girls* in their families, instead of boys; nearly all the men were very inquisitive respecting their plan of making the women do the most laborious work of the island, and not a few inquired if it was wrong to eat rats! These, and many other such questions connected with their old customs, gave some little uneasiness to the whole of those who came to converse with us, for only few of them had had principle strong enough, on their joining the Christian settlement, entirely to lay them aside.

Some of the more zealous, who had risen superior to their brethren, wished the chiefs of the island to make laws to prohibit these practices among the entire population. We, however, informed them that it was not needful for Christianity to call in the aid of such authority to effect the change which they desired. Referring to themselves as an illustration of the power of an enlightened mind, we advised them to instruct the people in the true religion, and to have confidence in its efficacy, to regulate all things appertaining to daily life in obedience to its laws.

The most important thing to be corrected was the degradation and oppression to which the female part of the population was subjected: it universally prevailed in their heathen life, and was found to be the last thing which yielded to the benign influences of the gospel. We always, however, found that expositions of Christian duty on this matter were listened to by the women with deep interest, and they were not altogether without a beneficial effect on the sterner sex, who were literally, on Mangaia, MASTERS OF THEIR WIVES!

CHAPTER II.

Erection of a new school-house—The opening service—Native speeches—The number and character of scholars—Want of books—Parents betroth their children in infancy—Visit to Tamarua—A public service there—Desire of the people for a missionary—Settlement of a native pastor there—Experience of a young convert—Increase of people attend Sabbath services at Onerva—People erect galleries in the large chapel—Notice of subterranean caverns—Account of heathens on the island, 1841—Desire of the young people to attend the schools—Number in church communion at principal station—Native contributions to London Missionary Society—Native letter to London Missionary Society.

FINDING that the school accommodation was too limited for the number of scholars in attendance on the station, we proposed to assist the natives, during our stay, to build a new house. This was agreed to, and a goodly number of them gave themselves willingly and voluntarily to the work; a site was cleared, and, in less than two months, a convenient school-house was built, the dimensions of which were 92 feet long and 45 feet wide: the walls being wicker work covered with lime plaster. On its completion it was publicly opened, and the occasion was one of much rejoicing. A large feast of fowl, pigs, and native fruits, was prepared, which being arranged under booths of cocoa-nut branches, in front of the building, the children assembled for a religious

service. The house was quite full 1200 children and young people got inside, and a goodly number of their parents crowded the windows and doors. Our subject of discourse was founded on 1 Chron. i. 10, 11—Solomon's prayer for wisdom and guidance, an example and encouragement for the young to seek the Lord. The children listened with undivided attention, and their speaking eyes, expanded with an expression of deep interest, were too full of meaning to be misunderstood, and too affecting to leave the missionary's heart untouched. In the afternoon another service was held in the school-house for young people and adults. A hymn of praise was sung, a prayer was offered, and afterwards many speeches were delivered. One old man, who had spent his best days in idolatry and war said,—"Friends, this is a new era to us,—an era of love,—an era which our fathers and forefathers never knew. God has loved us, even *us*, and therefore we love each other. During the dominion of Satan over our land we had gatherings, but not like this. Of our food, at our ancient feasts, we used to take a large portion to the gods, our false gods,—but to-day we look to 'Jehovah.' *He* is our God. He giveth us all things. Formerly our wives were not allowed to eat with us, but to-day they are here, and our children are here, and we are not afraid to leave our homes,—all is love,—all is peace,—this surely is in part the fulfilment of what Jesus said, 'My peace I leave with you.' And, look at this new building, built by ourselves, and for what purpose? to teach our children the Word of God. Oh, how strange! how glorious! these are new things; and now let us give good heed to our children, and put no hinderance in the way of their learning."

Another old man rose up hastily, at the conclusion of the above address, and with much energy called out, "Brethren, the fields are white unto the harvest: come ye teachers, who

have been taught to read, come, here is work; come teach these children!" and in this strain he encouraged the teachers to commence their work in the new school-house. Good old "Davida," the first native teacher to the island, contrasted their present with their former condition, and the whole service was one of much delight to all present, and a means of helping forward both the aged and the young in duties connected with their civilization and Christian education.

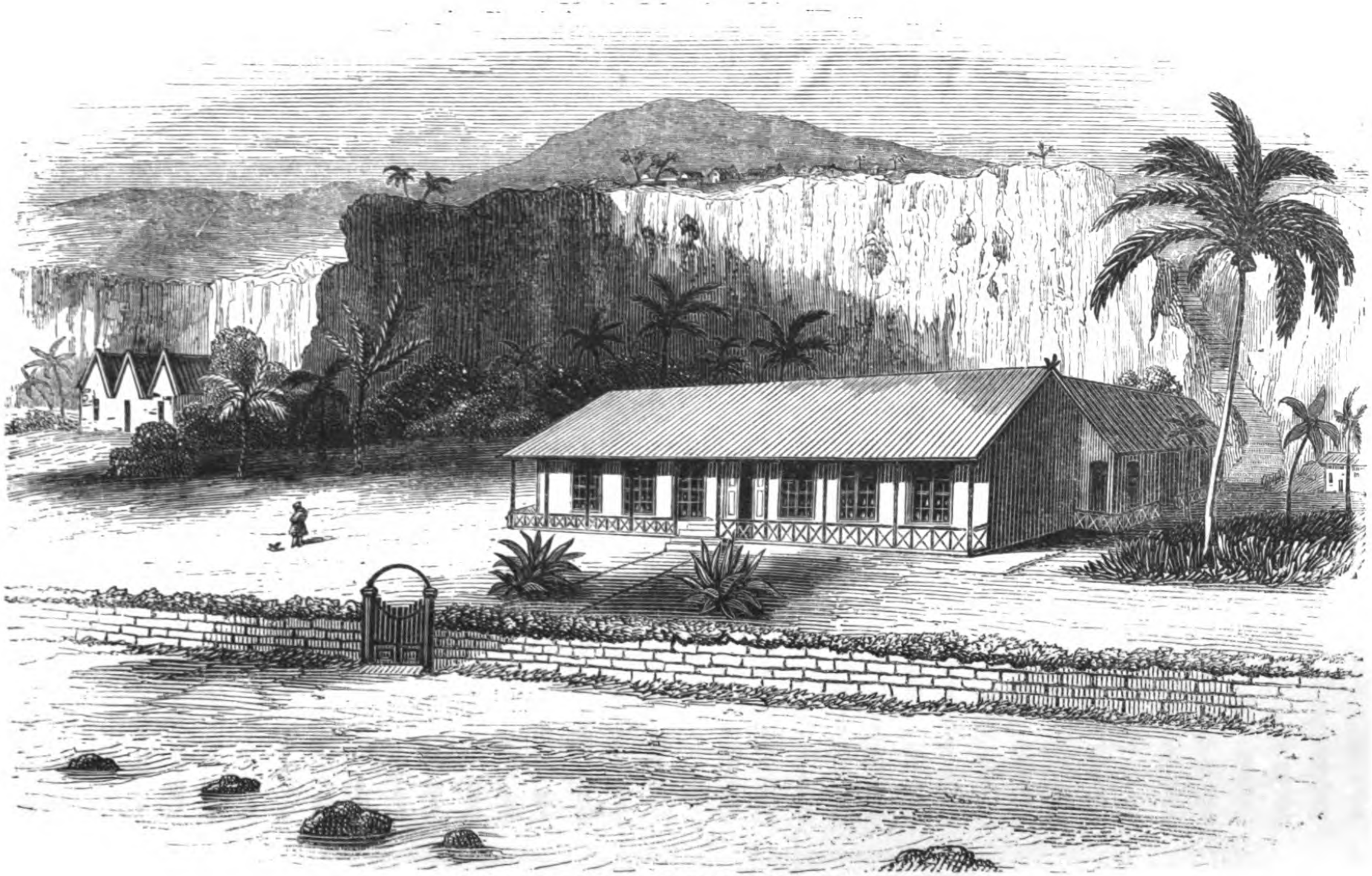
Before opening the school-house, we had assembled all the children in the chapel for the purpose of arranging them into classes, and found no less than 1060,—550 boys, 510 girls, had been in the habit of attending to daily instruction. The boys, from the age of six to fifteen years, were fine-looking lads, their shoulders, backs, and arms were beautifully tatooed with varied designs of foliage; they appeared healthy, but their long hair gave them a very wild appearance; still we were pleased to see them, and to find that upwards of 300 of them could read well. Not so with the girls; having had to submit to the oppression we have before noticed, they possessed neither the time nor mental vigour necessary to their improvement; only 50 of the 510 could read! For this mass of children, arranged into more than 100 classes, our next anxiety was to provide teachers, and we succeeded in gaining 60 young men for the boys', and 50 for the girls' classes: only one-half of this number we considered *competent*, but the other half were all of good moral character, and could read well, and we were glad to have their services for the smaller children. Our want of books was much felt; we had brought from Rarotonga copies of the Acts of the Apostles and of the Pentateuch; also elementary reading first-class books, and others on geography and arithmetic; but in many cases we

were obliged to divide each book into three or four parts, and in some classes to distribute them in *leaves* only to the children; and we only had 50 slates for the schools of the whole island.

The practice of parents betrothing children in their infancy prevailed much on Mangaia in their heathen life; it was not wholly overcome when we visited them, and was found to have many injurious results on the rising generation of the island, and on the domestic relations of the people generally,—one-half of those recently married had been compelled to do so by engagements made for them by their parents. This evil we attempted to remedy, by reasoning with the adult population, and by determining not to marry any party until, by the strictest inquiry, we had discovered the real wishes of those most intimately concerned.

Having thus set things in order at this, the principal station, we took leave of the teachers, and visited "Tamarua," the second village of importance on the island. Our pathway lay over low barren hills, and narrow fertile valleys; these were bounded on either side by perpendicular walls of coral block, fifty feet to one hundred feet high. As we entered one of these long valleys, full of cultivated taro patches, and shaded with young and old cocoa-nut trees, we saw at a little distance a newly-finished lime-built "House of Prayer." At this spot many of the natives, who had heard of our approach, came out to meet us, and on reaching the village we took up our abode in a native reed building.

Tamarua, up to this time, had not had a resident teacher; those living at Onerva had alternately visited it for school instruction and Sabbath-day services; the whole population, however, was professedly Christian: very many had been baptized, and seventy persons had been admitted to communion with the church at Onerva. These were now



MANGAIA. MISSION HOUSE, CHAPEL, Etc.

desirous to have a teacher of their own, and to be settled at théir own station. At a public meeting of the natives, held in the afternoon of the day of our arrival, we were much pleased. The chapel was large, and pleasantly situated on a rising eminence in the valley, and it was well filled with a people thirsting after knowledge; here we saw the aged man, just spared to behold the light of the gospel-day before he died; here, also, we saw young men, whose softened manners, earnest attention, and glistening eye, half lost in the rising tear, which excited, as we looked on them, joyful emotions of heart, unspeakable. We exclaimed, Truly the isles wait for thee, O Lord! and we thought of the prophecy, "He shall see His seed; He shall prolong His days, and the pleasure of the Lord shall prosper in His hands."

After giving a short address, the people were invited to speak. One church-member said, "Now look at our house of prayer—it is finished; look at our children here ready to be instructed—these also are the members of the church; all that we want is a missionary, and a missionary we must have. You say 'Maretu' is going back for a while to Rarotonga, and that 'Rupe' will be stationed at 'Oneroa;' but remember the ship is gone, and we will not pray for its return: the deep sea is between us and your land, and here we intend to keep you until you let us have a teacher." Another closed his remarks by saying,—"Yes, we are all of one opinion; we have been left long enough; year after year we have prayed for missionaries to come to us from Beritani or Rarotonga; and now you are come, you must remain." A third said, "Why should there be missionaries on Rarotonga, and not on Mangaia? Are they afraid of us? Since the days of our ignorance we have never ill-treated a servant of God. But alas! here are the sheep! where is the shepherd?" These appeals were overpowering; and my reflections at the time were: "Oh, that the churches of

Christian England could see this assembly, and hear these addresses! surely some one of the thousands of Israel there would say, 'Here am I, send me.' "

In reply to their speeches, I said, that we on Rarotonga were fully alive to the importance of Mangaia, and should have visited the island before, but that, owing to the death of Mr. Williams, the mission-ship had been put out of her intended route; and that now, determined to wait no longer, we had engaged a vessel to bring us, at the cost of 350 dollars. Rarotonga, they knew, printed books for all the group, and had an Institution for the education of teachers, therefore needed continual missionary superintendence; but that we had no doubt that a missionary would, in a year or two, come out from England to reside among them. With these explanations they appeared satisfied, especially as we appointed a native pastor to dwell with them in the mean time. A day was fixed on for the settlement of this teacher at Tamurua; numbers of persons from the other stations came to the service; the chapel was crowded; I preached from 1 Cor. ix. 22; "Maretu" took the devotional exercises; and the teacher, in reply to several questions, gave a concise and intelligent account of his views, and purposes, and doctrines of the Scripture, and he was set apart, by the laying on of hands and by prayer, to the duties of his office. In the afternoon another meeting of the people was gathered, who were addressed on their duty and responsibility, from Ezekiel xxxiii. 4. And this was the first service of the kind which had been conducted on Mangaia.

The schools at this station next engaged our attention. The adult school numbered 200, and the children's school 250; and here again we felt the want of more books.

Among the many applicants for books, with whom we were interested during our stay, was a young man who

had recently joined himself to the people of God. Coming one evening to our reed hut, he said, "that he had a great desire to possess a hymn-book." I told him that all the hymn-books I had brought for that station had been disposed of. "But have you no others?" he inquired. "Yes," I replied, "I have others at Oneroa, some of which I will bring when I come inland again; but, having only a few, I must reserve them for the teachers." "Are you a teacher?" I inquired. "No," he replied, "I have but lately forsaken from my sin." "Then you have lived your past years in the *service* of sin?" I said. "Yes," he answered, "I have been one of the most wicked *young* men in the village." "Were you more conspicuous than others in your wickedness?" "I think so now," was his reply. "I have been before the judges six times for crime." "But what has produced the change?" "The love of Jesus." "Did you long resist that love?" "Yes," he replied, "from my childhood until Maretu came to us. His preaching about the love of Jesus to the guilty made my hard heart, soft. I hated my sin; I left my wicked companions; and am now united to the people of God." I gave him a translation of the "Sinner's Friend," and "James's Church-Members' Guide," and promised him a hymn-book on my return to the station. This young man became an intelligent and consistent student of the Word of God. With a view to devote his life to teaching in the schools, he went with us to Rarotonga for further instruction; but there he was taken ill and died, to enter into the fulness of that love, in which he had begun to rejoice on earth—a brand plucked from the burning, a reward and joy to the church, and a triumph of the Redeemer's saving and sanctifying grace.

On our return to Oneroa station, we found that the congregation had so much increased, that the whole of the people could not be admitted to the chapel; it was, there-

fore, decided to erect galleries; one hundred workmen volunteered their services; each man had an adze, but there were only six saws and twelve chisels, and a few gimlets, as tools for the whole work; yet so great was their diligence and ingenuity, that the work was quickly done, and done well, by these natives. Being completed, they were occupied by the children, and much added to the comfort and improvement in conducting public worship.

One of the natural curiosities of Mangaia is its numerous subterranean caverns, which abound in stalactite spars of great variety and beauty. During our stay on the island, we visited some of these caverns, and found them very high and deep, extending in some instances three or four miles towards the centre of the island; one or two of them have lakes of brackish water, which are evidently connected with the sea. In each of these caverns there is an endless number of deep narrow recesses, into which the women and children were wont to escape for safety in time of heathen war, and much valuable heathen property still remains there: many of these recesses are now used as tombs for the dead.

In order to understand the reference to attempts to bring under Christian instruction a party called "heathen," which we found on this island, we must remark, that there were, in 1841, thirty or forty families, who lived in the valleys, and who had resisted all efforts to bring them to join the Christian settlements. They had given up idolatry, but still retained many customs connected with heathenism. These were brought in almost daily contact with the Christians, and many of the younger branches of their families were able to read: the church-members on the island took a lively and prayerful interest in their welfare. We visited all these families, and found many of them thoughtful, inquiring, and kind; but most of the old

people said, that they intended to adhere to the things left them by their fathers, and after their death their children might do what they thought right. One of these much interested us. He was more than seventy years old, of fine tall figure, over which was cast a flowing robe of the best white native cloth; the hair on his head and beard was very long, and white as snow. I frequently visited him, and read the Scriptures to him, and prayed with him; he always gave me welcome, and learnt to repeat the fifty-first Psalm. He never came to the Christian settlement, but he had a clear, although limited view of Divine truth; and I cannot help thinking that his spirit is among the polished gems of grace in heaven, sought out from the heathen world.

Many of the children of these heathen families had a great desire to attend the schools at the settlements, but were prohibited by their parents. Some of them, in the excess of their desire, did evil with a view to secure their object; they stole cocoa-nuts and bananas from the plantations, and secured other youths to give information against them, in order to be taken to the Christian settlement before the police authorities; and, after paying their fine, they remained many days attending the children's school. While there, they gained from their companions school-books and hymn-books; these they took with them when they returned home, and formed a daily class in the valleys, to instruct themselves; and some of them have subsequently become intelligent, active, and consistent Christian men.

The time now drew near for our return to Rarotonga; we had been on the island three months, and had become deeply interested in the people; our labour had been incessant, but our reward was great. If one thing more than another caused us anxiety, it was the largeness of the number who had been admitted to church-fellowship by the native teachers. More than *four hundred* were in communion at

the principal settlement. During our stay we had private and individual conversation with each of these. With three-fourths of them we were satisfied, both as regarded their intelligence, experience, and consistent Christian life; but there were some respecting whom we doubted; and this was to be expected, left as they had been, more than fifteen years before our visit, to the entire superintendence of the *first* teachers, who had but limited advantages during the infant state of the Tahitian mission. Altogether, however, viewing teachers and people, the advance of the population was wonderful in our eyes. It was, indeed, the Lord's doing, and not man's!

On leaving the island, the natives committed to our care, as contributions to the "London Missionary Society," the sum of £16 2*s*. 4*d*., and £47 17*s*. 0*d*. to the "British and Foreign Bible Society," in payment for New Testaments they had received from that noble institution. These amounts were raised, not in money, but by labour, in fishing-nets and arrowroot; and twelve months afterwards, these same people, by the same means, sent a further contribution of £11 12*s*. 6*d*. to the Missionary Society, enclosed in the following letter to the Directors:—"Friends, Brethren, and Sisters—Blessings on you from God! When 'Wiliamu ma' first came to us we were heathens,—they brought us the Word of God, and we ill-treated them and their wives,—we scattered their property, and took the books which they brought us, and used them as ornaments in our heathen dances. This we did in our blindness; but when we knew the Word of God we wept greatly. But the word spoken by Isaiah (ix. 2), is now fulfilled. Through your compassion and prayers we have obtained the knowledge of Jesus our Saviour. Our former gods—many in number—were of wood and stone; each family had its separate god; but now we have one God, as is written by Paul, Ephe-

sians ii. 13. Look at that passage! Brethren, here is another little word to you—we are much in want of slates, paper, pens, ink, and pencils. We have learned to write on sand and on leaves, and we desire you to send us a supply of the things mentioned. We now greatly rejoice in the testimony of Paul, 2 Cor. v. 18, 19. By that word we know our former state of blindness, and are now reconciled to God: because of His great love our WAR-CLUBS ARE LAID ASIDE, AND WE ARE BECOME BRETHREN!

Signed—"NUMANGATINI, who collects.
SOLOMONA, who writes."

CHAPTER III.

Calamitous accident to the native pastor—His removal to Rarotonga—Missionary visit to "Ivirua" settlement—Industry of the people and beauty of the valleys—The old natives' remembrance of Captain Cook's visit to the island—Their sorrow at the cruel treatment of Papehia—Homage done to the first pig put on shore—Opening of a new chapel at Ivirua—Settlement of Pori there as native pastor—An English captain's unjust trade with the people—Third missionary visit to the island in 1843—State of education at the principal station—Christian Visitors' Association—Statistics of Oneroa—Missionary visit to a heathen family—The death of "Ngatae," a native teacher.

TWELVE months after our return to Rarotonga, from the visit to Mangaia, noticed in the preceding chapter, we were called to go back to the island under circumstances most painful. An American whaler had called there, and had taken in a supply of hogs, yams, potatoes, &c., the captain of which had shown much kindness to the people. On his taking leave of them, they asked him to favour them by giving two or three volleys from the "te pupui maata o te pai," or the big guns of the ship—the report of which they had heard was like "mangungu," or thunder. Getting on board his ship, the captain gratified the desire of the people, and they heard the *thunder* report of the great guns, which wonderfully astonished and pleased them.

With a view to return the compliment, "Maretu" filled his double-barrelled gun with powder, and fired a salute; in doing so, however, the barrels burst, and one of his hands was completely shattered; and the poor man fell as dead to the ground. A canoe was immediately sent off to the ship to give information of the accident; the captain went on shore, and after giving the natives all the information in his power as to the mode of treating the case, he sailed direct for Rarotonga, in order to communicate to us the distressing intelligence.

A small trading schooner had just come to Rarotonga from Tahiti, which we chartered, and sailed for Mangaia, where we reached a week after the accident had taken place. Getting near to the shore, several natives came off to us in their canoes, calling out as they approached us, "Praise be to God! You are come: hasten on shore; Maretu still lives, and has been praying to see you." Poor fellow! We found his hand fearfully fractured, and his whole body in a high state of fever. Detaining the vessel several days, we did our best to subdue the worst symptoms, but concluded, that in order to prevent mortification, it would be necessary to amputate some part of the arm; and not wishing to undertake this responsible work alone, we resolved to remove him to Rarotonga; this we did with as little loss of time as possible, and the good man recovered, re-entered on his labour, and is, at this time, one of the fathers among the native pastors of the islands.

Previous to our leaving the island in 1841, we visited the *third* settlement called "Ivirua." On our way thither, we were gratified with the evident marks of the industry of the people. The land is sterile and unfruitful, compared with the luxuriant richness of Rarotonga, whose mountain summits and coral shores are alike covered with every variety of verdure; but here the well-watered and highly-cultivated

valleys formed a striking contrast to the surrounding hills, which were covered with nothing but sun-burnt grass and weather-beaten fern.

The houses which formed the village of "Ivirua" were built on detached spots of rising ground in one of these valleys, and were surrounded with taro swamps and yam plantations, and shaded with the wide-spread branches of the lofty cocoa-nut trees. The population of this small station was about 500, *sixty* of whom were united in church-communion at the principle station, Oneroa; and two hundred children were in daily attendance at the school.

During our stay here, we had frequent conversations with the people who visited us, respecting their former heathen state, and the blessings of the gospel which were now so richly enjoyed by them. The old natives gained new vigour of body and mind, while they related to us, in language of deprecation, the facts and details of their idol-worship and their heathenism. The last man who had seen Captain Cook, when he visited the island, had died a month or two before we arrived; but most of the present population remembered the accounts respecting him and his ship, as given to them by their own parents; and they preserved with great sacredness an axe, and two or three old knives, which were left on shore by this early navigator and discoverer of the island.

It was interesting also to witness their emotions of sorrow, while they told us of their cruelty towards Papehia, the Christian teacher, whom "Wiliamu" wished to leave among them, and of their subsequent affliction, by which God prepared their hearts to receive "Davida" when he came. They also told us, with much shame, of a singular instance of their heathen ignorance and superstition. When "Davida" landed on the island, he brought with him a pig. Having never before seen any animal larger than a rat, they looked on this pig with mingled emotions of awe and plea-

sure,—they believed it to be a representative of some superior spirit, "i te ao a muri atu," of the other world. The teacher did all he could to convince them, that it was only an inferior animal, brought by him on shore with a view to benefit the people; but they were determined to do it temple honour; they clothed it in white bark, sacred cloth, and took it in triumph to the principal "Marae" on the island, where they fastened it to the pedestal of one of their gods. For some time she resisted such honour, and made attempts to get at large, but all efforts to escape proved futile; for two months her degraded votaries brought her daily offerings of the best fruits of the land, and presented to her the homage of worship. At length, however, she repaid the degraded devotees by a litter; and the young ones also were considered as sacred as the mother: for some time they kept within the precincts of the temple, until, becoming more unmanageable than the *dumb* gods, they were left to the privilege of a wide range over the land. The teacher, who had not ceased to ridicule their folly, succeeded in having the sow returned to him, which he killed, and cooked, and ate! Thus was the spell broken; and since then the posterity of this honoured ancestor of the pig tribe have been left to their natural state, administering no small gratification to the people at their feasts, and, by barter, are now the principal means by which they obtain foreign property from ships that call at the island.

It will be pleasing to the friends of Christian missions to the heathen, to turn from such degradation to the scenes which awaited us on our second visit to this station. During the twelve months of our absence, the natives had built a large and commodious chapel, and we arrived just in time to take the opening services. This lime-built "house of prayer" stood in the midst of the scattered reed huts of the people; the wooden gong was beaten, the sound of

which echoed from valley to valley, announcing the worship of Jehovah, the living and the true God, in the place where Satan held absolute and universal dominion a few years before; and where the people had been wont, alternately, to revel in the delights of heathen wickedness, and to listen with frantic excitement to the war-whoops of their neighbours, who made frequent attacks on them. Now, how changed and how happy their condition! We saw company after company coming along the paths of the mountains and of the valleys, all cheerful, and enlightened, and free. They entered the new "House of God," and after praise, and prayer, and reading the Scriptures, we meditated on one of the gospel promises by the prophet Isaiah (lvii. 7), "My house shall be called a house of prayer for all people."

After the morning service, we held a church-meeting, and had the pleasure of locating at this station "Pori," a native teacher from the Institution, Rarotonga. He was a good man; and with prudence, intelligence, and consistency he fulfilled the duties of the ministry, until he was removed by death to his rest and reward.

The Christian natives of Mangaia were about this time injured and annoyed by an injustice in barter, which was calculated to excite the worst passions of retaliation. An English captain went on shore, who, by friendliness towards the teacher, disarmed the people of all idea of deceit in trade. The deacons of the church were in want of wine for the communion-service, and offered to barter fishing-nets—the contribution of the church—in order to obtain a supply. The captain assured them that he had on board the best that could be bought, and that he would, as a favour, let them have some, but it was very expensive; terms were stated; an agreement was made; the box of wine was landed, for which an unheard-of, exorbitant price was paid and the captain left the island. On opening the purchase

however, it was found to be the veriest filthy mixture of claret, water, rum, and other things, that can be conceived of, and the whole was thrown away. This act of unjust advantage on the ignorance and simplicity of the natives, done by one who professed to have interest and sympathy in Christian missions, did much to withdraw the confidence of the godly, and became a justification with the ungodly in *their* attempts to impose on foreigners who afterwards visited their shores.

In 1843, not having a missionary ship for the islands, we were obliged to charter a trading vessel to take us to the out-stations of the Hervey group, and on the 17th of June we again landed on Mangaia; it was our *third* visit to the island, and we remained there six months; during which time we gained much information respecting the correct state of its churches, schools, and stations, the whole of which was peculiarly gratifying, as the result of *native* Christian instrumentality. One of the most pleasing features of the island at this time was the prosperity in the adults' and children's schools. No fewer than ninety male and female teachers were daily employed in instructing nine hundred children. With these teachers we had four, and sometimes six classes a-week, giving them lessons in history, biography, geography, and Biblical expositions. Besides these, we met, every other day, adults in church-fellowship, and others under instruction, of whose attainments the following figures will give to the thoughtful reader a pretty correct idea:—

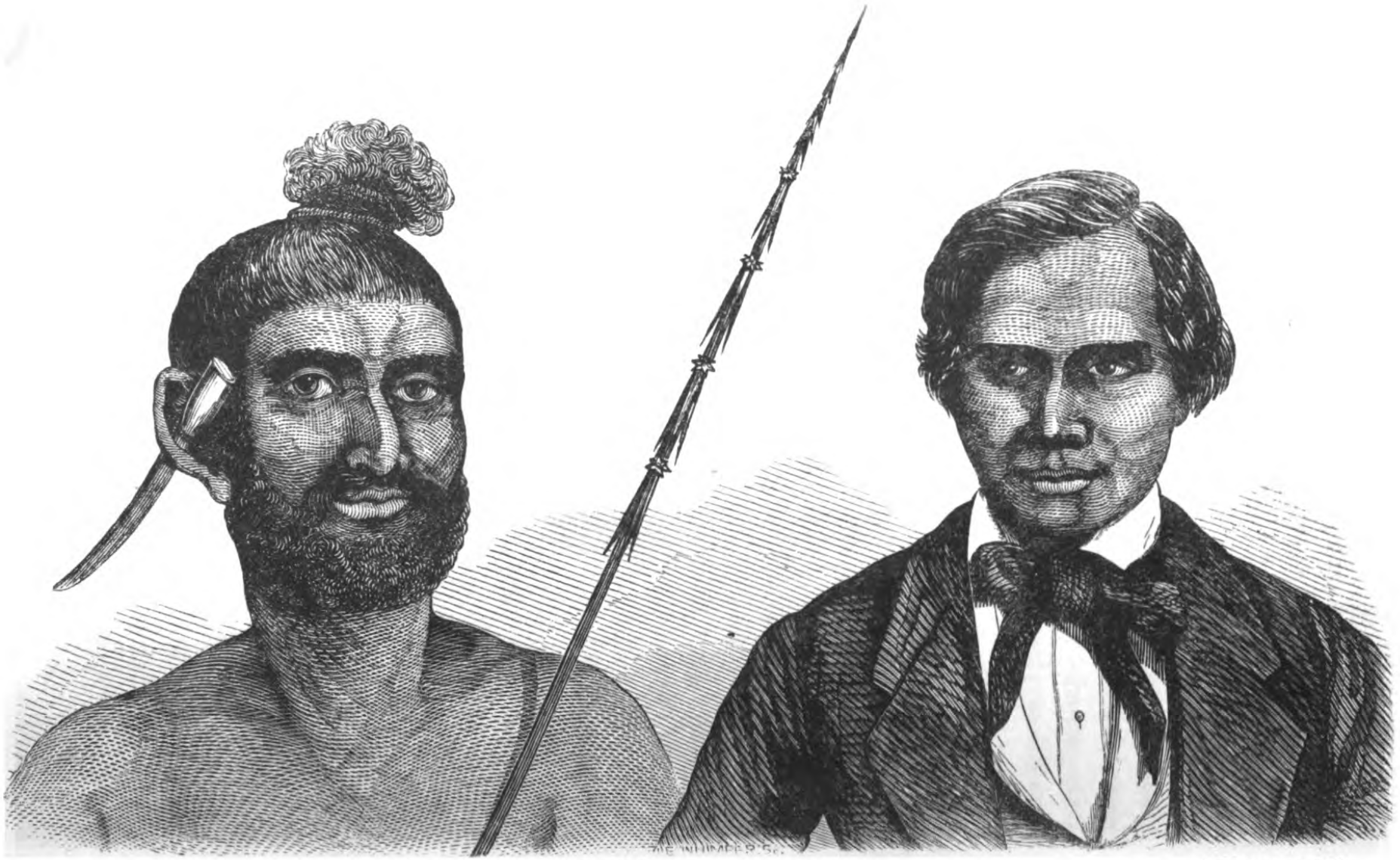
An adult *male* Bible-class, 23 in number—19 able to read well; 6 had Testaments; 17 had leaves of books only. Another *male* class, 17 in number—4 only not able to read; only 1 had a complete Testament. In a third class, 19 in number—14 could read well; 14 had complete Testaments. In two other classes, 49 in number—37 could read well; 42 had complete Testaments. In the adult *female* classes, con-

ducted by the missionary's wife, it was gratifying to find that a decided improvement had taken place in their condition since our last residence among them. Much more, however, remained to be done before they attained a proper mental or social position. In a Bible-class of *female* adults 14 in number—3 only could read, and 12 had portions only of books. In another class, 20 in number—4 only could read well, and 3 only had complete books. In two other classes, 39 in number—18 were able to read; and 8 only of whom had Testaments.

In accordance with arrangements made by us in 1841, no members had been admitted to the church, but all candidates had been formed into Bible-classes, receiving weekly instruction from the teacher; and hence we found seventy men and women, some old, others young, waiting among the inquirers after Zion, with their faces thitherward.

Many of the members of the church had also united themselves together in a "Christian Association," for visiting the careless and ungodly of the island. The following were the resolutions agreed on by themselves, under the superintendence of "Tairi," an excellent Rarotongan teacher:—1st. "That compassion towards our brethren in this land, who are living in unbelief and sin, leads us to *unite* in this plan for their good." 2nd. "That we purpose to visit such at their houses twice a-week, and also on Sabbath evenings, for conversation, reading, and prayer." 3rd. "That we meet the first Wednesday of every month at the teacher's (native) house, to give in a report, and to unite together in consultation and prayer."

To the efforts of this Association the subsequent spiritual prosperity of Mangaia is mainly indebted. Most of its members were pious, active, prudent men; and many of those for whose welfare they laboured are now the glory and stability of Christian truth on the island. The general



NATIVES OF MANGAIA. [*To face p.* 161.

statistics of Oneroa, the principal station, in 1843—*not twenty years* after the landing of the first Christian teacher—were, inhabitants, 2000; number in adult classes, 306; boys and girls in children's school, 900; number in church-fellowship, 360. For the year ending September 30, 1843, there were sixty-five births, forty deaths, twenty-two marriages, forty-five infants, and four adults baptised.

One afternoon we passed over the low hills which separate two districts, in order to visit one of the heathen families referred to in the last chapter. In a long, low, reed hut we found the father of this family seated on a stool. He was tall in person, well clad with native cloth, grave in manner, and about forty years old; numerous ornaments of shell and human hair were suspended at the lobe of each ear; his own long hair hung dishevelled on his back, and about thirty of his children, and children's children sat around him. "Friend, we have come to see you," I said, on entering his house. "Blessing on you!" "What is your name?" "My name is Tira," was his reply. "Are these your children?" "Yes, most of them are my children." "How many wives have you?" I inquired. "I have only one wife now living; three are dead," he replied. "Is this your dwelling-place?" "Yes; here my father, and my father's father lived, and here I live with my children, and here I intend to die." "Friend," I continued, "the light of the Word of the true God has now been shining a long time on you, in Mangaia. Have you no desire to attend to instruction in that Word?" "No," he replied; "but I sometimes hesitate." "You are getting old, my friend," I rejoined, "and death may come and find you destitute of that good which alone prepares for another world. "Yes, death may come," he replied; "and then there will be an end." "An end!" I exclaimed; "but you believe in a future state, do you not?" "Yes," he continued; "but who knows the truth about it?" Here

we tried to explain to him the truths of the Word of God about sin and salvation, this world and the world to come, and these things were evidently not new to him; but he became sullen and slow in his replies, and concluded the conversation by saying, that he had seen the folly of idol-worship, but that he still believed in the religion of his forefathers, and that he intended to remain in his present state. Finding that he could read a little, I sent a New Testament for his acceptance, expressing my hope that he would read it; but to the dismay and grief of all, he returned it, saying he had made up his mind to do without it. This was the *first and the only* instance known in the history of the island of refusing to accept a book, and it produced no little anxiety in many of his children who attended to Christian instruction. This man was frequently visited by the members of the church, but he lived on in obstinate unbelief until death came upon him; and the native teacher, speaking of his death, says: "Tira lay ill a long time, and became very unhappy. *His mind was light, but his heart was hard.* He was full of fear, and trembled continually. He told his children not to follow him in his unbelief; but he died in obstinate unbelief himself."

His eldest son became an excellent Christian man, and, with many of the younger branches of his family, joined the Christian village.

Three elderly men of the same class as "Tira," received New Testaments, allowed their children to come, without opposition, to the schools, and welcomed the members of the native visiting Association to have Bible-classes and prayer-meetings at their houses; but they never made a public profession of Christianity. One of the wives of these men, however, after a long season of reproach and persecution, induced her husband, who had two other wives, to give her up. He retained two of their children, and she brought

two with her to the settlement, where she lived with some of her relatives, and became a consistent member of the church.

A severe and fatal epidemic was, about this time, brought to the island, and many of the natives were prematurely cut off from the midst of the living, in the prime of life. Among these was "Ngatai," one of the teachers; but the joy and peace which he experienced in death, did much to comfort and instruct the people; not that we needed this to assure us of his fitness for heaven, for his life had been a perpetual evidence of his faith; but his dying experience was, at the time, peculiarly appropriate to the afflicted circumstances of the people. His words of consolation to the godly, and his exhortations to the ungodly, were lessons of instruction employed by the Holy Spirit for much good. His last words were: "The billows of death are breaking over me, but my vessel is safe; it is fixed by the anchor which entereth within the vail, where Jesus, our forerunner, is. MY HEART IS FIXED, MY HEART IS FIXED ON HIM!"

CHAPTER IV.

Amusing incident connected with the first rabbit seen by the natives—Alarm occasioned by cats being taken to the island—Practice of tattooing, and laws respecting it—Conversion of a native from an exposition of Romans vii. 9—A native's encounter with a shark at sea—Happy results—Third visit to Ivirua—The journey—A tale of heathen barbarity—A missionary prayer-meeting—Schools and church of Tamarua—Historical notice of an old native—The missionary's departure from Rarotonga—Reflections.

We have already had occasion to notice that the people of Mangaia in their heathenism "knew no animal larger than a rat," we have also observed their ignorance and superstition on seeing the first pig that was taken on shore. It will be somewhat amusing, and not altogether below the design of these pages, in noticing native habit and character, to give a brief account of the introduction of another animal, which now so largely abounds on the island.

On our voyage thither in 1843, we were accompanied by many natives, among whom was a young man who was returning from Sidney, whither he had gone as a sailor. This young man was taking home a rabbit: it was a fine creature, and much thought of by the owner, and by the natives on board. One day while standing on deck, fondling his rabbit, and thinking what notoriety he would gain among his countrymen for taking it on shore, the young man was accosted

by an elderly man, a friend of his, who was a deacon in the Mangaian church—a man of known piety and integrity, and moreover, honourably connected with the bench of magistracy on the island. "Friend," said this worthy man, "that is a pretty creature, what is its name?" "It is a rabbit," replied the young man, "and," he continued, "they are very numerous in foreign lands." "Numerous, are they?" replied the old gentleman, "allow me to nurse it awhile." The rabbit was immediately handed over to him, and for some time he continued to stroke its head and back very playfully, and then, in a moment, to the distress of all who stood by, he wrung its neck, and cast it into the sea! Astonished and irritated at this unprovoked conduct, I united in condemning it, and in demanding an explanation. But finding myself too much vexed to institute a calm inquiry, I turned aside, leaving the enraged young man to discuss the matter with his friend, who was provokingly easy, and, withal, apparently kind in the midst of the storm of angry words which bore down upon him.

Some time afterward I seated myself in their midst, and asked an explanation, assuring the good deacon that I thought he had done a very wrong act. "Oh no," he replied, "it will all be right when we get on shore. I shall report it to the magistrate; the thing will be justified, and the young man will receive native property more than the value of the animal." "Indeed!" I inquired; "how so?" "Last year," the old man replied, "a ship came to our land and put on shore two beasts much like that rabbit. At first we were all pleased with them, but very soon they became the plague of the island. They took up their abode in the hills and bush; and so rapid was their increase, and so ferocious and wild their habits, that they had well nigh destroyed all our poultry." "Tell me what kind of beast it was," I asked. "It was much like that rabbit," rejoined

the old man, who continued his conversation with an air of consciousness that he had done right. "These animals became so destructive, that the chiefs and landholders held a council and resolved to hunt them to death, and that no such animal should ever be permitted to be brought on shore." "What do you call it?" I inquired. "We call it 'Kêao,'" answered the old man. "Kêao, Kêao," I repeated again and again, "whatever can it be?" "Oh, it is a real savage beast! You will soon see it," was the reply. About a fortnight after landing, a terrible uproar was heard at midnight, in the settlement. On making inquiry as to the cause, I saw a multitude of half naked natives armed with sticks and stones, and carrying flambeaux, and was told it was a Kêao hunt; and in a short time afterwards, shouts of victory were heard, and the hero of the night was seen returning through the settlement, holding up a *large cat* by the tail! Yes, it was poor puss! She had been landed among a people who did not know her quiet domestic habits; circumstances had driven her to the bush, where she had become wild, and had occasioned the grave incidents we have noticed in the island life of the people of Mangaia! The young man to whom the rabbit belonged received property, by order of the chief, from the public store, which more than remunerated his loss, but which did not overcome his regret, that his quiet and pet animal had been mistakenly supposed to have relationship to the "Kêao" tribe.

Among the many laws made by the people of Mangaia, the one prohibiting tattooing was the occasion of more trouble and annoyance to the police than any other. The natives of this island more generally practised this art, and were more proficient in its execution, than those on the other islands of the group. We had frequently questioned the propriety of imposing a penalty on its practice; not that

we thought its continuance desirable, but from an opinion that the individual who tattoed himself committed no public wrong, and that a just sense of propriety induced by a continued course of proper education, would in time do away with the custom. The native authorities, however, who knew the nature and design of the practice, were determined to attach a severe fine to its execution, which occasioned a large majority of the young men of the island to be brought into the criminal court, before the age of twenty; which doubtless did as much, or even more injury to their moral feelings, than the act for which they were judged. Thus in this, and many other things of which the native code of civil law takes cognizance, the missionary on those islands often finds great opposition in his advice to secure prudence and moderation, and much difficulty in showing the people the difference between rules for the exercise of discipline in the church, and laws for the establishment of order and morality, in a general and mixed population: hence the caution necessary in advising tribes just emerging from heathenism about the adoption and enforcement of civil law, lest in some cases they increase and perpetuate the very crimes which they desire to subdue.

I well remember an address given by a young man on his admission to church-fellowship, at one of the villages on this island. He said, that between the years of fifteen and twenty, he had often been publicly tried in the criminal court for tattooing, and had been degraded, and heavily fined. At first he felt the degradation most severely, but he afterwards became hardened, until he found himself destitute of any desire for that which was good, and entirely free from shame in reference to that which was evil. Thus he continued to sink deeper and deeper in sin, until one Sabbath afternoon he, thoughtlessly, came to chapel. A sermon was preached from Romans vii. 9, concerning the *spiri-*

tuality and extent of *God's law*. "It was then," said the young man, "that I felt for the first time the nature of the *law of God*,—I felt that it was above me, and under me, and around me, and *in* me—all my sins, of hand and heart, came up to my view, and I became as a slain man. At first I desired to die, but I could not. It is this that has *driven* me to Jesus as my Saviour and refuge:—now I have peace in him: He alone is my joy and trust." In this way the divine efficacy of the gospel most illustriously appears in the moral *regeneration* of these once degraded tribes;—*translating* them from the kingdom of Satan into the kingdom of Christ, which *is righteousness*, and peace, and joy."

At the same church-meeting at which the young man referred to above was admitted, another man, redeemed from among the vilest of the heathen, gave an account of himself; he had been brought to see the error of his way by a different means than his companion, but the nature and effects of the change were the same. Standing before the members of the church, he said:—"Brethren, my heart is wondering at the way by which I have been brought in from my sin, and led to seek fellowship with you. You know that I have been one of the most vile young men in this village. It is true I frequently used to come to chapel, but all I heard there I laughed at, for I *loved folly*, and after it *I ran*. But one day, while fishing in my canoe outside the reef, a shark upset the canoe, and for some time he held my thigh in his mouth; I had no hope of life; my pain of body was great, but a shining light burst into my mind—all my former life came up to my view. The shark still held my thigh; I felt his teeth go to the bone, and expected it to be bitten off by him; but God had mercy on me. I did not cry for mercy at the time, for I had nothing but horror and despair in my heart. A companion, who was also fishing, came to my assistance, and helped me on

shore. I lay ill a long time; many members of the church came to see me, who talked and prayed with me, and led me to see that Jesus was the Saviour I needed. I have given myself to Him,—He has led me in your midst to-day, and my heart is full of wonder and praise."

Again leaving "Ivirua" in charge of the native teacher, we proceeded to "Tamarua;" our path lay over hill and dale,—sometimes we were on the summits of the hills, whence the whole island and the far-extending sea lay open to our view; at other times we were passing through the dales, which were richly and gratefully shaded with groves of cocoa-nut trees. Our company would have afforded no small amusement to an English spectator. Owing to the badness of the roads, the missionary's wife was borne in a chair on men's shoulders; the missionary followed, and then came, single file, a motley group of merry natives, carrying our bed and boxes, and other articles necessary for a temporary sojourn in a native reed hut, at Tamarua. As we proceeded on our journey, the old people pointed out to us many spots of renown for heathen cruelty and death. One of these in particular excited our sympathy and grief. It was a small valley, at the foot of two low hills; on reaching it, an old man, as if awaking from a reverie, exclaimed, "This is a spot of ancient fame,—this was the devil's ground!" We halted awhile, and another of our company related a sad tale of heathen wickedness and sorrow, one would think not often surpassed even in cannibal, savage life. On an occasion of general peace on the island, about six or eight years after the visit of Captain Cook, an aspiring chief, who had been defeated in former wars, conceived a plan of wholesale slaughter, before unknown to the people. Sending his messengers to all the tribes on the island, he gave an unlimited invitation to all, to attend a feast in commemoration of the peace: the day was fixed on; a large quantity of food was

prepared; and on the morning appointed, an immense number of the people from the different clans came together. An oven of extraordinary dimensions was heated, which consisted of a large, deep hole dug in the ground, filled with stones heated to a red-hot heat. But when all was ready, and each man was about to arrange his food in the oven, a host of bloody warriors, belonging to the chief who had given the invitation, rushed forth, at the sound of a preconcerted signal, and, with fiend-like fury, hurried an untold number of the visitors into the flames of the oven, and for many days afterwards the sky was literally darkened by the ascending smoke of this gigantic funeral pile! The old man who gave us this account was, at the time it took place, a heathen little boy, but is now a consistent Christian deacon of one of the village churches. "Let us rejoice," he said, addressing those who stood around him, "that those dark days are passed away never more to return; the bright Sun of Righteousness has arisen upon us with healing beneath His wings: let us rejoice in His light and salvation!"

On the evening of the day the above was told us, we held a missionary prayer-meeting in the chapel of Tamarua; and it was indeed cheering to hear the praises and the prayers of those whose fathers had been in the degraded state referred to; they were sensible that they were indebted to the gospel for all the privileges of their changed condition, and were devoted in their desires, and contributions, and agents, to extend the same blessings to the heathen beyond them.

Encouraging progress had been made by the people, at this station, under the teacher's superintendence, since our visit in 1841. The total number of children in daily attendance at the school was 255; and no less than fifty-six men and women had joined the adult classes; many of whom we were gratified to meet as candidates for church-membership. During

our stay we admitted some of these to communion, one of whom was the oldest man in the settlement, who, in giving an account of his experience, said:—"Listen to me, my brethren; I am an old man, and, as I have now taken upon me the Word of life, I will say a little about my former history. I was born a heathen; my father was a great warrior, and he was determined that I should be one too. I remember, when I was very young, he frequently led me out to see the bodies of the victims he had taken in war, and he taught me to eat human flesh. As I grew older, I was always with my father,—he taught me all the manners and customs connected with idol-worship and heathenism, and he gave me a war-club, and a spear of his own making; and when he knew I had killed 'N——,' of yonder settlement, he was much rejoiced; a great feast was prepared on the occasion, and afterwards I became wise in all the practices of the priesthood; and thus my heathen greatness continued to increase until the teachers, the men of Jehovah, came to to our land. Some people of Oneroa received them, but we despised them; I was full of pride and anger towards them, and more than once I led my people to fight against the Christian party. Many of our tribe went to live near the teacher in order to be instructed, but I, and my wives, and our children, remained here, at Tamarua. About three or four years ago, I went to the teacher's village to see my brother; there I first listened *quietly* to the meaning of the Word of God, and afterwards, Maretu came to preach in this place; he visited me, and explained to me all about myself and salvation. I then began to attend the Word of God on the day of the Lord, and my mind became enlightened. I felt that my heart was as old in sin as my body was old in years. I have truly been very wicked, but I am now looking to the cross of Jesus; He is my Saviour,—a great Saviour for a great sinner!" And turning to the members of the church, he

said:—"Brethren, in the name of Jesus, receive me as one of His saved ones."

It is a pleasing reflection, that most of these natives admitted to church-fellowship during our visits to the island, have remained faithful to their profession. Many of them have died, leaving their characters as bright examples to succeeding generations, in all practical godliness; and others are now living, the pillars of the church in Mangaia.

Returning from Tamarua to Oneroa, the principal station, we prepared for our voyage to Rarotonga. An American whaler came to the island, the captain of which offered us a passage thither. It was Sabbath morning when the captain landed; in the afternoon our arrangements were complete, and I preached a farewell sermon. The large chapel was crowded to excess, by a congregation of more than two thousand natives, who listened with deepest attention to a discourse founded on Rev. iii. 11:—"Hold fast that which thou hast, that no man take thy crown." The manifest expressions of affection and sympathy of the people were beyond all description: sobs and cries frequently interrupted the service, and the whole circumstances of the day were fraught with gratitude for the past, joy in the present, and hope for the future welfare of these interesting islanders. Nearly three thousand of them accompanied us to the beach, while a few of the most sturdy and expert took charge of our canoe, which was on the boundary reef, and rising with the swelling surf, we were paddled to the boat in waiting, and taken on board the ship.

As we sailed away from the island under these circumstances, our hearts were full of wonder and praise at what our eyes had seen, and what our hands had been permitted to do, in the moral and spiritual elevation of a race of men who, less than a *quarter of a century* before, were savage, heathen idolaters, and scarcely known to the world, but who

now, by *native teachers' instruction*, and occasional visits from the European missionary, had attained a position in intelligence, in morality, in civilization, and in consistency of Christian character, that suffered nothing by comparison with missions of older date, or other islands of Eastern Polynesia.

The word that Isaiah, the son of Amos, saw, concerning the mountain of the Lord's House has come to pass: it is exalted on the TOP OF THE HILLS, AND ALL NATIONS FLOW INTO IT.

CHAPTER V.

Another teacher sent to the island—Supply of books in native language—Appointment of English missionary to Mangaia—His landing in the year 1845—Native speech on the occasion—Missionary daily labours among the people—Reading—Schools—Assisting in work—Building new chapel—Native laws respecting foreigners who came to the island—Arrival of two Frenchmen with letter from French consul—General statistics of the island, 1845—Native views of the past and present position of the island—Exhortations—Pleasing state of the mission on the island, January, 1846.

THE circumstances of the mission on Rarotonga in 1844 prevented us from visiting Mangaia that year, but we were happily able to send an excellent native evangelist, "Katuke," to occupy "Ivirua" station. By him we sent 300 copies of the New Testament, 400 copies of Psalms, and other copies of the Old Testament, 1000 Hymn-books, and 1000 elementary books for the schools, all of which, except the New Testaments, had been printed, and bound at the Rarotonga printing-office: these were distributed among the people of the three villages, and proved a great blessing, in facilitating the onward progress of the mission on this island.

While we have rejoiced in the progress of Christianity and civilization on Mangaia, under the superintendence of *native* agency, as given in the foregoing details, it must have

occurred to the reader that the future improvement of the people rendered it desirable that a missionary should be permanently stationed there. Under this impression the Directors of the "London Missionary Society" about this time appointed the Rev. George Gill as *resident* missionary on the island. On his voyage thither, he was detained a few months on Rarotonga, and the delighted people of "Mangaia," hearing that he was there, wrote a letter to us to hasten his arrival among them, of which the following is an extract, written by "Maretu," the native pastor. "Friend,—Your letter has reached us, by which we know that our missionary has come from England. We have long prayed for him, and now the church is rejoiced. Great good is growing upon the land, and the church is dwelling in peace. We have prepared to build a house for our missionary, but we are hesitating as to the kind of house he will desire. Do not linger—come speedily! We send our love to our new missionary and his wife. Do not linger, but come to our May meetings!"

On the 19th of July, 1845, the new missionary ship, "John Williams," was seen, for the first time, off the island of Mangaia, and had on board the missionary so long desired by the people; with a view of introducing him to his sphere of labour, and of rendering him assistance in his new work, we also accompanied him. It was a lovely South Pacific day, and the sea so calm, that the waves broke with more than ordinary gentleness on the reef. We embarked in the ship's boat, and on approaching the land, we heard the shouts of the joyous people, echoed from the coral rocks which form the back ground of the settlement; "Ko te Pai Oromedua teia! Ko nga tavini o te Atua teia! Kua tae mai! Kua tae mai ïa!!" It is the missionary ship! Here are the servants of God! They are come! They are truly come! Rowing the boat near to the reef,

it was seized by a number of natives, who bore it, and us in it, to the teacher's house. At a meeting held about two weeks after our landing, for the purpose of giving public welcome to their missionary, the following characteristic speech was delivered by one of the natives. Addressing the people, he said, "Brethren—God is truly a hearer and answerer of prayer. We have prayed to see what we now see this day. God has heard us, and here is our missionary in our midst. He is going to live with us. But, brethren, do not let us leave off praying. Let us ask God to assist him in learning our language; that is the first thing, and then to assist him to do His work, and then let us seek to be prepared ourselves to receive instruction. Pray also for his wife, and for their child, now so young; and ask that he may live and become a missionary to our children. We all rejoice that our teacher has come. Now, this is my thought: let us see to it that not one lock of his hair be ruffled,—I do not mean by the winds of heaven,—but that his heart be not grieved by any evil conduct on the land, or in the church. Let us go to his house frequently, and inquire of him about things of which we are ignorant, and about the Word of God. Remember he is neither *an angel, nor a spirit merely*—that you should not go near him. He is come to live with us, as our brother, companion, and friend. If you see his face, and hear his voice on the Sabbath only, you will not receive much good. *You must be "matau," accustomed to him* DAILY, and he to you. Let us praise God for His love to us! May we remember what I have said! And may the Holy Spirit prosper our missionary in our midst!"

Surely no language could be more appropriate, or loving, or scriptural than this was under the circumstances of its delivery, and it is suggestive of much that is gratifying and useful. This speech was made on Friday, the first of

August, and with a view of giving an idea of what missionary work is at such a station, I will transcribe a few notes from my Journal for the month, as they were entered daily:—

"August 2. *Morning*, met the parents of a number of children, who were to be baptized on the morrow. *Noon*, with the deacons of the church, for conversation and arrangement of matters about the church and settlement. *Evening*, at the church-meeting, for prayer and exhortation."

"August 3. *Lord's Day*. *Morning*, preached in Oneroa chapel, 2000 persons present. Text, *Dan.* xxxii. 25. 'Shoes of iron and of brass,' or Divine grace appropriate and sufficient to daily labour and trial. *Afternoon*, public administration of the ordinance of the Lord's Supper to more than 300 church-members, in the midst of the great congregation. *Evening*, united prayer-meeting with native preachers, and their families, in the class-room of our house."

"August 4. *Morning*, at adult's early school. *Forenoon*, at the children's school. Held a meeting with some of the principal people of the station, who are desirous to build a stone chapel. *Noon*, assisting in making some alteration in mission house. The new missionary having brought from England some '*glass windows*.' This was the *first glass* the natives had ever seen, and it caused no little wonder to them. *Afternoon*, visited one or two sick persons."

"August 5. *Morning*, held missionary prayer-meeting in the chapel; read to the people letters just received from two of their own countrymen, who are native teachers, on the distant island of Tana. *Forenoon*, met the teachers of the adult classes. *Evening*, Bible class with young men."

"August 6. *Forenoon*, at the children's school. *Afternoon*, a public service—preached, *John* iii. 8. 'The influences of the Holy Spirit in conversion.' *Evening*, a meeting with the visitors of the Christian Instruction Society.

Increased their number for that village from twelve to twenty."

"August 7. This *morning* a monthly prayer-meeting of the teachers of Oneroa schools: 48 male teachers, and 51 female teachers present. *Noon*, assisting natives in mission-house work, and preparing books for inland stations. *Evening*, church-members' Bible class."

"August 8. Attended the teachers' class this *forenoon*. At *noon* a schooner arrived off the island, from Tahiti—brought information of the surrender of the Queen, which occasioned much remark and sadness among the people. *Afternoon*, went to the village of 'Tamarua;' five o'clock, P. M., held public service in the chapel there.

"August 9. *Morning*, attending to the sick; met candidates for baptism, and had private conversation with the deacons of the village. Native teachers' labours had been blessed to the people—schools were well attended—and upwards of *fifty* candidates for church-communion."

"August 10. *Lord's Day*. Preached in 'Tamarua' chapel. More than 700 persons present. Text, *Philippians*, ii. 12. Fear and trembling connected with securing salvation. *Afternoon*, public service, text, *Psalm* li. 11. 'Take not thy Holy Spirit from me.' *Evening*, attended a prayer-meeting in the native teacher's house."

"August 11. Attended early morning adult school; 300 present. *Noon*, dined with the chief of the village. *Afternoon*, met the deacons, made arrangements to locate a teacher here, whom we had brought from Rarotonga Institution. *Evening*, visited, with the natives, one or two of the subterranean caverns."

"August 12. *Forenoon*, at children's school—after which selected a singing class of young people,—all delighted with brother George's proficiency to teach them singing: much room for improvement in them—but they are diligent and

willing learners. *Afternoon*, church-members' candidate class. *Evening*, church prayer-meeting. *Night*, met several young men, who wish to go to Rarotonga Institution."

"August 13. *Morning*, a preaching service—text, *Deut.* vi. 12. 'Necessary caution while in the possession of privileges.' *Forenoon*, took leave of the people of Tamarua, and journeyed to the village of 'Ivirua.' People gave us a hearty welcome to their resident missionary. *Evening*, preached from *Psalm* lxxxix. 15, 'The blessedness of hearing, and attending to, the joyful sound.'"

"August 14. *Forenoon*, disposing of books to the people. The missionary wives with the girls' school. *Afternoon*, visited some of the heathen party, to whom reference has been made in former chapters."

"August 15. *Morning*, instructing the teachers of the children's schools. *Noon*, a native teacher came with his proposed bride to make arrangements for their marriage. *Evening*, conversed with a member who had been suspended from the church for disorderly conduct."

"August 16. *Forenoon*, met the deacons of the church at Ivirua—added an excellent and tried young man to their number. *Evening*, meeting of the church members—six candidates admitted."

"August 17. *Lord's Day*, public services were well attended—sermons from *Job* xlii. 5, 6, 'Knowledge of God necessary to true repentance;' and from *Isaiah* v. 20, 'Delusions and punishment of sinners.' The young missionary made his first attempt to speak in native language, publicly, by reading the Scriptures, and offering prayer."

"August 18. Attended children's school, and took our return journey to the settlement of "Oneroa."

"August 19. *Forenoon*, had private conversation with Maretu about texts he had selected for sermons. *Noon*, a little girl having fallen from a precipice was brought with

fractured limbs to be dressed. *Afternoon*, church prayer-meeting. *Evening*, young men's Bible class. At *night*, a little boy was brought, whose stomach, while he was asleep, had been dreadfully mutilated by a savage pig—it was dressed, but the poor fellow died."

"August 20. Drawing plans for proposed new stone chapel. *Afternoon*, married Tangiia the native teacher to Miriama. *Evening*, preached from text, *Gen.* xxviii. 'Jacob's journey, trust, and vow.'"

"August 21. After attending to children's school, was with natives marking out the foundation of new chapel, 90 feet long, by 62 feet wide, which was partly dug out in the afternoon. *Evening*, church-members' Bible class."

"August 22. Teachers' classes in arithmetic and geography. *Noon*, conversation with candidates. *Afternoon*, with carpenters who have commenced window and door frames for new chapel. *Evening*, public service. *Night*, conversation with one of the native teachers."

"August 23. Preparation for Sabbath services."

"August 24. *Lord's Day*, large chapel full—subjects of discourse, 'Zeal for God's House,' *Neh.* ii. 20; and *Zech.* iii. 2. 'A brand plucked from the fire.' *Evening*, household prayer meeting."

"August 27. Public service on the site of the new chapel—upwards of 2000 persons present. Brother George gave out a hymn; I read a portion of Scripture; Maretu engaged in prayer, after which I gave an address. The foundation-stone, in which were placed native books, and writings respecting circumstance and date of the building, was then laid by Numangatini, the chief of the island; and the services of the day closed with singing and prayer."

Such were our daily public missionary engagements for the month, and which, with but little variation, occupy

the time and thoughts of the missionaries now on the island.

The native population of Mangaia had been frequently visited by foreigners, some of whom had taken up a temporary abode among them; none, however, had permanently resided on the island, except one Frenchman and an American—these had married native females, and, for the most part, had conducted themselves with propriety. Two or three others had also married native females, but after a time they had left them and their families, which had occasioned no little trouble to the people. Hence the authorities of the island made laws to prohibit marriage of native females to foreigners, and also the sale of land.

Some little time before we reached the island, 1845, two Frenchmen, and an American who gave himself out to be a "Mormon," came to the island from Tahiti. They brought a letter, purporting to be from the French Consul, Tahiti, to the chief, of which the following is a copy:—

"Papeete, April 22nd, 1845.

"To the chief, and those in power at Mangaia—Blessing on you! Certain Frenchmen are now going to your land, and the governor desires that you should treat them kindly, and with justice, like other foreigners. No evil will be to your land. But if you ill-treat these said foreigners, or any other Frenchmen who may hereafter come to you, evil consequences will be to you. Blessing on you!"

On their arrival, the strangers delivered the above letter to the chief of the island, and they were treated with courtesy; but on being assured that the people intended to abide by their law, not to marry their females to foreigners, nor to sell any land, they left the island in the same vessel which brought them.

The general statistics of the island in the year 1845 were,

adult males, 655, adult females, 676. Young persons and children of parents then *living*, 1789. Young persons and children whose parents were *dead*, 447, making a total of 3567 population, of whom 1429 were females, and 2138 were males. 500 persons were in church-communion, besides whom, there were 600 in adult classes, receiving daily instruction. For the year ending December, 1845, there were on the island 101 deaths, 156 births, 99 baptisms, and 50 marriages.

Such was the position of the mission on the island of Mangaia when we left it in charge of the Rev. George Gill, 1845, and returned to Rarotonga to resume our labours there; and, beyond the pleasing features brought out in the above statistics, it is gratifying to remember, that besides supplying a sufficient staff of *native agency*, for schools and other organizations connected with sustaining the cause of Christianity and education on their own island, the church of Mangaia sent, during a period of ten years, no fewer than *thirty-four* of its members, male and female, to the Institution on Rarotonga, as native teachers and evangelists to the heathen!

Just before leaving the island we attended a public service at "Tamarua," where one of the elders of the people gave an address, in which he unburdened the joy of his grateful heart, in language so appropriate to the circumstances of the island, that a few sentences of it cannot fail to interest the Christian reader. "Brethren," he said, "I am an old man, but to-day I feel young again with joy—the darkness and distress of our heathen life are passed away,—that season was indeed a dreary winter season, but it is past—we now have light, and joy, and peace; and I have been thinking of one of our prettiest heathen songs, which exhorted the people to be glad on the approach of spring; it was as follows:—

'The sky is bright, and storms are over,
The bud and the fruit reward the sower;
The birds are singing, and the trees rejoice,
The winter is past; exalt your voice!'

"This," continued the speaker, "was never properly fulfilled in heathenism, but it has now come to pass. *This* is a season of sunshine. Our storms are now blown away leeward. The messengers of God now sing in the land. We have begun to eat the fruit of summer, and a richer harvest of knowledge and love yet awaits us. Let us rejoice!" In concluding his remarks, he said, "But, my friends, in the midst of this joy, I have a little trouble: we have not yet reached the heights to which we aspire, but we are still climbing upwards. Oh, let us not resemble those, who, climbing up the hills, hold by the tufts of grass, and suddenly fall backwards! I mean, let us not merely hold by 'ravenga kopapa ua,' outward forms, and bodily doings, but let us lay hold of Jesus, as the root of our faith, and then we shall be safe." This good man did *hold fast* his profession, with consistency and honour, until death introduced him into the joy and purity of heaven, for which he had been prepared on earth by the grace of Jesus, his Saviour.

In reporting his first year's progress, and giving a short notice of a new year's service, held the 1st of January, 1846, the missionary says, "The members of the three village churches met this day at 'Oneroa.' Early in the morning they assembled with propriety and delight. I preached from *Psalm* cxxii. 6, 'Pray for the peace of Jerusalem;' after the sermon we surrounded the table of communion, in remembrance of our Crucified Redeemer. I remembered that *formerly* these very men lived in enmity, war, and bloodshed, but *now* they walk together in peace and concord. Many a greyheaded and feeble old man, who had journeyed six miles before morning dawn, in order to be present

at the service, were there; and as their countenances were animated with delight in the service, I wished the churches in England could have been spectators of their joy." Yes, such scenes are incontrovertible evidences of the power of the religion of Jesus; also of its universal suitability to all the wants of men;—they are its triumph and its glory. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God chosen the foolish things of this world, and the base things of this world, and the things which are despised, to confound the things which are mighty—THAT IN HIS PRESENCE NO FLESH SHOULD GLORY.

CHAPTER VI.

An account of a devastating hurricane, March, 1846—The natives rise above their depressing circumstances—Send contributions to "London Missionary Society" and to "Bible Society"—Improvement of public roads round the island—Arrival of missionary ship at the island, 1848—A joyful and refreshing public service with the natives—An address on the occasion by a native—Opening of a new chapel—Present chapel and school accommodation on the island—Arrival of English missionary to inland stations—First complete edition of Bible in native language received on shore—Effects of a rain storm—Two men, the last of the heathen families, converted—Death of the first native teacher to the island—Death of the native who first destroyed the idols of the land—Conclusion.

THE year which commenced so happily, as noticed in the last page of the preceding chapter, was one of severe trial and toil, both to the missionary and to the people on Mangaia. The destructive hurricane of March, 1846, the effects of which we recorded in the narrative of Rarotonga, extended its ravages to Mangaia. Travelling at the rate of about thirty miles an hour, it commenced its fury on this island about four o'clock on the morning of the 17th of March. The missionary and his family were aroused from sleep by the bursting open of all the doors of their house; the sparkling foam of the billows rolling in from the sea, as it dashed on the reef, gave light to the darkness of the night,

and, as dawn of morning appeared, the wind and the sea increased in violence; the sand brought from the beach by the wind, fell like stones of hail on the settlement, and the whole population was thrown into a state of the utmost confusion. Speaking of this calamity, the missionary says, "Driven from our house, we were supported by natives, for it was impossible to stand without help. Who can describe the anxiety of that hour! Our dwelling-house was roofless, and the gable end had fallen. The house, in which we kept our stores, was shivered, and rocking, and roofless; the rain fell in torrents, and we without shelter, and trembling with cold. The natives gathered around us for comfort and counsel, but I was unable to speak. An awful shriek then rent the air; it rose higher and louder than the roar of winds and waves. The wind had changed,—it had assumed the character of a whirlwind, the roof of every house in the village was caught up by its violence; trees, either torn up by the root, or broken off, were whirled rapidly, like wheels, in the air. Another gust came, and other houses and the large school-house fell. But looking toward the new chapel, in the upper settlement, I rejoiced to see it standing; but another moment,—and another gust,—it rocked the chapel as a cradle,—the roof was lifted up, entire, in the air,—and the whole building fell!" The missionary saw it fall, and with it he fell to the ground, and for some time remained comparatively senseless. The following evening was as calm and serene as the morning had been tempestuous and destructive. Almost every house on the island was destroyed, and at night, the missionary and the natives lay down to rest, but not to sleep: they watched the broad expanse of the starry heavens, and all being peace in the midst of desolation, they endeavoured to comfort themselves in the promises of God.

The succeeding Sabbath was a day of mingled humiliation

and prayer, and praise. Amidst the wreck of homes and plantations, and the desolation of the sanctuary, the people sat down and wept. The missionary, as well as he was able, gave a few words of address, and afterwards many of the natives spoke appropriate words of warning, encouragement, and consolation. "Why are we thus?" inquired one speaker. "Who can tell me? I ask the sea, and the land, and they reply,—'It is God.' I ask the ruins of our habitations, the havoc on our plantations, and the desolations of our 'House of Prayer,' and they answer,—'This is of God.' The Lord is great, and of great power—His ways are unsearchable!"

Under these circumstances of trial, all public instruction in schools and classes, was for some months suspended; but in the mean time temporary chapels were built, and the people rejoiced in the ordinances and rest of the Sabbath. Encouraged by the sympathy and assistance received from England, both they and the missionary, as soon as the plantations had been attended to, began to restore their settlements; and only one year after these afflictions, they gave substantial proof of their interest in, and gratitude to, the "London Missionary Society," by sending a contribution of *seventy-three pounds* to its funds; and, in addition to *fifty pounds* to the "Bible Society," in 1848 they sent *one hundred and twenty pounds* to the Missionary Society. Thus, this poor and destitute people, blessed by the labours of the British churches, rejoiced to aid, even in the midst of their troubles, the cause of Him whose love had made them rich in spiritual blessings.

In 1847, the missionary, besides attending to other and more important duties, connected with the education of the people, had great pleasure in superintending the making of a public road round the island; the old paths were bad, and frequently crossing the "taro" swamps were often impass-

able. The settlement also of "Tamarua," formerly situated in an unhealthy valley, was removed to a higher site. These, and other sanitary improvements, if done at all, had to be looked after by the missionary, and in return for such labours, he had much gratification in witnessing the continual advance of the islanders in things essential to their civilization.

In May, 1848, the "John Williams" reached Mangaia, on her *second* voyage from England. The natives had long anticipated her, and were desirous to have a religious service on shore with the captain, crew, and the missionaries who were bound to stations westward: this desire was now gratified, and the day will live long in the remembrances of all who were present. At an early hour the company came on shore: the morning service was conducted in the usual manner; but in the afternoon, Captain Morgan gave an account of the missionary voyage, and of the continued sympathy of friends in England towards the island of Polynesia. "Mamoe," a "Samoan" teacher, who was returning from England, quite electrified the delighted people, by giving an account of what he had seen and heard;—the wonders of the far-distant country—the love of the churches to the heathen—and other things connected therewith, were spoken on with emotions of unspeakable joy and gratitude. When so excited as unable to express himself in language, he used gesticulations, which frequently continued for many minutes; for instance, wishing to convey his idea of the extent of British love, he silently exhorted his hearers, by the movement of his hands, to trace the extended circumference of the horizon, which could be seen from the chapel, stretching far away beyond the sea!

At the conclusion of "Mamoe's" address, "Meduaarutoa," an elder deacon, spoke. He commenced his remarks by exclaiming,—"Behold, what manner of love the Father hath

bestowed on us! Never has this land seen the like of this before. Here are our brethren from England; formerly we had fellowship with them in prayer and thought only, but to-day we have so in body. We are all the children of God—there is no difference; they and we are all the same—we and they are children of God. I have now a thought which makes me wish to die soon, that I might see my brethren who have died, even from the time of Moses; for we and they, and they and we, are the children of our Father who is in heaven. My heart is large when I look upon our brethren and sisters from Britain. I shall only see them to-day in the flesh, but I shall soon die, and then I shall see them again with Abraham, Isaac, and Jacob." At this meeting, Christian brethren from England, and Tahiti, and Rarotonga, and Aitutaki, and Atiu, and the distant islands of Samoa, met together: missionaries, native teachers, native deacons, and the members of the several native churches on the island, were united in Christian fellowship, who, twenty years before, were not only ignorant of each other, but who, for the most part, were a heathen and an idolatrous people!

Three years after the devastations of the hurricane to which we have referred, the natives of Mangaia had rebuilt their "house of prayer," at the principal station. It was ninety-six feet long and sixty-six feet wide, having an end gallery, and would seat upwards of two thousand persons. The opening services of this noble stone building formed a pleasing era in the history of the island, especially after the destruction of their former chapel. Two sermons were preached, one by a native pastor, and another by the missionary. Past sufferings and trials were for the time forgotten; the promises of a faithful God were experienced,

' the house was filled with His glory.

ıe *present* chapel, and school accommodation on the

island may be estimated by the following figures:—there are six large, substantial, stone buildings, the walls of which are three feet thick; the three chapels, called "Barbican," "Bethel," and "Beulah," measure unitedly 248 feet long, by 158 feet wide; and the three school-houses measure 211 feet long, by 114 wide.

The people of the inland settlements on Mangaia had long been desirous to secure the permanent residence of a European missionary among them, and at a meeting held in 1848, they, through the missionary at Oneroa, resolved to write to the directors of the "London Missionary Society," on the subject. Finding their call not acceded to as speedily as they wished, they said, "Write again; ask how much property we shall send to England to *buy* a missionary; for we will buy one, and will feed him, and pay him." Considering the isolated position of this island, and with a view to assist the brethren on Rarotonga in visiting the other islands of the group, the directors acceded to the importunate request of this interesting people, and appointed the Rev. Wyatt Gill to the station; who, after a voyage of *seven months and a-half* in the "John Williams," landed on Mangaia, on the 1st of March, 1852.

Long before the arrival of the vessel, the natives had been expecting it, and were looking forward with pleasure to receive by it the complete edition of the Bible in their language; so great was their desire to obtain this boon, that many of them brought payment for volumes some months before the ship came. The length of time that elapsed, excited their worst fears and doubts respecting its coming at all. Some said, "Surely Barokoti is dead." Others thought, "The Society could not finish the work." At length, however, all their apprehensions were put to flight; the missionary ship came, and for two days many able-bodied men were engaged in bringing the boxes over

the reef, with the greatest spirit of zeal and delight. It was with difficulty they could be restrained from breaking open the boxes, in order to see the "*whole Bible;*" and when a copy was held up in their midst, they gave utterance to their feelings in a loud and long continued shout of joy and pleasure.

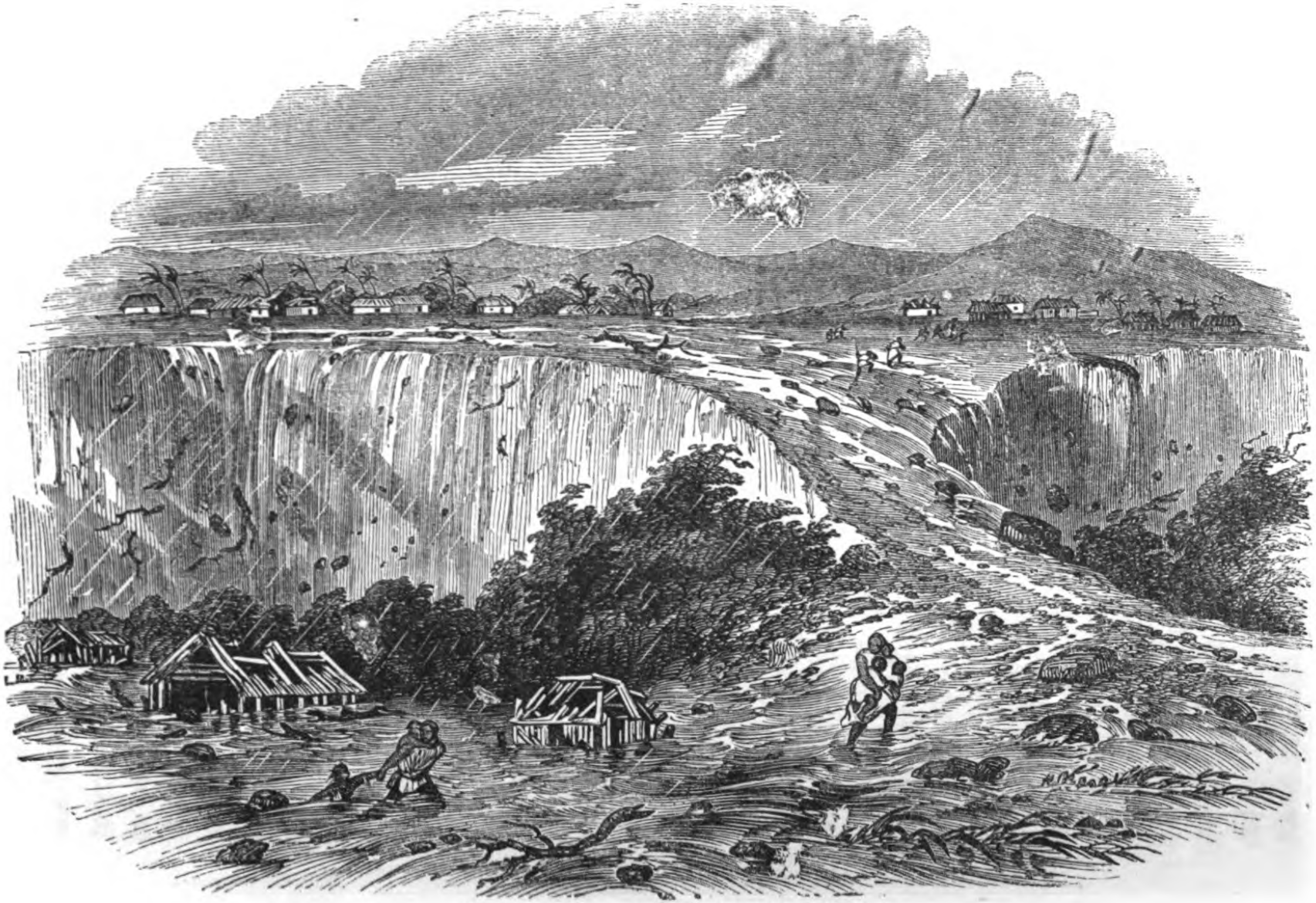
A box of the sacred volumes was then taken into the chapel, and after praise and prayer, they were distributed to the people. At a subsequent missionary prayer-meeting, an aged disciple, addressing the assembly from Job v. 17—19, said:—"I have often spoken to you from texts out of other parts of the Bible than those which we had, but this is the first time we have *seen* the book of Job, in our own language. It is a new book to us. When I received my Bible, I never slept until I had finished this book of Job. I read it all. Oh, what joy I have felt in the wonderful life of this good man! Let us read these new books—let us go to the missionary and inquire into their meaning; let us be at his door before he rises; let us stop him when we meet him, that he may tell us about these new words." And lifting up his Bible before the whole congregation, he continued, "My brethren and sisters, this is my resolve. The dust shall never cover my Bible,—the moths shall never eat it,—the mildew shall never rot it! My light! my joy!"

The Rev. Wyatt Gill, soon after landing on the island, was stationed at Tamarua, and in speaking of the people, he says, "that he could hardly realize the fact, that they had been in former years nurtured in superstition and idolatry: during the first year of his labours, seven members were admitted to the village church, and six went to the Rarotonga Institution, for the education of native teachers. In the midst, however, of his successes, his ardent spirit had to pass through a trial of patience and labour, in the effects of

a "rain-storm," which deluged the low grounds of his station, in February, 1854. At midnight, a mountain torrent swept through the village, situated on the upper ridge of the island; and rushing down to the plantations in the valleys, devastated the whole of the district. But although these trials, and others of a more serious nature, often oppressed the heart of the missionaries, yet receiving strength from on high, they rose above them; and, resuming their labours, they are now cheered with growing success.

Very recently, two of the last of the heathen party, alluded to in former chapters, were brought in from the folly of their ways, to place themselves under Christian instruction. One of them had often said, "My father lived and died a heathen, and I wish to live and die as he did." Much, however, to the surprise of the missionary, who had frequently visited him, when the Bibles were being sold he came to purchase one for himself. "Is it true that you are come for a Bible?" inquired the missionary. "Yes, it is true; my thoughts are now very different from what they were formerly. Let you and I talk together, and I will tell you all." He was found to be deeply affected with his past conduct,—his conscience was awakened; he sought peace, and became one among those who inquire "what they must do to be saved."

Another case is that of an aged man, who, for many years, was an officiating priest in heathenism. On listening to a sermon from *Jeremiah* vi. 4, "Woe unto us! for the day goeth away, for the shadows of the evening are stretched out," he was seen to be much interested, and it led to the redemption of his soul. Feeble and infirm, he now often comes to the house of his spiritual teacher, for conversation and instruction. His snow-white head, and eye dim with age, carry the thoughts back to a period when he, in his darkness, vainly directed his fellow-countrymen to dumb idols and to superstitious rites, in order to obtain peace.



MANGAIA. A RAIN STORM 1854.

The history of such a man, embracing as it does, some forty years of heathen life, and twenty years of opposition to the gospel, and afterward, some few years of gradual and effectual opening of his heart to receive Jesus, as his Lord and Saviour, is indeed a history of interest and wonder, that will, in eternity, reveal to us the amazing sin and depravity of man, and the over-abounding power and love of God —which passeth knowledge.

In bringing our missionary notices of this island to a close, we cannot do so more appropriately than by recording the happy death of the honoured teacher who introduced the gospel to the people; and also that of the native who first destroyed the idols of the island, and was instrumentally the cause of the overthrow of the whole system of heathenism.

The father and founder of this mission was "Davida," who, it will be remembered, landed here in 1824. During the whole period of his missionary life, he had been a consistent, active man. In his last illness, he delighted to contrast what Mangaia now is, with what it was, when he came to its heathen people; and one day, speaking to the missionary with all humility of his labours, he inquired,— "Is it right for one to adopt the language of Paul, and say, 'I have fought the good fight; I have finished my course'? These people were wild beasts when I came among them, but the sword of the Spirit subdued them.—It was not I, it was God who did it." At another time, he dwelt with much anxiety on the passage, "Lest that by any means, when I have preached the gospel to others, I myself should be a castaway." While disease was making rapid inroads upon his body, a beloved daughter died, after which he sank fast. "Do you really know that this is the hand of death on you?" asked the missionary. "I know it," was his reply. "This *is* the messenger—I shall soon go;" and seizing the missionary's hand, as if resigning the earthly charge which

he had so honourably sustained, he said, with much animation and emphasis, "I go to God, and to Christ! Oh! what life! Oh! what joy!" Thus his body died: devout men carried it to its burial, and made great lamentation over it, but his spirit entered into honour, glory, and immortality!

This good man landed on Mangaia in 1824, when idolatry and heathenism were rampant in every district, and the whole population was a race of the most haughty, despotic, cruel savages, of all the tribes of Eastern Polynesia. He died in 1849; just *five-and-twenty-years after he commenced* his missionary labours; and was honoured to see the complete and universal spread of Christianity on the island. 500 members were in consistent church communion; 1600 children and adults were under daily instruction; and, besides the evangelists gone to the heathen islands, almost 3000 miles away, there were more than *one hundred* native teachers in the schools, willingly and gratuitously employing themselves in teaching the generation, rising up to fill the places of their fathers!

"Davida," the teacher, is now united in glory with his old friend "Meduaarutoa," who was formerly a heathen priest and warrior, and was the *first* man on the island who embraced Christianity. For nearly thirty years he was one of the most zealous and devoted fruits of the gospel among the people of Mangaia; as a deacon and class teacher, he was most efficient; and his occasional exhortations were always characterized with intelligence, power, fervour, and energy. During his last illness, his enlightened confidence in the love and merits of his exalted Saviour were cheeringly explicit. The emphatic motion of his emaciated hand, and the reanimation of his dying eye, as he said, "I *know* in whom I have believed," were satisfactory and encouraging. His hope of a glorious resurrection was unclouded,

and his joy in death often excited him into ecstatic expressions of heavenly gratitude and praise.

Oh! it is joyous to realize that "Davida," and "Meduaarutoa," and "Barima," and "Meduaauti," and "Ngatae," and "Tairi" and "Simiona," and an untold number of other Mangaia worthies, are now among the saints in light—having learnt more fully, and are still learning, the mysteries of that "*mana, e te aroa,*" power and love in salvation, of which they were wont to talk on earth. And it is no less encouraging to remember, that there are now living "Numangatini," and "Rokoia," and "Sadaraka," and "Ata," and "Zacharia," and "Katuki," and others, who by their faith, patience, and labours, are consistently discharging the duties of life; are holding honourable intercourse with the foreigners who call at their shores; and who are sowing the seeds of Christian example and education, which, by God's blessing, shall spring up, and perpetuate and extend the triumphs of the gospel for generations to come. Even so, Lord! And, "LET THE WHOLE EARTH BE FILLED WITH THY GLORY. AMEN AND AMEN."

THE ISLAND OF AITUTAKI.

CHAPTER I.

Aitutaki, the *third* island of the group in size and population—The *first* visited by the Christian teacher—Mission commenced 1821—Success of native teachers—Complete overthrow of idolatry—The "Camden," mission ship, visits the island, 1839—Location of Rev. H. Royle on the island—Wanton act of cruelty by a captain of an English ship—Fears of the people—Inconsistency and laxity in marriage—Evils of divorce—Evils arising from betrothment of children—Missionary fidelity and consequent troubles—Encouragement in schools—Chapel burnt down by a disaffected party—Chapel rebuilt—An attempt to set the whole settlement on fire—New chapel destroyed—Missionary's life threatened—Successful issue of faith, patience, and labour.

THE island of "Aitutaki" is situated 150 miles north of Rarotonga. It is a small island enclosed within a barrier reef, which towards the south is nearly seven miles from the beach. The land itself is a fertile little garden, rich in every variety of tropical fruit, and its interesting people are now amongst the best educated, and most orderly of all the inhabitants of the "Hervey group" of islands. Although

the third island in the group in size and population, it was *first* to receive the messengers of Christianity; and although in its subsequent history it raised much opposition to the purity of practical godliness, yet in later years it has produced, and is still yielding, some of the brightest gems of Christian character to be found in the native churches.

In the year 1821 the Rev. J. Williams visited Aitutaki. The natives who came off to his vessel were the most wild and savage he had ever seen. Some of them, he says, were tattooed from head to foot; some were painted with pipe-clay and ochre, others were smeared all over with charcoal; and all were dancing and shouting in their canoes, in such a frantic manner, as quite bewildered and surprised the good man's heart,—for these Aitutakians were the first *heathens* Williams had then seen. The chief of the island came off to the missionary ship, and there he heard the strange tale of the total destruction of idols and idol worship on Tahiti—the overthrow of the dominion of "Tangaroa," and of "Rongo," and of "Oro," gods well known and worshiped by the people of Aitutaki. He was also told of the word and knowledge of the true God by which this revolution had been brought about, and was asked if he would receive on shore, and give his protection to native teachers, who had come from Tahiti, in order to instruct him and his people.

Most marvellous to relate, the chief not only offered no opposition, but with much willingness and desire gave an affirmative to the inquiries of the missionaries: yea, on having the teachers introduced to him, he seized them with delight, and by the ceremony of rubbing noses, which continued some time, he gave them a hearty welcome. Thus, having gained an entrance to the people, "Papehia" and his companion "Vahapata" *commenced* the work of teaching Christianity to the people of Aitutaki. Twelve months after-

wards, another native evangelist was sent to the island, who took with him a supply of books in the native language, and some school material; good progress had been made against the old institutions of idolatry and heathenism, but the people were evidently "afraid" to destroy their idols—lest some great calamity should befall them. "Tell the missionary to come to us," they said to the messenger who was about to return to Raiatea, "tell the missionary to come, and we will then burn our idols, destroy their temples, and give ourselves to learning the word of God."

With a view to encourage the teachers, and hoping to gain access to other islands of the group, the missionary returned to Aitutaki in the second year of its missionary history, and to his great surprise he found that most of the idols had been destroyed, that the *profession* of Christianity was general, that not a single idolater remained on the whole island, and, that a chapel 200 feet long had been built by the people, for the worship of the true God! Novel, romantic, and almost incredible, is the tale of triumph effected by the labours of these native teachers, as recorded by Williams; but it was true, all true, and we have in the former details of these pages witnessed the same thing over and over again, leading us to exclaim, "It is not by might, nor by power, but by Thy Spirit, O Lord! It is Thy doing, and is marvellous in our eyes."

For eighteen years, however, after the introduction of the gospel, this island was left without the superintendence of a resident missionary—occasional and hurried visits were paid by some of the fathers of the Tahitian mission, as we have seen was the case on Mangaia; but its distance from that group, and the urgent duties of stations there, which were only then in their infancy, rendered it impracticable for those missionaries to leave home, and withal, there was no *missionary ship then*, in which to visit the islands, but

voyages had to be undertaken in small, uncertain, trading vessels, and at a large expense.

In the year 1838 the brig "Camden" was given, by the churches in England, to this work, and in 1839 she reached the islands, having on board the Rev. H. Royle, who most praise-worthily, and in the spirit of self-denial and devotedness to the welfare of the natives, willingly adopted the life of a solitary missionary on the lone island of Aitutaki He was accompanied thither by the Rev. A. Buzacott, who rendered him much assistance in getting an introduction to the people. Just before the arrival of the missionary ship at Aitutaki, however, the natives had been much harassed and annoyed by the unjust and cruel conduct of a captain of an English ship, which caused them to look with suspicion on the "Camden," as she approached their shores. The captain referred to, had brought home a native sailor, whose wife and family were still living, and who did not wish again to return to sea; this much displeased the captain, and he determined to be avenged of the authorities, who could not see it their duty to interfere in the matter. A substitute for the sailor was provided, who was being taken off to the ship, but before he could reach it, the irritated man came near the reef, and opened fire with his guns on the island. The first shot, striking the shore, bounded, and, proceeding in the direction of the chief's house, struck a branch of a cocoa-nut tree, and was stopped by a large tree only within a few yards of the spot where the chief and a number of his household were sitting in consultation. The affrighted people hastened their flight to an inland fastness, but while ascending the hill, a second shot was fired over the village, which providentially failed its mark, and entered into the side of the hill, some two feet deep. Not knowing the mission ship on its approach to the island, the morning after the above affair, the people supposed it

THE ISLAND OF ATITAKI

to be their enemy, and when the brethren landed, they found many of them assembled in the chapel, holding a prayer meeting, and were prepared for an immediate flight, should another attack be made on their village. Nothing could be more wanton than this conduct, and nothing more reprehensihle: the captain had been on shore some days—trading with the natives, who were honest and obliging to him, and with whom the affair, of which he felt aggrieved, might have been honourably adjusted.

Besides this calamity, not the best adapted to secure for the foreign missionary a kind reception, the greater portion of the natives themselves were found to be in a state of social and domestic disquietude. Many inconsistencies of opinion and practice had grown upon the teachers—foreign sailors, disaffected to missionary purposes, had entered into family relationship with some of the clans; and while the early teachers of this island had succeeded in inducing the people generally to observe the marriage form and vow, in opposition to the loose immoralities connected with their heathen life, yet, both the form and the vow were alike ineffectual in securing that sacred ordinance from profanity, inasmuch as the chief had introduced, and the teachers had sanctioned, a system of divorce, which was so lax, that a man might marry one day, and upon the most trivial excuse, be sanctioned by law to break the marriage vow on the next. Moreover, and beyond these evils, the heathen system of betrothment of children in their infancy was allowed not only to remain, but practically was recognized and joined to the forms of Christianity instituted on the island. Scarcely on any island left to native teachers have we known so many trying evils to have prevailed. There were, happily, many fine exceptions to this character, but such was the condition of the mass of the people, that

the first few years of missionary labour among them were years of pain, persecution, and jeopardy.

The missionary was called upon in the midst of these evils to "set his face as a flint," and to publish the requirement of the gospel, "whether the people would hear, or whether they forbore;" in the schools, in his public preaching, and in the church, he felt himself to be set for a witness against the sins of the people, and sought grace from his Divine Master, to enable him to bear the severe trials to which he was sure such a course would expose him. Writing at this time, he says:—"My situation, owing to these matters, has lately been so trying, that but for daily grace to abide by my determination to speak the truth, and to secure peace only by reformation, I should long ago have been thrown off my balance, and have abandoned myself to despair. It would be easy to render myself popular, and to secure the applause of the populace, but I must not compromise. I see in the first missionaries of the cross, how they excluded from their consideration the principles of expediency, and how boldly they acted upon the principle of indifference alike to the frowns and the favour of men." Acting out these high, holy principles, the missionary, in the midst of such moral evil and lax government by which he was then surrounded, soon found the whole community, with but few exceptions, set on fire against him; some even who professed sympathy and attachment employed the basest means to slander his reputation, to misrepresent his motives, and to fan the prejudice and discontent of the mob into a devouring flame. It is really astounding to witness the heights to which the wickedness of these times was permitted to rise. The chief and people, at the instigation of "*white men*" (!) living on shore, even summoned the missionary to appear before their tribunal, to disprove, if he

could, statements made by them respecting his character, office, and the objects of his mission. This was no doubt done to give an appearance of truth to the falsehoods they chose to circulate among the people, for they doubtless knew that the missionary would treat such a summons with the disregard it deserved.

Wickedness had now gained a triumphant position, it reigned over and ruled the entire populace, so that with a view to induce the missionary to leave the island, a deputation of the most influential men waited on him, and stated plainly that they needed no missionary to reside amongst them, that there was nothing new to be learnt, and that the sooner he left the island the better!

But encouraged by a faithful and sympathizing few, in whom he could repose entire confidence, and receiving assistance from on high, he heeded but little the opposition he must have felt so keenly—he saw their ignorance, he mourned over their folly, and according to strength given him, he addressed himself to the real duties of his work. With all Christian affection he preached the practice as well as the doctrines of Christianity; with a view to train up a useful class of teachers for the schools, he met for daily instruction a number of young men and women, of good ability, and who were desirous to be taught, and before the end of his first year on the island, he had the pleasure of seeing a school of no less than 220 children in regular attendance: but as order and discipline were introduced, this number was soon lessened; still, however, it became evident that good principles and purity were gaining ground. Daily instruction and example, without being too contentious with the wicked, introduced light and power to the community, and a check was given to previously advancing evils. But the *victory* of truth was not yet: further struggles awaited both it and its votaries.

The solitary missionary, with his wife, had retired to rest one beautiful moonlight night, when the sea-breezes were sweeping over land with more than usual freshness. On a sudden a furious yell of multitudinous mingled voices was heard from the settlement, and the elements were lighted up with a fierce lurid glare; the missionary, in deepest anguish of spirit, and fear for personal safety, hastened to ascertain the cause. Alas! alas! the large chapel of the village was in flames, and in a few hours it was entirely reduced to ashes! The reader will do well to realize, as far as he can, the bodily danger, and mental anguish of a lone missionary in such a situation, on a small island not fifteen miles in circumference, and no other land in sight across the vast expanse of sea by which it is surrounded. The destruction of the chapel was intended as a threat to the missionary, but still, faithful to his trust, he continued to preach to the ungrateful people. The following Sabbath was a day of distress to the few who were anxious to receive Christian instruction. On the sea-beach, under the shade of the cocoa-nut trees, a congregation was assembled, and the words of gospel warning and admonition were delivered; and for awhile the passions of the disaffected subsided. Availing themselves of this temporary peace, and protected by the arm of native law, which was now enforced for the punishment of all persons detected in wantonly disturbing the peace, the Christian party rebuilt their chapel; thus encouraged, the missionary continued his labours, and although he was much opposed, yet the numbers of his attached friends increased.

Not many months, however, had passed away, when one night, during the rage of a violent thunder-storm, the continued and vivid lightning of which gave the surrounding sea an appearance of an ocean of boiling blue flame—in the midst of these raging elements the house of the chief judge

was set on fire, and the whole settlement was thrown in immediate confusion, which had scarcely subsided before another large house in a different part of the station was seen to be in the same condition. Yells of destruction vociferated from a thousand voices, mingled with cries for retaliation; and nothing but the presence and the advice of the missionary prevented the whole population from rising up that night, in general war, and revenge on each other, which would have been alike ruinous to the mission, and fatal to the future welfare of the island.

From this time, for some months, every week witnessed repeated deeds of daring outrage on the habitations of the party, who, although persecuted, continued to increase in number and attachment to the cause of Christianity; and had it not been that a night guard was kept around the missionary's house, it also would, no doubt, have shared the fate of others.

In the midst of all these disasters, the Christians built a large new chapel of lime and wattle-work, capable of containing more than a thousand people. This building was opened with thankfulness and joy, but not without some apprehension for its safety. Sabbath after Sabbath the forenoon service was well attended, and the evening service gave indications of an improved state of feeling in reference to the cause of truth and order.

But alas! many months had not passed by, before one night, this new building was also in flames. The missionary, in his desire to save it, if possible, from total destruction, hastened to the spot, and had only time to escape, when the roof fell in with an awful crash, and long before the morning light had dawned, the newly erected house of prayer was a ruin!

Suspended on a tree, near where the chapel stood, there was found a notice written on paper, in the Tahitian lan-

guage, using the most violent threats against the Christian party; asserting that it was of no avail to continue their attempt to secure peace, that those who had set fire to the chapel had vowed destruction to the missionary's house, and also to murder him. Under these trying circumstances, it was supposed that the missionary would leave the island—a number of the chiefs and landholders waited on him to know his intention, to whom he replied, "that he had no intention whatever of leaving them: but that by the help of God, he meant to abide by the end of the persecution, whatever that might be."

For some time afterward, public services for worship and instruction were held in the open air; and by these and other means, the missionary gave himself wholly to educating those adults and children who were disposed to attend the schools. A few of the ringleaders of the late troubles were detected, and one of them was banished the island: faith, and patience, and self-denying labour had their beneficial influence on the people, and although the trials of this station continued numerous and severe, yet the missionary and his faithful few were able to raise about them; and in the subsequent chapters of this narrative, it will be our pleasing task to notice the many and substantial tokens of God's favour which now rest upon them, and which distinguishes the present inhabitants of Aitutaki for intelligence, order, activity, and Christian character, not to be excelled on any island in the Pacific Ocean. In weakness they have been made strong,—and they are now more than conquerors over their enemies, through HIM, WHOSE NAME WAS THEIR TOWER AND JOY, IN THE DAY OF THEIR CALAMITY.

CHAPTER II.

Effects of a storm on the island—Many of the most abandoned characters reclaimed—Deaths of some of the missionary's early native friends—Illness of the missionary's wife—Visit to Rarotonga—Mutual rejoicing of the natives of both islands—A speech of an Aitutakian—State of the island in 1846—Some reasons why a *mission* ship is needed for the islands—Missionary's ill treatment on board a ship—His danger—Another voyage—Misconduct of seamen—A vessel wrecked on the reef of the island—Disorder introduced on shore by the crew—European missionaries for some time required at stations visited by ships—The mission advances—Pleasing instance of a young Christian.

After about twelve months' prosperity, the island of Aitutaki was laid prostrate by a hurricane; the sea rose far above its usual bounds; large trees, which had apparently stood for ages, were torn up by the roots; many houses were destroyed; two chapels and school houses were blown down, and the food plantations were entirely devastated. So scarce was native provision, after this calamity, that many of the people had to subsist on the roots of various shrubs and trees—which are only resorted to in extreme case of famine; but while in the midst of these troubles, the heart of the missionary was cheered and encouraged by an ingathering to the church of God, of some of the most wicked and abandoned characters on the island. No fewer than *fourteen* of such were in one year convinced of sin, enlightened in heart, and who by a consistent

Christian life and conversation, proved the genuineness of the change which they professed to have undergone.

Two of these had been special ringleaders in the destructions noticed in the preceding chapter, and had sought to destroy the life and the property of the missionary. In speaking of them, the rewarded Christian teacher says, "I shall not soon forget the emotions with which the members of the church listened to their confessions of sin and guilt; and from my own eyes, I am not ashamed to confess, they drew copious floods of tears." These converts learned to read well, and one of them became a useful teacher in the boys' school! This class of natives, it will easily be imagined, were looked upon by the missionary with peculiar interest. In the days of their ignorance, when they little understood the benevolent intentions which actuated him, or the genius of the gospel which he taught, they had done many evil deeds; but now they were as docile as they were formerly wild, as truthful as they were formerly deceitful, and as useful as they were formerly injurious.

About this time the missionary was called to mourn over the death of many who had been amongst his faithful and unwavering friends from the commencement of the mission; but it was his joy to see such gathered into the garner of the Lord, as corn fully ripe. One of these, was an important individual on the island,—a chief, of considerable rank: his natural disposition was proud, hasty, and resentful; but he had become humble, forbearing, and kind. When near death, the missionary asked him if he thought he had done any thing to merit eternal life. His only reply was "a flood of tears, which accompanied a most emphatic negative shake of the head;" and afterwards, he said, "Neither is there salvation in any other, for there is no other name under heaven given among men whereby we must be saved." This was the last time he spoke so as to be under-

stood. He died in peace, a trophy of redeeming grace, and entered into the rest and glory of the people of God.

In the month of May, 1843, we visited this island, and saw the early fruits of Mr. Royle's devoted labours. We had heard much of the improvement of the islanders, but the half had not been told us. In the settlements and houses, the persons and manners of the natives, we were pleased to see the total absence of every thing which characterized their former savage rudeness. The schools received the daily personal attention of the missionary; and upwards of *one hundred members* were united in church communion; in whose lives the principles of Christianity were exemplarily illustrated.

The health of the missionary's wife now failed; and relief from labour, with change of air and circumstances, were deemed essential to her recovery; but the visits of whalers and merchant ships to this beautiful, yet lonely spot, were uncertain, and a passage in them expensive; the natives, therefore, built a small schooner, with a view to bring her to Rarotonga. Happily, however, before it was completed a kind-hearted American captain called at the island, and, by giving the mission family a passage in his ship, relieved their anxieties.

Many of the natives followed their teacher to Rarotonga, and there had intercourse with native Christian brethren, of whom they had often heard, but had not had much intercourse subsequent to the first year of the mission on the islands. During their stay at Rarotonga it was pleasing to see "Papehia" and "Tapaeru," and these Aitutakian worthies, often grouped together, talking of the incidents of their early life, and especially remembering those facts of their history which we have recorded in the narrative of Rarotonga, pp. 8, 9. At a public meeting, held to give welcome to the strangers, one of the Aitutakians, an old man,

addressed the assembly as follows:—"Brethren,—Let us praise God that we, who once lived in idolatry on Aitutaki and Rarotonga, are now worshipers of Jehovah, the true God. O the love of God! How great it is! Let us rejoice that we are met together to-day to talk about that love. We have been brought across the soft path of the sea, and now in this house of prayer, we look at each other with wonder. We, the old people, know the dreadful state from which we have been redeemed. Let *us* talk to-day; do not let the young men speak; but let us old men, rise up and tell what the 'evangelea a Jesu' has done for us. Brethren, my heart is full. Suppose we at Aitutaki had built a vessel in our heathenism and had come to you. How should we have been treated? What would have been the result? We should have been murdered, and you would have taken our property and ship as your own. But how different is it with us now! We are safe, our property is safe, and you call us '*Brethren!*' All this comes out of the love of God. The great sea we have crossed is become a sea of love; the air we breathe is full of love; from the top of the mountains, down to the belt of the lowland, is all encircled with love; the church of Aitutaki is come to salute the church at Rarotonga, and you have embraced us in love. Brethren, let us praise God; He is the author of this."

These delighted and grateful people returned to their own island home refreshed in heart, and strengthened for the discharge of its civil, social, and Christian duties. In the year 1846 we again visited them, and whilst there were still trials and anxieties connected with the discharge of missionary work, yet nothing was more palpable than the advance which the people had made in every department of general knowledge and practical Christianity. We had not been long on shore when a native came to invite us to dine at his house. On inquiring the occasion of the feast, we learnt that he had

just finished building a stone house for himself, and that, according to their practice, he wished to have a religious service of prayer, praise, and exhortation there, before he and his family took up their abode in it. Accompanied by Mr. Royle, we went to this service, and were highly pleased with every portion of it. In the afternoon of the same day, we held a public missionary meeting in the chapel of the largest settlement. It was a fine stone building, and 1800 persons were present; Rev. T. Heath gave an account of the Tahitian mission; the Rev. G. Stalworthy gave an account of his long residence on the Marquesa islands; others spoke of our projected voyage to Western Polynesia; and many of the natives encouraged each other to prayer and contributions for the sending the Word of God to heathen lands.

With a view to show the importance of having a ship in those seas *exclusively devoted to the service of the mission*, we will narrate a fact or two connected with missionary voyages from island to island in *other ships*. The missionary had on one occasion been waiting some time on a neighbouring island an opportunity to be conveyed to Aitutaki. At length one occurred; and agreeing to give a fair remuneration, it was gladly embraced; but it was attended with circumstances of discredit to the captain, and danger to the missionary, which had a most injurious effect on the minds of the natives. Insult was added to unkindness by the parties on board towards the man and his family, who were devoting themselves for the welfare of the islanders, and who, apart from spiritual blessings conveyed by his instruction, was training them to hold honest and kind commercial relations with captains and crews of every nation that might call at their island home. Arriving off the entrance into the lagoon, they found the sea so much troubled as to render landing almost impossible. Uncomfortable, however, as cir-

cumstances were on board the ship, yet, for the sake of life, the missionary proposed to lay off until the next day; this being opposed, he signified his willingness to be taken on to the port whither the vessel was bound, but this also was forbidden, and he was reluctantly compelled to descend into the boat, and to attempt a landing. On reaching the reef the surf was rising so high, and its foam so great, that another effort was made to prevent what appeared to be a most presumptuous act: pointing towards the direction of the break in the reef, through which the boat had to pass, "Do you think you can enter now you see the real state of the sea?" inquired the missionary, who was tremblingly anxious for the sake of his wife and children, who were with him in the boat. "I mean to try," was the answer of the man who had charge of the boat; and instantly he ordered the crew "to pull smartly," but a mighty billow swept half across them, their oars were as useless as straws, and, gunwale deep under water, they were taken many yards out to sea. "Take us back to the ship," the missionary said; "we dare not make another attempt to land in the present state of the surf." "I will not detain the ship," was the reply; "You *must* land!" By this time a numerous body of natives had come to the reef, some of whom swam off to the boat, and, finding that the captain had made up his mind not to wait a few hours, they, at the risk of their own lives, rendered all assistance in their power, and mercifully, yea, almost miraculously, the mission party got on shore alive.

On another occasion, this good man was returning to his island home on Aitutaki from a missionary visit to an island of the group, more than a hundred miles distant, and had to endure trials and dangers which we cannot do better than give in his own language. "I cannot say how long, but it was many hours after we left the shore," he says, "before we reached the vessel; and when we went on board we

found the mate, part of the crew, and some of the passengers, were in a state of intoxication. We were *nine days and nights* making a passage which, by proper order and management, ought to have been made in *thirty hours*. During these nine nights I do not think I was two hours below in the cabin. In fact, it was some time before any cabin accommodation at all could be gained for us, and, when gained, I used nightly to see my family into their berths, and then return on deck, where I sought rest for my weary limbs, but where my mind was frequently and severely pained by the most obscene language ever uttered by human tongues. The captain expressed himself much pained on our account, but could do nothing to prevent, and very little to alleviate our circumstances. We must have passed Aitutaki the second night we were on board, but the excesses of the people led to its not being seen." These notices require no comment; they will show that apart from the direct service rendered by the "missionary ship" in opening new fields of labour on heathen lands, its character and service are almost essential to the well-being, if not to the continued existence of our older missions.

Escaping from these troubles at sea, the missionary of Aitutaki was about this time called to endure another severe trial, not so much from the natives as from foreigners cast on their shores. On his return from one of his visitations to the small islands, he found a beautiful large new ship, lying broadside on the reef, a complete wreck. One unfortunate sailor had been lost, and upwards of forty were "let loose," the missionary writes, on this small island, who gave themselves up every day to drunkenness, and who in their ill-judged kindness freely distributed wines and all kinds of ardent spirits amongst the natives. To an infant mission, scarcely yet consolidated in its social or civil institutions, nothing can be more injurious than these evils

from *without*. There are many Christian native communities now in a flourishing and progressive state, entirely under the care of native pastors, and which, but for intercourse with foreigners, might be left to themselves with safety, but who, having to contend with evils arising out of that intercourse, must for years to come have the presence and superintendence of an European missionary. It will be well for the friends of Christian missions to the heathen, to think about these facts; and while they desire to see native stations self-provided, and self-sustaining, not to expect or urge a premature withdrawment of foreign agency and assistance.

We have seen in this chapter a glimpse, and only a glimpse, of the trials which arise to a missionary at an infant station, from influences from without. More might be said; but we trust the above will be sufficiently suggestive, and lead to some practical results. It is however cheering to turn aside from the contemplation of such hindrances, and on the other hand to witness the positive advance of Christianity beyond the limit of its first successes. Such is the case on Aitutaki. In every department of missionary labour on this island, there was, despite all the foregoing troubles, positive advance and improvement each year, which cheered and encouraged the faithful labourer. Nowhere, however, was this more visible than in the schools; to these the missionary and teachers daily gave their best and undivided attention, and they were permitted to see the fruits of their toils.

Speaking of one young woman who was prepared, instrumentally, by those instructions, to leave earth for heaven, the missionary says, "She was marked by death as an early victim for the tomb. She had long been in the habit of attending my select Bible class, and her attendance was not in vain; like Lydia, her heart was opened, and she was

directed to Jesus, whom she received as her Saviour. She was devotedly attached to the divine ordinances, and frequently have I seen her, seated against the trunk of a tree, quite exhausted in her attempts to reach the house of God. Alluding to a native practice of friends bringing presents of cloth and other things when they visit the sick, she said, 'Tell them, I do not wish for property;—a word, a prayer, an exhortation, I will value more than all the property they can bring.' She was comparatively a child in years, but had attained a maturity in Christian knowledge and experience. When near death, she said, 'I have visited the cross—there I have been able to leave my burdens.' Oh! how sweet these words: 'He bore our sins, and carried our sorrows—Jesus is my anchor; Jesus is my refuge; Jesus is my all! Peace be with you, my teacher!'"

Such testimonies as these *do* give *peace* to the Christian teacher; a peace which, through grace, enables him to be calm in the midst of trial, toil, and persecution; these are his joy here, and the crown of his rejoicing hereafter, when he will present them to the SAVIOUR AS THE ETERNAL TROPHIES OF HIS OWN FREE AND BOUNDLESS GRACE.

CHAPTER III.

An American whale-ship wrecked on the island—A native letter of report—The captain's testimony—Contrast in the cruelty of natives of a heathen island—Missionary encouragements—The church the keystone of society—State of the two stations on the island—Missionary wife—"Maternal Association"—Numbers in schools—Missionary zeal of the native church—Its members gone to heathen lands—Devastations of a storm in 1854—Gratifying instance of native kindness and concern for the mission family—Ravages of measles on the island—*Practical* christianity of the natives—Their missionary contributions—Conclusion.

In order to illustrate the honesty and business-like habits of the natives of this island, we have now to record circumstances which attended the wreck of an American whale ship, which occurred prior to that mentioned in the last chapter. The vessel was homeward bound from the Sandwich islands, and full of oil. Coming between the islands of the Hervey groups, the currents carried the ship beyond the captain's reckoning; and on a dark and squally night she struck on the reef, which extends some miles off shore; the sea was rough, and the surf broke violently over the wreck, so that in a very short time the noble vessel was shattered to pieces. Of her five boats, only two remained, and in these the crew reached the shore, thankful that the accident had not occurred on a heathen island. The natives rendered every assistance to the ship-wrecked

mariners, and aided them in saving a good portion of their property. On leaving the island, the native authorities gave the captain a document, written by one of their number, to the owners of the ship. It was as follows:—

"Sirs,—The owners of the ship which is now a wreck here. We make known to you the circumstances. When we arose early in the morning the ship was completely broken up. We then hastened to the assistance of the crew, and found them all safe. A part only of the cargo is lost, and a part we have saved." Here follows an account of the cargo saved by them; and the letter concludes with, "Blessing on you from the Lord."

The captain of this ship, who remained some time with the natives, and had good opportunity of seeing them as they were in their every-day life, wrote a statement of his views and feelings to "*The Friend*" of the Sandwich Islands, of which the following is a copy:—"During my stay at Aitutaki, I found the natives a kind and hospitable people; they have a large stone church which will contain a thousand persons, and which was well filled every Sabbath while I was there. Every morning, the missionary attends to the schools. There is also in this village a large stone school-house, and many stone native dwelling-houses. As regards civilization, the natives of this island have made great advancement."

With a view to lead seafaring men to reflect on the advantages of missionary labours to them as a class, the same newspaper gives a contrast to the above treatment, from natives who have the Bible, by narrating the circumstances of a slaughter which occurred on board a whale ship off a heathen island in the Pacific, in 1835. While sailing among the islands near the equator, a numerous company of natives came off to the vessel for the purpose of barter. For a time, things went on amicably; but, on a signal being given by the chief of the party, the whole body of savages

seized the harpoons, whale-spades, and other weapons at hand, and a desperate contest immediately ensued, in which the captain, two officers, and many of the crew were killed.

Who can contemplate these facts, and others of like character, without seeing, that the diffusion of the Gospel among those Pagan islanders is an incalculable blessing to navigation and to commerce; and surely, missionaries and teachers, in doing this work, if not encouraged and assisted by traders and seamen, ought at least to be saved that annoyance and insult, which they are so often called to endure from such parties.

Happily, however, the motives which impel the faithful labourer in the mission field, depend not on either the frowns or smiles of men: his work is undertaken in obedience to the command of his divine Master, and, in the devoted discharge of it he has a peace and joy, and a reward that the world knoweth not. It was thus with the missionary on Aitutaki. Speaking of the happy change which has come over the people, since his first years of toils and dangers amongst them, he says, The *church* of Christ in this island is now the *key-stone* to the structure of society. Politically free, the people enjoy liberty of speech and action to the fullest extent. Popular feeling is so strong against a *mere profession* of religion, and, when detected, it meets with such severe censure, that it is hazardous for any one to *assume* a character which he cannot consistently sustain. The conduct of those who make a profession of Christianity, amidst such a state of society, is open to the closest observation, and their principles and motives undergo the strictest scrutiny. Every gift and acquirement is viewed by the converts as a talent; every privilege implies, in their estimation, a duty; and every dispensation of Providence evolves a purpose of God's wisdom and love, leading to some prac-

tical purpose: and hence the devotedness and zeal of these native infant churches, which sometimes astonish, and always delight those who have been instrumental in their organization.

As on Rarotonga and Mangaia, so on this island the receipt of the entire Scriptures, in their own language, was an event of much interest and joy; and nothing is more remarkable in their character than their desire after, and reverence for the Word of God. Besides the principal village, where the missionary resides, there is another at a little distance, which is partly under the superintendence of a native teacher; and at both places the schools and chapels are well attended. In addition to the ordinary duties of attending to adult female classes, Mrs. Royle has for many years given much time and care to the conducting of a Maternal Association, which embraces the greater part of the adult females on the island. Her weekly Bible classes number no less than one hundred and forty members, and the mothers meet her once a fortnight to pray for, and to converse about the best interests of their children. In our schools, writes Mr. Royle, we also find much pleasure, and our labours have not been without their appropriate reward. They continue to be conducted day by day without interruption; more than *nine hundred scholars*, adults and children, are in constant attendance, and our happiest hours are in their midst. In the children's school the missionary is now efficiently assisted by *fifty teachers;* young men and women, who for the most part were little children when the blessings of Christianity were conveyed to their land; but who, being the first fruits of missionary labour, are giving themselves to do what they can, to extend and perpetuate the blessings they have received.

It must also be recorded, in reference to the *church* on Aitutaki, that it is deeply interested in the spread of the

Gospel to heathen lands; it has a Missionary Auxiliary Society for contributions, and many of its best men have gone to Western Polynesia as native teachers: fifteen of its members, male and female, have been sent to the "Rarotonga Institution" during the last ten years, some of whom have died on the high places of the field of conflict, and others are still labouring with devotedness and success. "Paoo," the first native evangelist to the Loyalty group of islands westward, is an Aitutakian. "Beleazara" was another: he fought a good fight in missionary work on the islands of Aneiteum and Tana, where, after enduring much toil and privation, he died, just when the holy cause he served began to rise triumphant over heathenism and idolatry. "Apolo" was sent out from Aitutaki, as a Christian pioneer to the distant northern group of Maniiki, and he is there doing a good work; and "Vaa," with his excellent wife, both from this island, were companions with the men who, at the risk of their lives, landed on the shores of Eromanga, and are now teaching the truths of Christianity, with success, to the once savage cannibal men who murdered Williams and Harris. Besides these, "Rupe," the native pastor on the island of Atiu, is also from the Aitutaki church; and it is still its honour and joy to have a goodly number of like-minded men, children of parents who were heathens, but who themselves are, by the grace and teaching of the Holy Spirit, preparing for usefulness among their own population, or to those on islands in the far distant western Polynesia.

On the 6th of February, 1854, this little garden island was stripped of its beauty, and shaken to its centre, by one of those destructive hurricanes, the desolations of which we have had occasion to notice on other islands of this group. The sea rose to a fearful height; every house on the island was unroofed, every plantation devastated; and so terrific

was the earthquake which accompanied the storm, that many miles of new beach were raised up, inside the lagoon, where there had been, previously, a deep sea. The famine which ensued was most grievous; but the people were spared much labour in building, their chapel and school, and most of their dwelling-houses, being of thick substantial stone walls. In the midst of this calamity there occurred one incident among many, which shews the delicate kindness and anxious concern of these people towards their missionary and his family. The storm had destroyed most of his household supplies in store, so necessary not only to the health, but almost to the existence of himself and family in their isolated situation. The missionary said but little about this to the natives, but they knew it to be a fact, and deeply grieved over it. After many months of suspense, an American whaler was seen off the island, and before the captain could have any communication on shore, several of the natives, unknown to their friends, went on board, and entreated him to allow them to work for him in getting off water and wood to his ship, while it remained at the island. The captain enquired their terms; "Oh, we do not want money," they replied. "Well, then," said the captain, "what cloth will you require?" "No," they rejoined, "we do not want cloth." "What, then, do you wish?" demanded the captain. "Let us work first," continued the natives, "and then we will tell you afterwards." "No," was the reply, "I cannot engage you on those terms; you must tell me at once what you will desire as payment for your work." "We will leave it with you," said the natives; "but we wish you to pay us in *flour and sugar*." There was an unusual reservedness and importunity about the men that the captain could not understand, but fron which he could not escape. They went to work; a peculiar earnestness and sobriety marked their whole conduct, and

on being paid their wages in the articles they had desired, they sent them *as a present to the missionary*, whom they knew to be in want, and who had himself applied to three or four ships to purchase flour, but had not been able to get any.

In the same year, before the islanders had recovered the effects of the hurricane, a ship arrived from Tahiti, having on board a number of natives who were ill of measles; these were permitted to mingle with the people of Aitutaki; and about ten days after the vessel left the island the disease was found to be widely spread among all classes on shore. While the cases were few and scattered, they were tolerably manageable by the missionary, who at all such times is general physician to the community; but the epidemic soon extended, assuming a formidable character, until the whole population became prostrate. Every available means were employed to relieve the sufferers, and faithful warning was given to those who had escaped, to observe precautionary measures, necessary under such circumstances.

It was, however, painful to witness the carelessness and inattention of those afflicted with this new disease. Instead of keeping themselves warm, the most exposed situations were sought after, in order to feel the cool south wind; some fled to the small islands within the lagoon, away from the main land, and there died; while others, under the action of high inflammation, bathed in the sea, and after a lapse of a few hours fell victims to their imprudence: great numbers died, and those who recovered were left so feeble in constitution, that the effects of the visitation will be felt for years to come. Upon the whole, it was one of the most severe trials the people of Aitutaki have been called to endure since the introduction of the Gospel to their island.

Such was the condition of this island in 1854,—often

have the poor people been depressed,—yet they have been buoyant, and have arisen above their calamities. Often have the Christian part of the population been cast down; but they have never yielded to despair! In their character and conduct we see the might and the grace of the Gospel of Christ:—Christianity in them has been opposed by heathenism and idolatry; it has been persecuted by armed foes from without and within; its inherent life has been tested by storms of fire, and flood, and disease; but it has ever risen above the tempest, and is higher and brighter, and more deeply rooted on the island now than at any past period of its history, and in no instance have we a finer illustration of this, than in the circumstances which occurred almost directly after the affliction recorded on the preceding page.

It had been the habit of the Aitutakians for some years to have an Annual Missionary Meeting, in order to encourage themselves to aid onward the cause, and to pay in their contributions for the Parent Society. But this year of hurricane and affliction, the missionary proposed that the missionary service should be dispensed with; the people, however, said, "No; whether our contributions be little or much, we will have our meeting." It was consequently held, and a population not numbering 1000 adults, contributed money and arrowroot, in that year of depression, to the amount of no less than *eighty pounds*, as their subscription to the "London Missionary Society."

Besides this, they made liberal contributions of native cloth, and other articles, for their brethren who were labouring in heathen lands. For "Apolo," their teacher on the island of "Maniiki," they bought a boat, at the cost of *ten pounds;* and for the poor heathen people, who, just coming out of the nakedness of heathen life, and who have not the

means to buy clothing, these Aitutakians wrought with their own hands 100 bonnets, 60 hats, and 100 yards of native bark cloth, and purchased 300 yards of English and American calicoes and prints, all of which were got ready, with much pleasure, to be taken in the missionary ship to the inhabitants of Western Polynesia.

One day, while packing these goods for shipment, the missionary, who was with the people, was pleased to find that the paper lining of each hat had a suitable inscription written on it; sometimes a passage of Scripture, on others a motto, on others a sentence of admonition or instruction to the semi-savages for whom they were designed. On looking into one of them he was deeply affected to find an expression of their benevolence and pious zeal, recorded in the following sentence:—"*E pare teia no te tangata i ta ia Wiliamu!*" —"This hat is for the man who murdered Williams!" Verily here is a climax! a climax creditable to themselves, honourable to their friend, and worthy of the Gospel of Christ. Only thirty-two years before, they were themselves a wild, savage heathen people; Williams then left among them two native Tahitian Christians; for more than ten years after that they were but in a state of semi-enlightenment and civilization, so that at the time of which we have written, they were not, as a *people*, twenty years old in an elevated knowledge and experience of true religion,—yet, in them we now see the *entire absence* of what they once were; they are a well-educated Christian community, holding honourable intercourse with ships that call at their shores; wisely and justly regulated by civil and social order at home, and are sending out an influence, a powerful and benign influence, by their example, and men, and contributions, to all the islands of the Hervey group, and to other groups nearly three thousand miles away from their own island home; and, above all,

loving and assisting the very men who, in their ignorance, and cruelty shed the blood of him to whom, instrumentally, they are indebted for all the blessings they now enjoy.

Let the parent Churches in England give thanks to God for such fruit from their past labours, and emulate the spirit and example of these its converts, until all despotism and tyranny, as well as all heathenism, be banished the earth, and the purity, and peace, and love of the GOSPEL, REIGN TRIUMPHANT OVER ALL THE TRIBES OF MAN!

THE ISLAND OF ATIU.

CONTENTS.

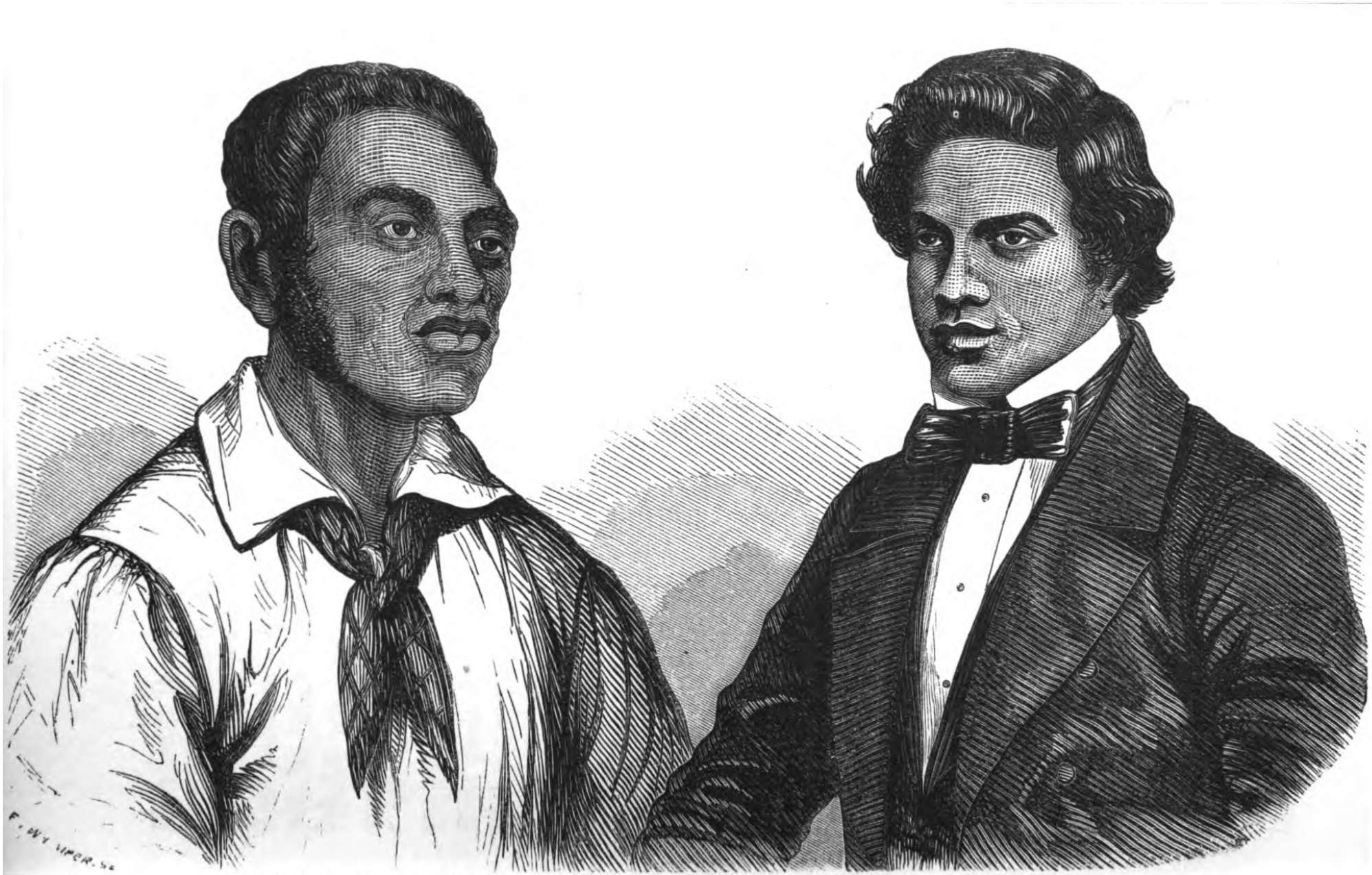
Tahitian natives driven to Atiu in a storm—The island discovered in 1777—First missionary visit, 1822—Trials of the native teachers—Progress of the mission—Papehia visits the island—Rev. E. Krause resides among the people—Incidents of his landing—Illness of M. Krause—State of mission in 1843—The Rev. H. Royle's visit to the island—His labours—His trials and persecution—State of the people in 1845—Romantic tale of a heathen voyager—New chapel opened in 1846—An account of "Rupe," the native pastor, on Atiu—Natives of Atiu employed in aiding the missionary cause—Conclusion.

In the year 1765 twenty natives of Tahiti embarked in a canoe to go to a neighbouring island; in doing so they were overtaken by a storm; the greater part of them perished at sea, but four were brought to the island of "Atiu," a distance of nearly 700 miles. These Tahitians were kindly received by the Atiuans; and when Captain Cook discovered the island in 1777 three of them were then living. This island is called "Wateoo" on most of the old charts, and is next in size and population to Aitutaki in this group. Captain Cook describes the people as being numerous for

so small an island, when he visited it, and says, that they were of a kind and obliging disposition. It must, however, be remembered, that he had on board a native of Tahiti, who could talk with the Atiuans, and who told them such terrific and extravagant tales about the power of the foreigners' guns to blow the island to atoms, that they did not on that occasion manifest their usual ferocious habit.

In 1822, forty-five years subsequent to Captain Cook's visit, the missionaries on Tahiti sent two Christian teachers to this island. These were received on shore by the heathen people, and their lives were spared, but, when visited, they were found to be in a most miserable condition; the natives had stripped them of every article of property, and they were suffering much from want and ill-treatment. This visit, however, was successful in giving correct information to the people respecting the object of the teacher's mission, and of leading to the overthrow of idolatry. A native from Aitutaki, who had embraced Christianity under the teachings of Papehia was on board, and had a long conversation with the chief of Atiu, explaining to him the wonders that had taken place on his own island since the people had burnt their idols, and had embraced the doctrines of the Gospel of Jesus Christ.

The chief and many of his people listened with much interest to these representations, and determined to give more heed to the "words" of their teacher than they had heretofore done. The chief was especially interested and instructed by an exposition of *Psalm* cxv. and *Isaiah* xliv. 9—20; and even with the small glimmering of light which he had then received, he expressed himself surprised that he and his people had been so long deceived by dumb and profitless gods of wood, and stones, and feathers. A Tahitian native teacher was left on the island, and, according to the best of his abilities and acquirements, he



"PAPEHIA." *Page* 8, 9, 235.

"ISAIA," PAPEHIA'S SON.

instructed the people of Atiu in the doctrines of Christianity. A goodly number of them received the "word of life," and rejoiced in the salvation they had gained; good school-houses were erected, and were well attended by the greater number of the people and children, and an infant church was formed for the union and growth of those who were thought sincere in their professions of Christianity.

Occasional visits were made to this island by the missionaries of the Tahitian group, who, from time to time, were pleased with its progress under the superintendence of the native teachers. There were, however, evils, serious evils, existing on the island in connection with the civil and social life of the people, which were felt could not be overcome, only by a prolonged residence of a missionary; and as this could not be speedily gained, Papehia was appointed in 1836 to visit the station for the purpose of remaining there two or three years. During his stay he gave constant attention to everything connected with the progress and purity of the mission, and the people received the benefit of his experience, gained by long residence on the island of Rarotonga.

In 1842, the Rev. E. Krause was providentially brought to this island from Central America. Having a letter of introduction to the people from one of the missionaries in the Tahiti group, he landed on a part of the island where neither man nor vestige of habitation could be seen, and as the boat returned to the ship, he kneeled down on the lonely beach, and implored Divine guidance and blessing. After some time, a native youth came to the spot, to whom he gave the letter of introduction to the teacher and the people, which brought a goodly number of people to him from the settlement, who gave him a kind reception. But the circumstances of his landing were most unfavourable, and calculated to excite the suspicions of the people; the letter of introduc-

tion was thought to be authentic, but it was some time before they would give full credence to his being a thoroughly authorized missionary; and this, together with the positive evils among themselves which he set himself to reform, created a persecution that for some time retarded his success. This he was enabled in a great measure to overcome, and his labours were very useful both to the teacher and to the natives, but the illness of his wife compelled him to leave the island before his plans had had their full effect on the population, which was much regretted.

We first visited Atiu in 1843, and on landing, several hundreds of the natives came from the principal village to give us welcome. This village was situated on an eminence, and was about two miles in circumference, in the centre of which were built a large chapel and school-house. The chapel was an old building, and in bad repair, but it was well filled on every service during our stay. Copies of the New Testament, complete in their language, had been taken to the island about three years before, and we were gratified to find that the people had purchased copies with arrow-root, to the amount of *twenty-six pounds*, which sum was forwarded to the "British and Foreign Bible Society." The desire of these natives for the Word of God, and their intense delight in listening to its exposition, are facts of much interest and significance.

Walking through the village one evening, we saw a young man,—a silly, self-conceited Tahitian—who had just come to the island, and had induced the chief to have a *body-guard* of soldiers, after the manner of the French Governor and Queen Pomare, in Tahiti:—these soldiers were being drilled! in military style; they were about fifty in number, and armed with long and short sticks, instead of guns and swords. The chief appeared much ashamed at our remarks

on this foolery, and said he had merely given his consent to it to please the young people.

Returning home from our walk, we met the deacons of the infant church on this island, and found that thirty-nine members had been admitted since its formation; five of whom had been suspended for improper conduct, and four had died; leaving thirty in communion. It was also an encouraging sight to see the children's school under the care of the native teachers. No fewer than 246 boys and 164 girls were present; about a quarter of whom could read well.

During our stay on this visit to Atiu, it was our happiness to organize a "Juvenile Missionary Association," to aid, by annual contributions of arrowroot, the missionary subscriptions of the island. The teachers and children entered with spirit into the thing, and they have ever since done good service in this department.

A general view of this small out-station may be gained from the following figures. It is a reef-bound coast island, not more than twelve miles in circumference; its population of 1000 persons is divided into three clans, who for the most part live in one settlement; thirty members were in church-communion in the year 1843; 150 adults attended schools, and 410 children were under daily instruction.

The next missionary visits to this island were made by Rev. H. Royle, of Aitutaki, who has frequently remained many months at a time with the people. During his first visits he had to endure much opposition and persecution from a disaffected party who were strong in number and influence, and from whom he had to experience many annoyances both in his own house, in the village, and in the schools. A code of civil laws had been adopted, but was too feebly enforced to secure general order, and justice to the community. The

very doubtful character of the chief also, at the time, together with that of many of the native police, rendered it almost impossible to bring the perpetrators of crime to punishment. As a specimen of the outrageous conduct of some of this party, towards the missionary, we might state, that one Saturday night some of them secretly entered the chapel, and covered the bottom of the pulpit, ankle deep, in mud and filth. This was not discovered until Mr. Royle had fully entered the pulpit, on Sabbath morning; and doubtless there were some of the miscreants in the chapel, expecting to be gratified by a public disturbance of the service, but in which they were most provokingly disappointed by the quiet, patient forbearance of the missionary, who conducted the whole of the morning's worship standing in "the mire," without uttering one word of reference to the indignity. The moral effect of this forbearance on the hearts and opinions, even of the ungodly, was most beneficial and lasting, and hastened a triumph for Christ and his gospel which never could have been gained by any act of retaliation, however merited, or of punishment, however just.

My second visit to this station was in a voyage on board the "John Williams," in 1845, and we were pleased to find that the native teacher left here by Mr. Royle had been much prospered in his work. The schools were well attended, and the whole population were more enlightened and mild than we had seen them before. An interesting service was held in the chapel; a sermon was preached from *John* xiii. 34—Christ's love our joy and example; after which eighteen members were admitted to the church, who with their brethren commemorated the love of Jesus by partaking together of the emblems of His death.

We were accompanied on this visit by one or two elderly natives from Rarotonga, and on the evening after the above service we and they were walking on the cliffs, looking

across the wide extending sea, when these old men from Rarotonga entered into conversation with some old men of Atiu, and both parties became much animated as they talked about incidents connected with their former heathen life, and praised God, who had spared them to meet "*i roto i tona aroa,*" in his love. Numerous deeds of fame done by ancient heroes were spoken of, and desires expressed that they had lived to see these gospel times. One account was concerning a man who had conceived a desire to voyage to other lands; a thing quite novel to the condition of the people of that time; he built himself a large double canoe, and succeeded in visiting most of the islands of the Hervey group, and returned to his own island in safety. During the remainder of his life he was deified by his fellow-countrymen; and his spirit continued to be worshipped after his death. His head was preserved for many generations, by a process of embalming, and all natives, in after times, voyaging to any distance, were only safe or successful as they paid homage to it.

On our way to Samoa, July 1846, we again called at Atiu, and were pleased to find that the people had built a new chapel, which, considering their limited means, was a most wonderful achievement. The settlement being some distance from the shore, lime was scarce, but in order to make up the deficiency, the people had cut down large "tamunu" trees, which they had dragged to the site of building, some of which were twenty feet long, two feet thick, and six feet wide—these were placed round the building, at a distance of six feet apart, and it was calculated that not less than 3200 cubic feet of this beautiful wood, which much resembles mahogany, were in the walls, and more than a thousand cubic feet of the same used in the floors. The workmanship was neither fine nor ornamental, but the strength of the building was well secured.

As this "are pure anga," house of prayer, was nearly finished, the people made arrangements to have it opened during our stay; and the services held on the occasion were of deep interest—nearly the whole population came together; two sermons were preached; one from *Revelations* xxi. 3, The dwelling of God with men on the earth; and the other from 1 *Timothy* ii. 5, *One* God, and *one* Mediator: eight members were admitted to the church, and the communion of the Lord's supper was commemorated. Many of the old people, who had been the first to receive the gospel on the island, had died, but it was pleasing to see a goodly number of young people rising up to occupy their places, alike in the civil duties of the island, and in the labours of the church of Christ.

It cannot fail to interest and delight the friends of missions, to know the history of the present *native teacher* who has charge of the island of Atiu. The reader will remember that, in our account of Rarotonga, we had occasion to notice the removal of "Tapaeru" from that island, to Aitutaki, by the captain and crew who had caused so much trouble there. Tapaeru, at the time, was a heathen woman, and was landed about the year 1820, among the hethean people of Aitutaki. Her rank introduced her to the families of the chiefs, to one of whom she became wife. "Rupe," her son, was born just about the time "Papehia's" mission of mercy was received by the people; and it was his privilege to receive instruction in his childhood, which introduced him into the blessing of the new dispensation. On the return of Tapaeru to Raratonga, "Rupe" remained with his father, on Aitutaki. When the Rev. H. Royle took up his abode there, this lad was among the most active and intelligent of his generation. He early attached himself to the missionary, and gave evidence of his having some "good thing in his heart towards the Lord God of Israel." He continued to grow

in stature and in grace, and after having devoted himself some time to the interests of religion on his own island, he was sent for further education to the Institution, Rarotonga, with a view to the ministry. Here he made great proficiency; and in 1846, he was located at "Arorangi," where he discharged the duties of the station with diligence and success; and thence was removed to the island of Atiu, as the teacher of the people, and pastor of the church. Thus in this, as in many other instances, we see the children of those who were instrumental in the overthrow of idolatry, and of establishing Christianity on the islands, are now raised up to be our helpers in the mission; yea, beyond this, they are raised up to occupy positions in the mission that makes this native agency essential to its very existence,—an agency at once the fruit, the reward, and the glory of our labours.

Another illustration of this is most emphatically afforded in the fact, that "Atiu" itself, where no European missionary has ever had a permanent residence, has sent out its quota of aid in this work. Besides sustaining all expenses connected with its island home affairs, and contributing to the funds of the Parent Society in England, it has also supplied *men;* one of whom, "Katuki," has been for some time, and still continues to be, one of the most laborious, consistent, and efficient native evangelists on the island of Mangaia; and in 1852, Mr. Royle had under his care seven pious young men from Atiu, who were candidates for the Institution, Rarotonga, with a view of devoting themselves to the work of preaching the gospel, either to the people of their own islands, or to those afar off in heathenism. Speaking of the present position of the mission at this outstation, Mr. Royle says, that during his four months' visit there, he admitted *ninety-five* members to the church, who were selected from a numerous band of intelligent inquirers

of *some years' standing;* a large and commodious school-house was just completed; and at the Sabbath services the congregations were overflowing. Thus, he continues, it is our unspeakable happiness to report, that, on every aspect of the mission, *progress* is written in legible characters. We record this with profound gratitude to God, and ASCRIBE ALL TO HIS ABOUNDING POWER AND GRACE.

THE ISLAND OF MAUKÉ.

CHAPTER I.

The island visited by "Lord Byron"—His lordship's surprise at the civilised state of the people—Testimony of a sailor who lived some time on Mauké—Lamentation of the chief—Missionary visit to the island, 1843—Dangers in landing—Arrival at the village—Public services—Missionary contributions—Want of school material—Missionary visit to the island in 1845—Fright of the natives on seeing the new mission ship—Explanation of the cause—Progress of the mission—"Itio," the teacher, and his wife—Itio's letter to the church on Rarotonga—The annual meeting of the schools—United services with natives of other islands—Conclusion.

"MAUKÉ" is the *fifth* island in the Hervey group, and native teachers were placed there in 1822. In August, the following year, the island was visited by the illustrious "Right Hon. Lord Byron, Commander of H.M.S. Blonde." While in the offing, and hesitating as to the propriety of going on shore, not knowing the character of the natives, his lordship was much gratified by receiving a visit from the Christian native teacher, who came to his ship. Having gained a statement from this teacher respecting his work

on the island, Lord Byron went on shore, and, to his surprise and pleasure, found the most unexpected signs of civilisation;—two neat and commodious lime and wattled whitewashed cottages were already erected, which were furnished with chairs, sofas, and tables; a neat chapel had also been built by the people, under the direction of the native teacher; Sabbath services, and daily schools, and the general deportment of the people, bore testimony to the subduing, enlightening, and elevating influence of the gospel of Christ.

Some time after this, another incidental testimony to the state of things brought about on Mauké, by native teachers' labours, is given by a sailor, who was left on shore, and his short printed record of what he saw there will encourage the friends of missions. "The natives received me," writes this man, "with much hospitality and kindness. The whole population make a profession of Christianity; they have the finest chapel I have seen in any of the islands; they have family prayer, with singing, every morning and evening, and ask the blessing of God on their meals." How sudden and how complete the change from idolatry to Christianity! and how honoured those by whose agency the change had been effected! Benevolent and deeply affecting were the tears of the chief of Mauké, as he looked around on this change, and felt in himself that he had received a moral and spiritual emancipation, and exclaimed, "Alas! alas! for the slain of my people! Oh, that the word of salvation had been brought to my land years ago! Then, many of those who have been killed in heathen war would be here this day, and with us, experiencing the great love of the true God."

One day, addressing the missionary, and alluding to the fewness of the population that remained on the island, the same chief exclaimed, while pointing to the chapel, "Oh, had you

come to this land only three years before, yonder house of prayer, and another like it, would not then have contained the whole of the people!" This exclamation is full of important suggestion to the Christian's mind, in reference to lands yet in heathenism, where the same lament will be made, with increased bitterness and woe, as the church delays to take to them the word of life.

In the month of June, 1843, we sailed from Rarotonga, in a Samoa-built schooner, to visit this island. We saw it about noon, but owing to light winds were unable to make up to it; and at nine miles' distance we embarked in the vessel's boat. The sea was beautifully smooth, and we rowed cheerfully onward towards the island, until, when the moon arose, we were within half-a-mile of the reef; here, to our surprise, we heard the roaring sound of heavy breakers, and as we advanced we experienced a deep, long, rolling swell. Our native pilot paddled a-head in his canoe, but we dared not to follow; and in this situation, so near danger, so far from the ship, and at night, we became perplexed as to what plan to adopt. We had, however, but just decided to lay on our oars all night, when we were cheered by seeing a large blazing fire on the beach. Perceiving some of the natives adjusting their canoes inside the reef, we ventured to row nearer; they made signs for us to go forward in our boat, but it being heavily laden, we remained at sea, until, about midnight, the native teacher came off to us. He was sorry to find that we had left the ship so late in the evening, but made arrangements to land our boat's company, one at a time, in a large canoe. I shall never forget the wildness of the scene, and the roar of the surf, as we came near the reef; but waiting a favourable opportunity, our canoe mounted one of the highest waves, and we were borne in safety to the shore. On landing, we found a number of the natives waiting to receive us, who led us to the village,

situated about two miles from the beach. On reaching the teacher's house, the crowd had increased on us so much, that all our party could not be admitted: the verandah, therefore, was lighted up with cocoa-nut lamps, and there we took our seats, in the midst of more than two hundred people, giving to them an account of the state of the islands whence we had come, and a statement of what we purposed to do, during our stay at Mauké.

Being somewhat exhausted by our sea and land excursions, I proposed to retire to rest. This was lustily opposed by the assembly; they said, we could sleep when we returned to the ship—but that we were not to think of sleeping that night; in the first place, they wanted to hear all about the growth of the word of God in Rarotonga, and then, as they knew the Rarotongans were good singers, they wished to learn some of their tunes. Having brought a supply of hymn-books to the island, we made arrangements for our Rarotonga companions to teach them some new tunes, which the delighted people practised until the dawn of morning.

On the next day, we held a public service with the natives in their chapel, with which we could not but be interested. The building was situated on an open, commanding position; its dimensions were sixty feet long, thirty feet wide, and twenty feet high. The walls were made by raised uprights, four feet apart from each other, the spaces being filled up with lime. Neatly worked seats were orderly arranged over the whole of the floor, and a large trunk of a "tamanu" tree, three feet in diameter, was tastefully carved, and used as a pulpit. Everything in the house indicated an inventiveness in handicraft, and an interest in God's worship, which did honour alike to the teacher and to the people. The service we held in this house was well attended; I preached from *Revelations* v. 9:—"The new song, and the

singers of it in heaven;" and as we thought of the redeemed there, we praised God for the evidence we had, that not a few of these islanders were being prepared to join their company and their praise.

In the afternoon we held a missionary meeting, and the people contributed 1830 pounds of arrow-root to the "London Missionary Society," and 84 pounds of finely twisted cord.

The language of the people of Mauké is the same, or nearly so, as that of the Rarotongans; but having had Tahitian teachers, they had learned to speak the Tahitian dialect. On this visit, however, it was arranged that, in future, they were to have a Rarotongan teacher, and all their books would be printed in the Rarotonga language; at this they were greatly rejoiced, and nothing could exceed their expressions of delight at receiving the complete New Testament in the language of their own group.

It was also gratifying to find that the adult and children's schools were well attended; that nearly the whole of the youth and children on the island were under daily tuition by a fine body of teachers, who had been taught by the native missionary: these regretted, and we as much as they, our scanty supply of slates, paper, pencils, and pens, for many of them were in a more prepared state to advance by further instruction than their means at hand commanded. Having, however, done all that could be accomplished by a hasty visit, we left this station again under the care of the native teacher, and were not able to return to it until the year 1845.

It was a lovely Sabbath morning, in the month of July, when the new mission ship, "John Williams," arrived off Mauké. As we drew near the shore, and perceived its luxuriant beauty, we rejoiced in the fact, that its people had been redeemed from idolatry, and that at that hour many

of them were united in a service of prayer and praise to Jehovah, the true God. Knowing this practice to be observed by them, we were not much surprised at not having an early visit from shore; but we were more than surprised as the morning advanced, at not seeing a single native on the beach. It will be remembered, that Mauké is a reef-bound island, and that we could not land without the aid of canoes; but none came off to us this morning; not a creature could be seen as we looked from the ship towards the island. After waiting some time in more than anxious suspense, we fired one of the ship's guns, but this did not bring any of the people to us. We then fired again, and, to our great relief, we now saw a small canoe bounding over the serf, having on board *one* native. In order to meet it we lowered one of the ship's boats; but no sooner did the native get sight of us, than he turned his canoe toward shore, and, like a fellow sadly scared, paddled away from us with all his might.

Somewhat annoyed and confounded at this unusual treatment, the crew of our boat rowed in pursuit, and overtook the runaway near the reef. On seeing a Rarotongan in our boat, whom he knew, he was evidently relieved, and conducted us to the beach. By this time a great number of the people had come to meet us, and on inquiring the cause of their mysterious conduct during the morning, they said, that when the ship was first seen they were holding their early morning prayer-meeting; and it being a new vessel, they did not know it was the mission ship. While wondering what it could be, the report of the gun was heard; this, they said, made *their hearts like spilt water;* and having lately heard of the doings of the French in Tahiti, they concluded that it was a French ship of war, come to add their island home to the possessions of its nation. "Alas!" they exclaimed, "what shall we do?" "Do not let any

one be in haste to go off to it;" and they resolved to protract their morning prayer-meeting, in order to call upon God to deliver them from evil, and to be their "akapuanga" —refuge in the day of their distress.

At the close of this meeting the second report was heard, and they thought it wise to send their bravest man to see who we were, and what we wanted; this was the man who, coming near to us, had turned away in fright!

Their fears were, however, now put to flight, and we hastened to the village, where we held an afternoon service; and never, I suppose, was there a more quick and perfect transition from dreadful apprehension to peaceful quietude, from deepest sorrow to highest joy, than that experienced by this people that day. The whole population came together in the chapel: hymns of praise were sung; the Holy Scriptures were read and expounded; prayer was offered; and a sermon was preached on "Self Examination," from 2 *Corinthians*, xiii. 5. After which we united with the little church in commemorating the dying love of the Saviour. The whole service was one of much interest and delight; and the truths of the Gospel, received through these ordinances, were as water to thirsty ground.

In the evening a public prayer-meeting was held in the teacher's house, and many of the people remained until midnight, reviewing their past history, listening to reports about the churches in England, and asking questions about heathen islands yet to be visited.

After meeting the deacons of the church, and making arrangements for further progress in the classes and the schools, we located among them "Itio," a pious, intelligent, native missionary, from the Rarotonga Institution, and again left this interesting native station.

These small islands of the group are never expected to have a resident European missionary, neither is it neces-

sary, for the teachers we have are, in character and labour, all required for such stations; and it is a matter of thankfulness that we have such raised up to aid us in our work. When possible, we wish these native pastors to be accompanied by a "*help-mate;*" and it is but rare that their own inclinations are opposed to our wishes on this subject. "Itio" had set his affections on a very suitable companion; but untoward circumstances obliged him to go to Mauké alone: this was an equal loss to the mission, as it was a mutual trial to themselves, and the very rarity of the circumstance leads to its being mentioned here. An agreement was entered into by the parties, which extended over twelve months, an almost unknown thing with the islanders; but at the expiration of that time "Itio's" heart was gladdened, his home made happy, and his labours assisted, by the arrival of his very excellent bride from Rarotonga, in the children of England's missionary ship.

Writing, at a subsequent date, to the church of Rarotonga, this native pastor says, "Friends and brethren! blessings on you all from Jesus. I wish you to know how we are getting on now in Mauké. We have many mercies—some bodily, others spiritual. We have just held our May meeting. The text of our sermon was 1 *Timothy* iv. 7, 8. After the service, many of the people spoke and exhorted to diligence. We then measured the contribution of arrow-root for the 'société.' This contribution we regard as a true sign of the church at such meetings; and we collected more than 190 measures (about 1600 lbs.), and the people were glad."

Some days after this service the schools on the island held their annual meeting. "Itio" preached from 1 *John* iii. 10. The signs of "the children of God and those of the children of the devil." The classes were examined; and in

the afternoon, accompanied by their teachers, they gave themselves to pleasure, and to native sports of recreation.

We have given these details, being anxious to accomplish the design of this work, by showing the character and labour of the native teachers in the islands, and the progress of stations under their care; we shall not enlarge by any further reflections, but by transcribing an extract from a letter just received from Itio, we shall pass on to the notice of the last island of this group, and which, with Atiu and Mauké, is entirely under the superintendence of *native* missionaries.

The year following that in which the service alluded to on the preceding page was held, the people of Mauké were visited by natives from the islands of Atiu and Mitiaro. Speaking of the occasion, Itio says, "We have had a joyous gathering this year: our brethren and the teachers of the other islands came to us in their canoes, and the people have not had such a meeting here since the word of God came to these lands. The old men told us of the days when Satan reigned over them, and when they were enemies towards each other, and rejoiced in each other's destruction; and the young people rejoiced in the dispensation of Gospel love into which they had come: truly, it is as written in the word of God, 'Old things are passed away, and, behold, all things are become new!'"

There are now on Mauké fifty members in church-communion, and nearly as many others who are in the Bible classes, seeking to be led into the way of eternal life. If the reader will attempt to realize these island-scenes of intelligence, civilization, and Christianity, in contrast with the ignorance, and anarchy, and heathenism that reigned over the same people thirty years ago, we think that the warmest sympathies of his heart must be more than ever enlisted in

the cause of Christian missions; and that, by more fervent prayer and more enlarged liberality, he will give his influence to extend the blessings they communicate, TO EVERY TRIBE OF THE WORLD.

THE ISLAND OF MITIARO.

CHAPTER I.

The situation and general appearance of the island—Its soil, fruits, and "lake"—Its first people came from Atiu—The people of Atiu take the gospel to Mitiaro—The overthrow of idolatry on the island—The Tahitian teacher takes up his abode with the people—Succeeded by a Rarotonga evangelist—Missionary visits to the island in 1843 and in 1845—The teacher's letter to the missionary, 1849—The teacher's wife in trouble respecting the women of Mitiaro smoking tobacco—Her husband's measures to do away with the practice—Teacher's endeavours to advance civilization—People prepare to build a stone chapel—Superstitious difficulties—Many of the people visit Mauké and Aitutaki—Opening of the new chapel—Native contributions to the cause of missions—Conclusion.

"MITIARO" is the smallest island of the "Hervey group,"—it is one of the almost innumerable isolated reef islands which bestud the Pacific Ocean, and is but thinly inhabited. Its circumference is not more than twelve miles, *four* of which is an inaccessible, bold, coral beach: the other eight miles are surrounded by a reef extending into the sea at distances varying from a quarter of a mile to a mile from the shore.

A strange contrast of barrenness and fertility strikes the stranger as he lands on this island. On the north and west sides there is much good soil, which, being cultivated, yield its inhabitants a sufficient supply of food: here also stand many large and lofty trees, which administer to their comfort and convenience. The eastern and southern parts, however, are elevated rocks, from thirty feet to fifty feet above the sea, and are a continuous ragged, hollow, brittle, barren, coral formation,—presenting an appearance of a reef raised by the action of fire. The whole of this part of the island is a "wild waste," except where the chasm has been filled up with drifted soil and decayed vegetable matter, which feed the roots of a few solitary cocoa-nuts.

One peculiar object of interest and curiosity in the island of Mitiaro is its miniature lake. It is about two miles and a-half in circumference, and is richly begirt with low shrubs of evergreen; its surface is generally so calm as to give it an appearance of a highly polished beautiful mirror. The natives frequently fish in it, and it is reported to be fathomless in the centre. Such is Mitiaro, comprising, within a limited circumference of twelve miles, a cultivated fruitful garden, a range of sterile desert, and a perfect lagoon of surpassing beauty. It is a tiny spot, but it has many natural and physical curiosities which would interest and reward the researches of the naturalist and the philosopher; but, to the Christian, its chief attraction is, that it is the residence of human beings,—a training place of immortal souls, and a sphere of usefulness, included in his Master's great commission, "Go ye into all the world, and preach the gospel to *every* creature!"

The first settlers on Mitiaro came from Atiu, which is about forty miles distant; cruelties of heathen war drove them to this place of exile, and now to its present inhabitants it has all the enjoyments and endearments of *home*.

The poor people told us heart-rending tales of the cruelty of the Atiuans, who in past years were wont to man their war-canoes, and to go in battle fleet array to Mitiaro,—tales of cruelty and bloodshed, too atrocious to be detailed.

We have already noticed that the gospel of Jesus, the message of peace, was taken to Atiu in the year 1822: the people there received this message as "good tidings of great joy;" they committed their idols to the flames, heathen temples were demolished, and the worship of the true God was generally adopted.

As soon as opportunity presented, the Atiuans, being blessed themselves, conveyed, as was meet, the knowledge of Christianity to the Mitiaroans, whom they had formerly so cruelly oppressed. The chief of the island himself led the way; on his arrival at Mitiaro, he told the people what he knew about the "new religion;" he exhorted them to renounce idol-worship,—to place themselves under the instruction of a native teacher, and to build a "house of prayer to Jehovah." The poor, ignorant, bewildered islanders listened with astonishment, and somewhat of suspicion, to these propositions; and under fearful apprehensions exclaimed, "What! forsake our gods!—Destroy their temples!!—Burn the Sacred One!!!—Shall we not die?" "No, replied the visitors; "No, you will not die,—these are but blocks of wood, they cannot kill us; we have been deceived in calling them gods; forsake them! commit them to the flames!"

Thus, under the benign influence of the gospel of Christ, did this once savage chief preach to the people of Mitiaro, and he was, in God's hand, the means of overthrowing the system of idolatry of which he himself, in former years, had been literally the head.

A Tahitian *native* teacher was at this time left on the island; the people commenced learning the truths of Chris-

tianity, and since then they have been advancing in knowledge and civilization; but for the space of *eighteen years* did this their first teacher live among them, receiving only an occasional visit from the missionaries of the Tahitian islands. At the close, however, of this long service, his age and family, together with the consideration, that the people had by his instruction gone beyond his own amount of knowledge, led to his removal, and an excellent young evangelist from Rarotonga was appointed to this station.

When we visited him just twelve months after his settlement there, we were much pleased and encouraged at the advance made by the people, and by their lively attachment both to him and to his excellent wife. A small number of consistent men and women were united in church-communion, the whole of the children were under daily instruction, and the entire little community were living in order, peace, and social propriety. Much to their gratification, we left among them a good supply of slates, pencils, pens, and paper; and also many books for the use of the schools and for the people generally.

In 1845 we again visited this island, and perceived an evident advance in the people, as compared with their position on former visits. *Twenty* members had been added to the native church; nearly all the young persons on the island could read the Scriptures, and a neat lime and wattle building had been erected as a chapel.

The present teacher labouring on Mitiaro was placed there in 1848, and he has been devoted and useful; and we shall limit the remaining notices of this island to a few extracts from his letters. In 1849, he writes:—

"I am desirous you should know the true state of the people of Mitiaro, and therefore will write all I know. There are many men of God here, who love Him and serve Him; but there are also others whose hearts are dark and

hard. Yet the word of God is growing, many of the wicked are overtaken by the word—the powerful word of God. There are at present twelve, whose hearts are pierced, and who are coming to me to inquire about salvation. These were all, a short time ago, dwelling in the midst of the ungodly—they were loving sin, they were a trouble to the land, they were wasting their season;—but now they are very different; their minds are light, and their hearts are soft. True is the testimony of Paul, *Heb.* iv. 12, 'The word of God is life, it is power, sharper than a two-edged sword.' This is a true figure to illustrate these inquirers; and in them I have joy. Pray for me, that I may be assisted in this 'mataku,' responsible work. I must also tell you that the former chapel built here is not substantial—the people wish to see a stone chapel—they are burning lime, but hardly believe it can be done. I do hope we may soon get some tools for this work,—'Kia ora na Koe i te Atua.' Blessing on you from God.

"NA RAURAA."

There are many points in such communications as the above, which alike illustrate the character of the native teachers, the work they have to do, and the manner in which they do it, which, by reflection, will be suggested to the reader's mind. Without comment, therefore, we now give the translation of a letter from the teacher's wife, which will be found equally suggestive and characteristic. Writing to the missionary's wife, she says:—

"My Teacher and Friend,—Blessing on you from Jesus Christ. During this season of our absence, I and my husband are frequently thinking with sympathy about you, and of our dwelling with you. Rauraa has sent you word about our joy in the prosperity of our work here. This is true, all true. But now I must tell you concerning some sorrow

that I have in my heart. *Smoking tobacco* is very much in practice here, not only by the men, but, alas, by the *women* too! This is very bad, especially in women who *make a profession* of religion. Rauraa has exhorted them to leave off this practice, and he is very firm with those who are in adult classes, and who are in the church. Some of them have received his advice, but others are still obstinate. We have, therefore, sought other means to do away with this bad practice. Rauraa has a book, in which all who are willing to leave off smoking write their names, and the thing is done. This has been a good plan, the obstinacy of many has been overcome, and very many of the women are reclaimed.

"My heart is glad to tell you, that the people are kind to us; one side of my heart is joyous, thinking we are doing a little good, and that our work is prospered, but the other side of my heart has many fears.

"NA RAURAA VAINE."

The practice of "smoking tobacco" prevails to a very injurious extent amongst most of the natives of these islands; and efforts, both by precept and example, are constantly made by the missionaries of this group either to prevent or to moderate its use; but where this teacher gained his idea of a pledge in the matter, I am at a loss to conceive, for nothing of the kind that I am aware of has been introduced to the people by the missionaries. The success, however, which attended his efforts must have been encouraging to him, and doubtless, beneficial in the experience of the natives.

In the notice given of the Training Institution, Rarotonga, we observed that we endeavoured to give the students, during their residence there, a knowledge of those arts and

usages of civilized life which might make them useful in this department to the people among whom they might labour.

Hence "Rauraa," the teacher on Mitiaro, while daily teaching the people in the schools, and otherwise devoting himself to the welfare of the people, was ambitious to aid them in building stone houses, and encouraged them to begin with a chapel,—an undertaking desired by the people, but about the accomplishment of which they had some doubts. Their first teachers had burnt stones into lime, and had built plastered houses, but how stone on stone could be so fixed as to be raised many yards high, and become so firmly cemented as to bear a heavy roof, was a mystery not to be believed until seen, and even when seen still remained a mystery.

Early in 1850 sufficient lime had been prepared, and the teacher fondly hoped, that before the end of the year the house of God would be finished. A public meeting of the people was convened, every proposition was acceded to, and all bade fair to end peacefully, until it was proposed by a few of the people not to build the chapel on the old site, but on one more convenient and appropriate. This was strenuously opposed by the mass of the people, and so strikingly illustrates their superstitions, that we cannot refrain from noticing it here. The old chapel stood a little inland from the beach, washed by the sea, falling on that part of the reef which formed their most successful fishery, and some way or other they had conceived a notion that the sacredness of the spot where the chapel stood, and the constant good supply of fish, were connected and inseparable! "What!" they exclaimed, opposing the views of a more enlightened party, "What! remove the chapel to another spot, and thus deprive us of our principal food! No, we will never consent to that; if that be decided on, we will never join in the work!"

The teacher attempted to show the folly of such notions, and attempted to reason the matter with them. It was, however, of no avail; their minds were made up on the point; the building should not be removed to another place. "Alas!" exclaims the teacher in a letter written at the time, "Alas, that these people are so slow to leave off their old thoughts and ways! so slow to *receive* the whole truth respecting God! He is *everywhere* present, doing good to all, and the whole earth is full of his goodness. What profit can there be in mere place? But I fear the majority of the people will have it their own way; this my heart is sorry for, not on account of the place, but because of the wrong thoughts about it. We have decided not to begin the building yet. We must first let these errors and troubles fall behind us. I am grieved with these things, but I am trying to bear them patiently."

Soon after this, many of the church-members on Mitiaro made an arrangement to take a voyage to "Mauké," the island last mentioned, in order to have conference and encouragement with their brethren there. The teacher accompanied them on this visit, and they reached Mauké in safety after twenty-four hours' sail in open boats. Here the party remained a month, during which time many religious and social services were held with their brethren; the old people refreshed their memory respecting deeds of bygone years, while they encouraged each other to gratitude and praise for the new dispensation which they now enjoyed, and exhorted the rising generation to hold fast the "Word of Life," to which they were indebted for the happy change.

On their return voyage to Mitiaro this party had well nigh lost their lives at sea. They embarked on board a native-built schooner, and were overtaken by a storm, which kept them at sea nearly a week; at length, however,

they made the island of Aitutaki, where they landed in safety, and had the pleasure of attending the missionary May meetings, and thence returned to their own island.

Not long after their return, the people, improved in temper and refreshed in spirit, began to build the new chapel. By a little mutual yielding a site was fixed on which pleased all parties; and in giving the dimensions of the house the teacher says, "It is 72 feet long, 40 feet wide, and the walls are 20 feet high. It has ten windows, and is enclosed under two roofs; every man and woman on the island did something towards the building, and even the elder children helped us; they assisted in bringing stones and lime, and in drawing the timber to the place of building." "It is now finished," continues Rauraa in his last letter, "and the people sit and look at it with wonder and delight. My heart is also glad, and I thank God, who has assisted me in doing this work. His love is great! His power is great!"

For three months after the completion of this house of God, the teacher and people anxiously waited the arrival of the missionary ship, to bring a missionary to conduct the opening service; but, being disappointed, they sent messengers to "Maukė" and to "Atiu" for some of their friends on those islands to come over and unite with them in the hallowed engagements of the occasion. One native teacher read the Scriptures, and another preached. The sermon was founded on 1 *Kings* viii. 10—13, "Solomon's Prayer," and the whole service was one of devout joy. The fathers of this people had never dreamt of seeing this mighty and glorious change now come upon their children, and who cannot but rejoice in the simple, primitive, Christian life of these isolated islanders!

As on other islands, so on Mitiaro, the people are, by their prayers and contributions, now aiding, according to

their ability, the spread of the gospel to other lands. Their money and their arrowroot are cheerfully given towards this good cause. "It is but little we can do," they say, "our land is small and we are poor, but we cannot 'akangere,' deny ourselves the pleasure of taking a part, in doing something for the Word of God, to WHICH WE OWE OUR ALL."

We have now brought to a close our notices of the "HERVEY GROUP" of islands, in which we have endeavoured to give a connected and concise *missionary* history of each island, and have illustrated the rise and development of Christian character and labours of the native converts. Prior to the year 1820 these islands were all but unknown to the civilized world, and the entire population was in a rude state of heathen, idolatrous, cannibal life. Christian converts from amongst the Tahitian group population were, in every instance, the honoured instrument in the overthrow of idolatry, in making known the knowledge of Christianity, in teaching the people letters to represent the sounds of their language, and in introducing the arts and usages of civilized life. To these native teachers the whole conducting of settlements, schools, and churches was intrusted, with the exception of Rarotonga, from fifteen to twenty years, and *three* of the islands are at present, and will remain, under their sole superintendence. The whole population of the group is now educated, civilized, and Christian; and, besides maintaining the institutions of Christianity on their own island, the people are doing much to extend the triumphs of the Gospel to the heathen. Without repeating what we have said, in the last chapter, of Rarotonga, applicable to all the group, we do think that the present position of this mission is a triumph of the power

and grace of the gospel of Christ, as glorious and complete as any gained in the past history of the world; men,—few, and feeble, and imperfect, have laboured; but, through their labours, a Divine, transforming power has been displayed; and, prostrating our souls before the throne of JESUS, we will sing—

"GOD OF SALVATION! we adore
Thy *saving* love, thy saving *power;*
And, to our utmost stretch of thought,
Hail the REDEMPTION THOU HAST WROUGHT."

The Penrhyn Isles.

THE ISLAND OF MANIIKI.

CONTENTS.

Situation of Penrhyn islands—Native youth from Tahiti landed on "Maniiki"—His report of Christianity—Voyages of the islanders in their canoes—Consequent calamities—Nine natives in a canoe picked up at sea by an American captain—These were brought to the Hervey group—Landed on Manuai—Incidents while there—Attempts of Aitutaki church to visit them—Their removal to Aitutaki—Kind reception—The Maniikians wonder at what they see on Aitutaki—The natives taken to Maniiki in the mission ship—Rarotongan teachers land—Incidents of landing—Success of the teachers—Chieftain pride rebuked—Missionary visit in 1852—Complete copies of the Bible taken on shore—Present state of Maniiki.

THE "Penrhyn Isles" are situated about 600 miles almost due north of the "Hervey group," and although they have been known for many generations in the legends of the people of Rarotonga, and those of the other islands of the group, yet it is only recently that we have been able to take

to them the blessings of Christianity. In this cluster of islands we include numerous low reef islands, situated between 8° and 10° south latitude, and 158° to 161° west longitude, two of which only have native teachers, which are "*Maniiki*," and "*Tongareva*."

At the time when Tahiti and her tributary islands were at the zenith of their gospel glory and liberty, a young lad who had been educated in the mission school, left his home as sailor in a whale ship. While cruising about, within the range of latitude and longitude mentioned above, the captain called at the island of "Maniiki" to procure a supply of cocoa-nuts, and the Tahitian lad ran away from the vessel; born too late to be a heathen in Tahiti, he gave himself up to be a heathen on the island of Maniiki. *He* was the first to tell these heathen islanders of the "white man's God;" and, to their astonishment, he also told them of the overthrow of idolatry on Tahiti—and of the establishment there of the "word and reign of Jesus the Son of God."

These strange tales caused a gleam of new light to enter into the minds of the poor people, and the more reflecting amongst them felt that an undying desire had been awakened, to know more than the Tahitian lad had to tell them. They and their fathers had been in the habit of voyaging in their canoes to the islands of "Tokerau" and "Fou," and they had *heard* of Rarotonga, and Aitutaki, and Tahiti, but now they began to think of them as being in real existence, and not as they had been wont to, only fabulous creations of the priests, and sacred men of bygone days; some of the young men even set out in a canoe expedition, hoping to be taken by the gods to one of the above-named islands. In this and other enterprises of kindred character, many of them lost their lives, and on one occasion some were taken to the distant islands of Samoa.

In the year 1849 a large party of these Maniiki natives

left the island in their canoes, purposing to visit Rakaanga, situated about thirty miles from Maniiki. In going thither they were overtaken by a storm; but few reached Rakaanga, most of the party perished at sea, and those who remained came together in one canoe, either to live or die, as might be,—of life they had but little hope.

While in this state, having been many weeks at sea, a whaling ship was passing from the north to the south Pacific, the captain of which saw these natives at a little distance from his vessel, and no less than *eighty miles* from their land. The benevolent man bore down to them; found their number to be five men, and four women; some of whom were half dead from exhaustion; he took them on board his ship; they revived under his kind treatment; and were brought to the "Hervey group of Islands."

In this way did God accomplish his designs of mercy to this poor people, and their calamities were made the channel of spiritual blessing to themselves and their tribe. The missionaries on the Tahitian, Hervey, and Samoan groups had long desired to visit these islands, but such were the stringent instructions respecting "the course" of the missionary ship, that the risk and responsibility of departing from it, had prevented her being taken on what would have been deemed a voyage of enterprise and discovery. Had the voyage been taken to Maniiki under such circumstances, and accomplished with success, of course all would have been well, but had any accident occurred either to the vessel or to the crew, the blame would have rested on the captain and his advisers. Hence the delay in going to this island, but now that God had in His providence brought these islanders into our midst, we felt it to be our duty to detain the "John Williams" from her prescribed course, for the purpose of taking them home, and of locating native teachers on the island.

The captain, who had picked up this people at sea, intended to land them either on Rarotonga or on Aitutaki, but not being able to make either of these islands, he left them on the uninhabited land of "Manuai." At that time there was an American salesman living on shore, collecting cocoanuts, and feeding swine for the Tahitian market, and to his care the heathen strangers were committed, with instructions that they were to be sent on to Aitutaki or Rarotonga the first opportunity that presented. In his circumstances this salesman gladly availed himself of the labour of these Maniikians, and at length looked upon them as his subjects, and himself the king of the island. This poor wanderer had, by imprudence and intemperance, made himself as wretched as he was poor, but it appears that he had not entirely forgotten the lessons of Christianity which he had learnt in his youth: he was wont to observe the Lord's-day as a *rest-day*, and having a Bible in the native language, he gathered together the heathen natives of Maniiki on that day, and read to them the Scriptures; having *the Bible in one hand and his gun in the other:* the gun he thought necessary for self-protection, for in his opinion he could place no confidence in his savage companions.

Vessels calling at this island brought information of the natives being there, to Aitutaki; and with commendable zeal, and Christian love, the members of the Aitutakian church made arrangements to send a deacon over to them, with supplies of cloth and food, and for the purpose of remaining with them until they could be removed in the mission-ship. But when this delegate was on the eve of departure in a native boat, a trading schooner came in for supplies, and offered to take him to Manuai, if the people of Aitutaki would "ballast" his vessel free of expense. This proposition was willingly acceded to, in two days the work was complete, and they also made the vessel a present of fowls and yams for the voyage.

But the captain, laden with the gifts of this generous people, left the island, and betrayed the confidence which had been placed in him. He sailed to Tahiti, taking the deacon with him, who but for the early arrival of the mission-ship, would have had to remain there some time. On her passage from Tahiti to Aitutaki, the missionary ship called at Rarotonga, two native teachers were put on board, it sailed to Manuai, found the natives of Maniiki all well, and brought them to Aitutaki in order to make arrangements about conveying them to their own island.

They were landed at Aitutaki on a Sabbath day during the morning service; in the afternoon they went to school; here all was new to them; and they were lost in speechless amazement at everything which they saw. The people of Aitutaki were their brethren, of the same colour, and spoke the same language as themselves; but how vast the contrast! It was as though some of the old heathen inhabitants had risen from the dead, and without having had the experience of the past thirty years of Christianity on the island, were permitted to see its advance, and to contrast it with their own heathenism and idolatry; and the young men of Aitutaki had never before realized the greatness of the deliverance which Christianity had wrought for them, as they did while they looked on these savage islanders of Maniiki who had been brought to their shores.

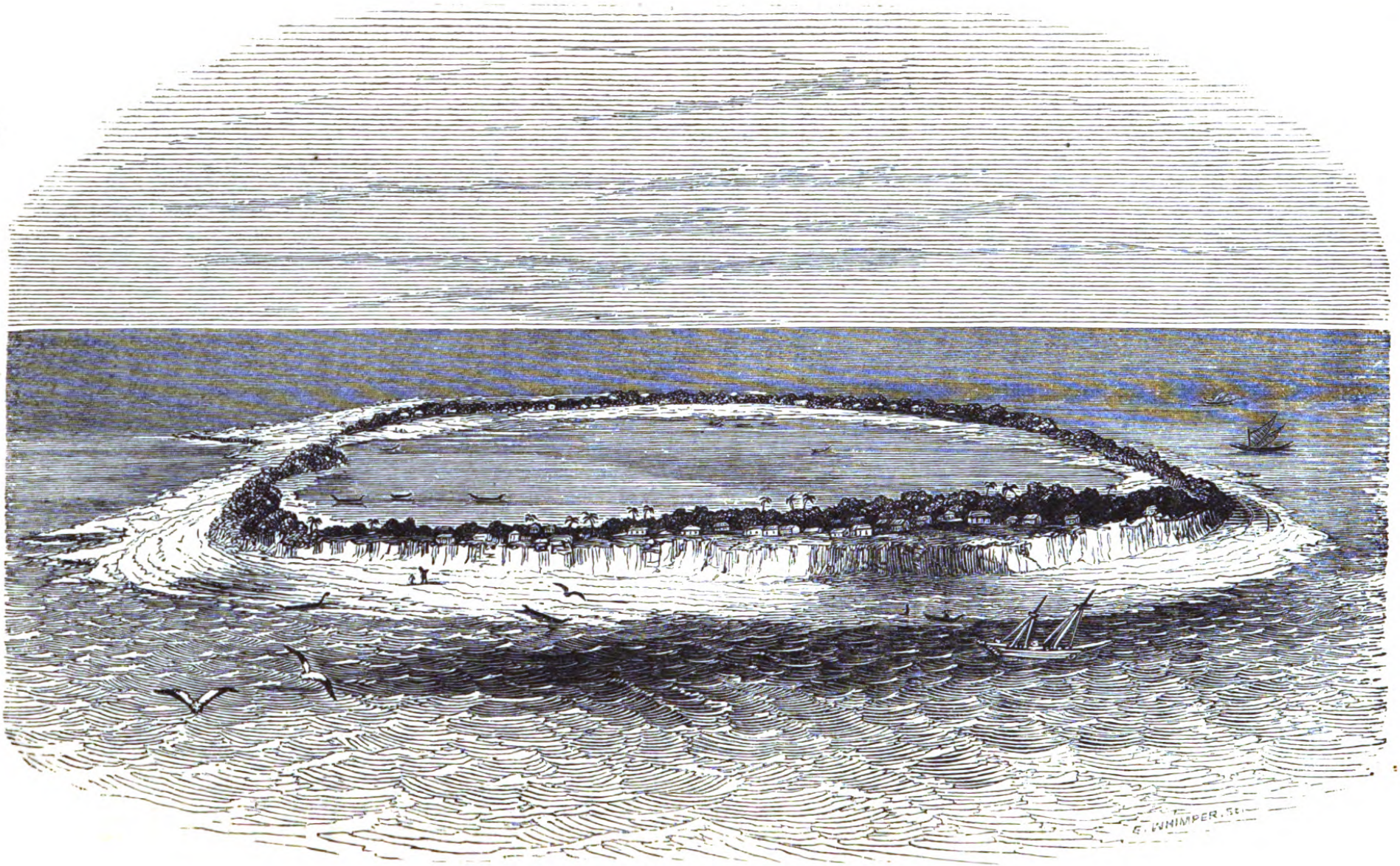
After visiting the schools, the Maniikians attended the evening public service in the chapel; the building, the company, the engagements, were a new world of mystery to their untutored minds. They sat in the midst of *a thousand natives*, one half of whom but a few years before were as wild as themselves. They listened to the singing of hymns of praise to Jehovah from the great chorus of voices; they looked with awe on the whole congregation prostrated in prayer, and felt that they had entered into a state of wonder and delight. After singing and prayer, they heard the story

[illegible] [illegible] stated and explained, and were told if [illegible] we assent to that important transaction. This, indeed, was [illegible] to them, and they desired that teachers from the same religion should be sent to live with us.

The remained about a fortnight with the Aitutaki chiefs, by them accompanied by two teachers, and laden with the blessings and followed by the prayers of the people, they sailed towards their own island. After four days' sail, some delay was occasioned by not knowing the exact position of Manuae, but it was found to be in 161° 4 west longitude, and 19° 25 south latitude: called "Humphrey's Island" in the English charts.

"Early in the night," writes Captain Morgan, "we held a prayer-meeting on board. Early on the following morning a great number of natives came off to us in their canoes, who, on seeing their friends, whom they had supposed to be lost, began to strike their heads most violently, causing them to run in profusion down their bodies: this appears to be their custom, alike in seasons of excessive joy as well as in grief. One of the chiefs came on board, and, with the Rarotongan teachers, we had no difficulty of making ourselves understood. We told the people," continued Captain Morgan, "that we were glad at having the opportunity of bringing home their lost countrymen; and they told them of all the wonders they had seen at Aitutaki of the overthrow of idolatry, of Jehovah as the only true God, and of Jesus Christ the Saviour."

A consultation was then held about leaving the teachers on shore, and the heathen people said, that from what they had heard, they were willing the teachers should land; and the chiefs said, that they would protect their until the return of the ship; and under these favourable circumstances were the teachers of Christianity first located on the island of "Manuae."



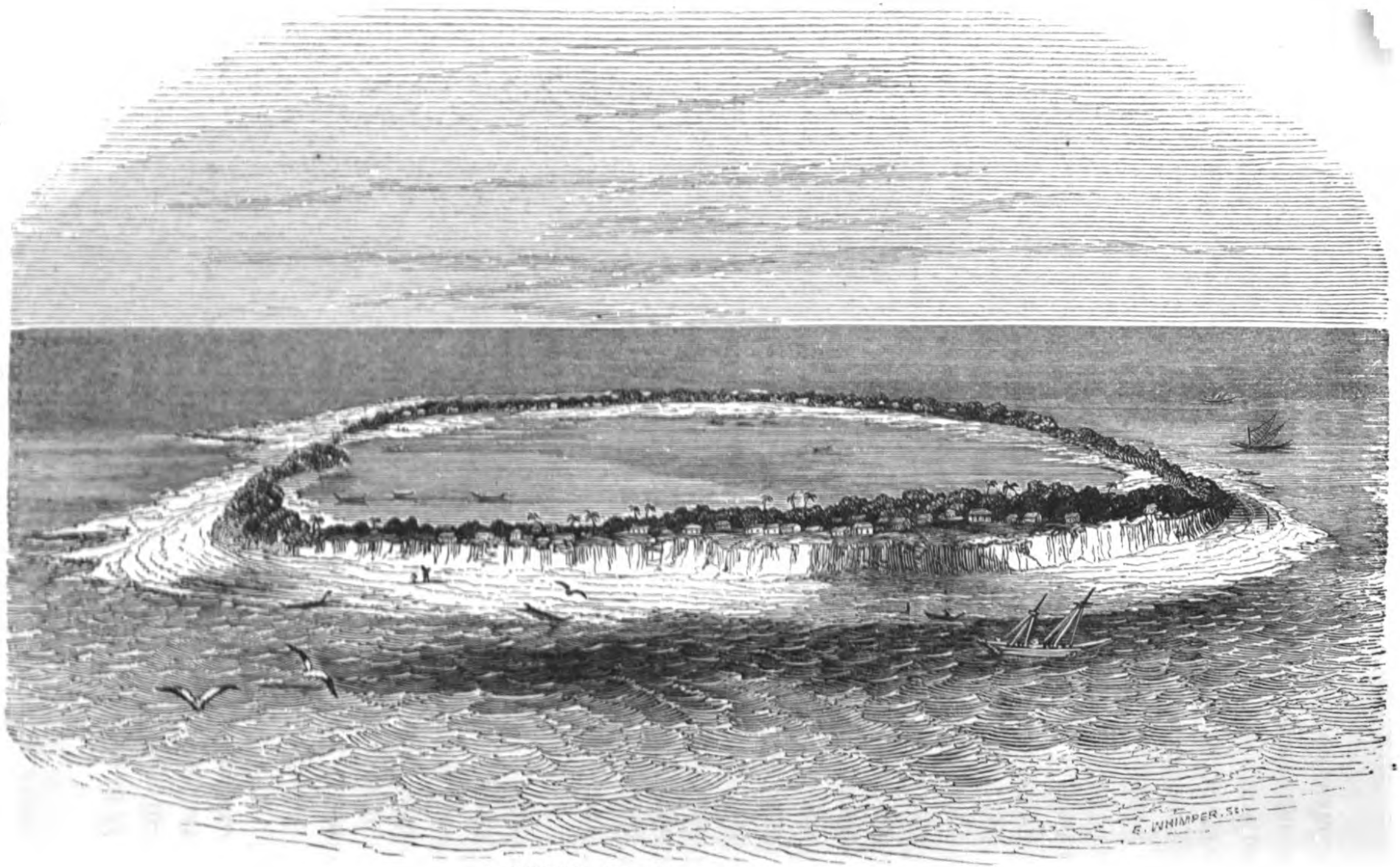
A CORAL REEF, LAGOON ISLAND.

of the cross of Christ stated and explained, and were told of their own interest in that important transaction. This, indeed, was a day of salvation to them, and they desired that teachers of this same religion should be sent at once to their own land.

They remained about a fortnight with the Aitutaki church, and then, accompanied by two teachers, and laden with the blessings and followed by the prayers of the people, they sailed towards their own island. After four days' sail, some delay was occasioned by not knowing the exact position of Maniiki, but it was found to be in 161° 4′ west longitude, and 10° 28′ south latitude: called "Humphrey's Island" on the English charts.

"Laying off for the night," writes Captain Morgan, "we held a prayer-meeting on board. Early on the following morning a great number of natives came off to us in their canoes, who, on seeing their friends, whom they had supposed to be lost, began to strike their heads most violently, causing blood to run in profusion down their bodies: this appears to be their custom, alike in seasons of excessive joy as well as in grief. One of the chiefs came on board, and, with the Rarotongan teachers, we had no difficulty of making ourselves understood. We told the people," continues Captain Morgan, "that we were glad at having the opportunity of bringing home their lost countrymen; and they told them of all the wonders they had seen at Aitutaki—of the overthrow of idolatry, of Jehovah as the only true God, and of Jesus Christ the Saviour."

A consultation was then held about leaving the teachers on shore, and the heathen people said, that from what they had heard, they were willing the teachers should land; and the chiefs said, that they would protect their lives until the return of the ship; and under these favourable circumstances were the teachers of Christianity first located on the island of "Maniiki."



A CORAL REEF, LAGOON ISLAND.

The mass of natives on the beach were very wild, and very expert thieves. Although they were closely watched, they contrived to steal every movable article; but notwithstanding this, every one on board rejoiced at what had, in the providence of God, been effected.

The island of Maniiki is little more than fifteen miles in circumference; it is a barren reef, not more than thirty feet above the level of the sea; and the inner elevated reef, not more than 500 feet wide, is the part of the island which is inhabited. There were found about 1200 people on this desolate spot, who subsisted almost entirely on cocoa-nuts and fish.

In giving an account of his early labours among this people, one of the teachers says:—"On landing here, our books, and clothes, and tools, were all stolen from us; but an investigation took place, by command of the chief and they were, for the most part, restored. Many days after we came on shore, the hut in which we resided was crowded by visitors, day and all night, and we could not find time to sleep. The people did nothing but listen to what we had to tell them about the folly of idolatry, and the character of the '*evangelia á Jesu.*' We here found the native from the Tahitian group. He has been on shore many years, and has lived a heathen life. The Maniikians are kind to strangers; they do not often have fighting, or '*tamaki,*' war among themselves; they have a great number of idols which they worship; feasts of cocoa-nuts and fish are frequent, and they are fond of dancing."

They, however, appear to have been much impressed with the statements made by their countrymen who had returned from Aitutaki; and in less than twelve months after their landing, most of the idols on the island were destroyed; two buildings were erected for the worship of the true God; daily schools were held for the children; and the Tahitian

native, of whom we have spoken, became so interested in the new state of things, that he engaged himself in teaching a class of lads, thus aiding the missionaries in their work.

The scarcity of food on Maniiki often compels the natives to go to Rakaanga, and as this much interfered with their settlement and improvement, it was advised that a part of the population should go there to reside, and one of the teachers would go with them. But to this they would not consent; and the consequences were found to be most disastrous. Twenty canoes put to sea on one occasion, soon after the location of teachers on the island, to go to Rakaanga for cocoa-nuts, having about two hundred people on board. They were overtaken by a storm; the canoes were separated; many of them were wrecked, and upwards of twenty persons were drowned. In 1852, on representing the state of those reef islanders to the Christian friends in Sydney, they purchased a boat for the use of the teachers, and the Aitutakians purchased another, both of which have been of great service to the natives in their expeditions.

The following extract from one of the teachers' letters, of a later date, is alike characteristic of the man and of the natives with whom he resided:—"Friend," he says, "I find your exhortation to me before I left to come here, to be quite true—the work of preaching the gospel cannot be done without labour and trials. None of the heathens have done us any injury, but many of them persecute us, and some of those who attend to instruction are very ignorant. When they are taken ill they are surprised, not understanding the Word of God, and they say, 'How is this that we are sick, and die *now?* Is not Jehovah a God of love? and Jesus, is He not a Saviour? How is it that those who believe in Him are not saved from pain and death?'"

These inquiries, of course, led the teacher to give correct expositions of God and His ways, as revealed in His word;

and by these means the people advanced in Christian knowledge and practice. About this time a circumstance occurred at one of the early Sabbath morning prayer-meetings, which will illustrate the delicate position in which the native teachers are sometimes placed with such a people as the Maniikians, and the prudence with which they act. There were in the village thirty or forty persons of whose true conversion to God no doubts were entertained. At the meetings for prayer, these were called on to take part in the service. On one occasion the chief of the island was present. He had been kind to the teacher, and had given his influence to aid in the formation of schools; but as yet he gave no evidence of a change of heart. He had been a sort of high-priest, as well as chief, in heathenism; and now in his unsubdued pride he could not brook to hear his inferiors lead the public devotions of the people. As long as the teachers took the whole of the service he was pleased, but as soon as these his dependants prayed in the congregation, this proud heathen chieftain resolved to do all he could to interrupt the advance of a religion which regarded *a change of heart* of more importance than place and power. He consequently raised a persecution, but by forbearance on the part of the teacher and instruction, his mind became enlightened, his heart subdued, and his opposition laid aside.

On our voyage to Sydney, November, 1852, we visited this island. We were surprised at the desolateness of the spot, and advised the people as to the propriety of removing to some more favoured place; but all arguments and reasonings were set aside by a uniform reply, that "it was *their home*." It was pleasing to find that the greater part of the young people could read, and that many of them had been taught to write. Upwards of fifty individuals were proposed for baptism, but we declined, stating that we preferred

allowing the rite to stand over until some missionary could come and reside among them for awhile.

Five hundred school-books, printed at the missionary press, Raratonga, had been already circulated among the people, and we left with them more than a *hundred copies* of the entire Scriptures in the Rarotongan language, which, with very few different words, is their own.

Thus in the short space of three years, the inhabitants of Maniiki were delivered from heathenism and idolatry, and, the exception of one hundred persons, were all under Christian instruction: the Sabbath was instituted,—adult and children's schools were well attended, a goodly number were known to be true disciples of Jesus, through regenerating grace and faith in his name, and numerous copies of the complete Bible were in the hands of the people,—all this accomplished, we say, within the short space of *three years*, and by the unaided instrumentality of *native* Christian teachers. "Maretu," whose efficient services we have had occasion to notice in Rarotonga and Mangaia, is now on the island, he has formed a Christian church, he superintends the schools, and is conducting the whole affairs of the mission with much success. It is to his labours, and to those of men like him, that such stations must be intrusted,—and we need no other; but it is highly important that the missionary ship should visit them at least once a-year; this, however, has never yet been the case, and we see no hope of its being accomplished in the future, except the churches in the Australian colonies are united into a vigorous and well-established Missionary Association, and take a special and direct interest in the present position of Christianity in islands already visited, and in its further extension to the NUMBERLESS ISLANDS YET IN HEATHEN DARKNESS.

THE ISLAND OF TONGAREVA;

OR,

"PENRHYN'S ISLAND."

Tongareva a lagoon island—Visit of an American ship in 1841—The wildness of the natives—Opinion of a Queen's Commissioner respecting the natives—Murder of a New Zealander—Subsequent blight on the cocoa-nut trees of the island—A California vessel wrecked on the island—The crew saved—Two natives of the island brought to Rarotonga—Native teachers return with them to Tongareva—Successes—Native tradition about the peopling of these islands—Its truth confirmed by traditions of the Rarotongans—Novel coincidence about the act of sneezing—Reflections—Conclusion.

"TONGAREVA," or "Penrhyn's island," is 140 miles north-east of "Maniiki;" it is a small, lagoon island, about fifty feet high, nine miles long, five miles broad, having some of the chasms of the reef sufficiently broad to admit a boat into the lagoon; and its population is estimated at 1300 persons. American whalers coming from the Sandwich islands to Rarotonga, had often told us of the savage state of the natives of this island, which reports filled the minds of the native Christians with compassionate desire to convey to

them the blessings of the gospel—the most authentic information, however, of the heathen state of this people was gained from Lieutenant Ringgold, who had intercourse with them on board the "Porpoise," in the year 1841. Those who came off to his vessel, were the wildest and most savage-looking beings he had ever seen. Their canoes were ingeniously constructed of pieces of dark coloured wood sewed together with sennit of cocoa-nut fibre; each contained, on the average, ten natives, who were naked, and whose frightful vociferations were accompanied with most violent contortions and gesticulations. They seemed at first to have no weapons, but upon inspection were found to have spears concealed in their canoes. Some few succeeded in getting on board the "Porpoise," but who on behaving themselves unruly were ordered back to their canoes,—these they had no sooner reached than they began to hurl on board large pieces of coral and shell, which came on the deck with great force; two guns were then fired over their heads, but of this the frantic people took no notice, and they continued some time brandishing their spears in an attitude of defiance, with yells the most hideous ever heard from human voice. Thus this island has been the terror of all navigators who have passed within its vicinity, and in 1854, a gentleman who had been the Queen's Commissioner, at Port Philip, was passenger on board a vessel that sailed near the island; he had intercourse with the natives, and openly maintained the policy of government sending a ship of war to destroy this tribe of savages who were becoming a nest of pirates, most dangerous to ships which approached their shores. It was thought to be quite certain, that if a vessel fell into their hands, or was wrecked on the island, the crew would without doubt be all devoured by the cannibals.

Some time before this, a trading vessel was off the island

in want of supplies, and a boat's crew were sent to try to effect a landing; on coming near the reef, a native of New Zealand ventured on shore to explain the object of their visit, but he was met by a body of armed natives, who thrust their spears through his body, and he died. Not long after this cruel deed, a blight came over the cocoa-nut trees of the island, and the "sacred men" among the tribe affirmed that it was a judgment for murdering the stranger; and the people became so impressed with this affliction, that they resolved not to lay violent hands any more on foreigners who should come to them. In this way did God, in his providence, prepare for the safety of the crew of a vessel that was wrecked there.

In 1853, a Californian trading brig was thrown on the reef of "Tongareva," and became a complete wreck. The property of the vessel was taken by the natives, but they treated the crew with kindness. Whatever articles the foreigners appeared most anxious to secure, those the natives invariably took away from them; the hogs which had escaped from the wreck were "tapu," or sacred, and a fifty-dollar piece of gold was cooked by the people, and while hot they tried to bite it, but were disappointed and surprised at its hardness! Waiting some time in anxious suspense, a part of the crew sailed in a boat to the island of Maniiki; others came away in a vessel that touched there, and accompanied by two of the natives of the island, came to Rarotonga.

How little did the gentleman, who advised a ship to go and destroy the tribe, think that, *at the very time* he was passing it in so much dread, there were shipwrecked sailors on the land being kindly treated by the *very savages* who came off to his vessel! But thus it was, and in this way the gospel of Jesus Christ has been taken to the island, and

instead of subduing the people by extermination, they are now being instructed, and civilized, and elevated, by that gospel, to the position of our brethren and friends!

As soon as these circumstances of the island became known to the students in the Institution on Rarotonga, a goodly number of them volunteered to go to this desolate spot; and in March, 1854, three of them were appointed to go forth in the "John Williams;" they were accompanied by the two natives of the island who have been brought to Rarotonga; they landed on Tongareva, were favourably received, and are now labouring there with every prospect of success.

There is every reason to believe that these tribes, both on Maniiki and Tongareva, separated by 600 miles of latitude from Rarotonga, came originally from that island. Their appearance, their manners and customs, their language and their traditions alike lead to this conclusion. As a specimen of their traditions, on this subject we will give one preserved by the people of Maniiki, and confirmed by accounts given by the old men on Rarotonga. The tradition runs thus:—

"The *first* man who came to these lands was 'Iku.' He came from Rarotonga and landed on Maniiki. On his first visit from Rarotonga, the land was scarcely above the face of the sea. He only saw the white surf breaking over the reef; he then returned to Rarotonga. Afterwards three brothers came in their large canoe. Their names were 'Maui' the elder, 'Maui' the second, and 'Maui' the third. These brothers were wise fishermen. The elder let down his hook, his large hook, and caught a fish called the 'urua.' The second let down his hook, his large hook, and caught a 'kakai;' then the third came near the reef and let down his hook, his large hook, and behold, he drew up the land. In hauling it up, Maui the elder and Maui the second were drowned, and thus Maui the third was left

alone: He landed, and the land became his own. But he was alone.

"At this time it was made known to 'Iku' on Rarotonga, that the island had been raised, and that 'Maui' dwelt on it. 'Iku' then came again to the island, and behold, it was even so. The island was high up above the sea. Iku went on shore. Maui and Iku fought. Iku designed to kill Maui, but Maui was great and powerful. In the battle Maui stamped with his foot on the ground. The large one land was by this stamp of Maui's foot broken into many parts, and this is the origin of the many small lands in this part of the sea! Immediately on stamping, Maui was caught up into the air, and ascended into the heavens, for he was a god!

"'Iku' the Rarotongan was thus left alone on the island, and he planted the first cocoa-nut here; his was the parent cocoa-nut.

"'Iku' then returned to Rarotonga. He told all he had seen and done in these lands, to his sister and to her husband. Her husband was a great warrior; his name was 'Toa;' but he was vanquished on Rarotonga. He and his wife put to sea in a canoe. They remembered what 'Iku' had said about Maniiki and all the lands broken by 'Maui.' 'Toa' came with his wife to this land, and behold, they found it even as 'Iku' had said. The land was here, and so were cocoa-nuts, even the parent cocoa-nut which had been brought from Rarotonga!"

"Four children were then born unto 'Toa.' They were all daughters. These were their names:—Vai, Navenave, Pae, and Nannau. This Nannau became Toa's wife, and Teporiakaivai, a son, was born. Two other sons were born, whose names were Makatangaro and Ikutau. The daughter of Navenave became the wife of Ikutau, and their children were Temokopuongorotonga, Temokopuama, Temokopuongaroepe, and also Meau and Vaititiri. This is true. Toa

and his wife from Rarotonga were the parents of all the people on these lands; and the lands were divided to their children! This is true! The saying is ended!"

Such is one of the traditions handed down from generation to generation by this people, respecting the peopling of their islands; and after stripping it of the fabulous, which is easily detected, it may be considered to be truth. The Rarotonga chiefs confirm this testimony, by relating the departure of 'Toa' from their island many generations ago. He was a great warrior of the Ngati-Tinomana tribe.

A most novel and singular coincidence has also been found to exist from time immemorial between Rarotonga and these far distant islands, in reference to the act of *sneezing*. On Rarotonga, when a person sneezes, either he or the bystanders exclaim, as though addressing a spirit, "Ah! you have returned, have you!" while on the Maniiki islands, the person sneezing or the bystanders have always been in the habit of saying, "Alas! alas! Go to *Rarotonga!*"

It is pleasing, after the lapse of ages, to follow these scattered tribes, and to give them the word of life; it is also further interesting to realize that this is being done by their own people—children of their own ancestors—from whom, by the cruelties of heathen war, and the evils of idolatry, they were compelled to flee, and to make those desolate and isolated reefs their home. Within the last five years have the blessings of Christian instruction and civilization been introduced to Maniiki and Tongareva, and, under the superintendence of *native* pastors, their inhabitants are advancing in intelligence, and purity, and peace; and, at the last great day, when the Lord of the universe shall judge the world, and glorify His saints, it shall be found that, even from the barren coral reef islands of the Penrhyn group, there are many of its once heathen population who shall increase their number and swell their song of praise to the Saviour.

The deep, extensive, and beautiful lagoons of this group of islands have already attracted the enterprise and the trade of the merchant; since the people have been subdued by the teaching of Christianity, he has gone to their shores in his vessel without fear; he has located his trading agent with his wares on the islands; he has bought tons of "pearl-shells," and hundreds of "pearls," which abound in the lagoons; and, truly, it is cheering to the Church of Christ to be able to give to them "*the* pearl of immeasurable worth," which, by its living, transforming, beautifying power, on their own character and conduct, shall make them righteous, and glorious, and happy for ever!

The reader, by looking at a chart, will discover that there are many islands in this group yet to be sought after. Fou, and Tokerau, and others, are well known to the natives. These islands are of the same description, and the people have the same characteristics as those of Tongareva and Maniiki, and already there are men on Maniiki who are suitable and willing to be pioneers in this great enterprise. This work, however, we repeat, can only be efficiently sustained, and its triumphs extended, as the islands are frequently visited by the missionary ship. With this vessel, constantly and properly worked, we may add island after island to our gospel victories every year; but *without it*, as other and evil influences increase, we shall be in DANGER OF LOSING EVEN THOSE WHICH WE HAVE.

SAVAGE ISLAND;

OR,

THE ISLAND OF NIŪÉ.

Savage island discovered, 1774—The heathen character of the people—Missionary visit in 1830—Two natives taken to Raiatea—Returned to instruct their countrymen—Were murdered—Interview with a savage islander on board the mission ship—His reports respecting his countrymen—Intercourse with the people in 1840—A scheme to murder the missionary, 1842—Native teachers landed in 1846—The fears and prejudices of the islanders—Their ill treatment of the teacher—Subsequent success—Chapel built—Law and order partially established—Lamentable affray with a "ship of war," 1852—Visit of mission ship, 1854—Complete overthrow of idolatry—Conclusion.

"SAVAGE ISLAND" was given as an appropriate name to the island of Niūé, by Captain Cook, who discovered it in the year 1774, whose inhabitants he describes as running down upon him with the "ferocity of wild boars." It is situated 19° south latitude, 169° 37′ west longitude, and its distance from other islands prevents its being classified in any group; it is about four or five days' sail from Rarotonga, and two days' sail from Samoa. The island is of oblong shape,

not forty miles round, and below a hundred feet in height; and has a population of from 3000 to 4000 souls.

In animal and vegetable productions this island is decidedly inferior to those near it. Bread-fruit and cocoa-nut trees are scarce, and when it was first visited there were no hogs, or dogs, or cats, or fowls, but the people subsisted on taro, banana, arrowroot, and fish. In their heathen condition the natives were, with the exception of tribes in Western Polynesia, the most wretched and wild of any islanders with whom we have come in contact. They wore their hair and beard very long; their bodies were painted with charcoal, ochre, and pipe-clay; and when armed with spears and clubs, and giving vent to their excitement in savage shouts and yells, nothing can be conceived of more terrific and repulsive than their appearance.

On his voyage to the Friendly Islands, in 1830, the Rev. J. Williams called at Savage Island, hoping to be able to locate two Christian *native* teachers among its wild inhabitants. In the first attempt to land, these teachers were repulsed by a numerous band of armed warriors; they, however, afterwards succeeded, but were so roughly handed, yea, almost tasted, that they were compelled to forego their intention of *remaining* on shore. Some of the natives came off to the ship, among whom was a chief, who was the most degraded and desperate being Williams had then seen. Many efforts were made to effect the landing of the teachers, but they all failed; and the missionary was obliged to leave the island, much discouraged, yet not without hope.

Two native youths on this occasion were induced to join the missionary. They were brought to Raiatea; and, after remaining some time under instruction, were taken back to their people. Hope was entertained that these natives would communicate correct information respecting the character and object of the missionary enterprise, which should

lead to the introduction of the gospel; but this hope was frustrated: for the young men had scarcely got on shore, before all their little property was stolen; and soon afterward they were murdered by their own savage countrymen!

In 1838, as we voyaged in the missionary ship "Camden" from Sydney to the islands, we were "boarded" by an American captain who had recently called at Savage Island; he had brought away with him a native, who accompanied him to our ship, and with whom we were much pleased. A part of his language was found to correspond with the dialects of eastern Polynesia, and he gave us much information respecting the manners and customs of his people, by which we were led to conclude that they were not in reality *more* savage than tribes of other islands, to whom Christianity had been introduced, and who, under its influence, were now subdued, educated, and happy. This native also gave us to understand what opinions his countrymen entertained respecting the white man, which much modified our views and assisted our future intercourse with them. Owing to the prevalence of influenza, dysentery, or some other disease, after the visit of the "white man's ship," they had conceived a dislike to have intercourse with him, or to have anything to do with his property. While on board his ship they had also seen him eat *animal* food, and had concluded that he was *a man-eater;* consequently they resisted any temptation to put themselves within his power!

The next missionary visit was made to Savage Island in 1840, by a European assistant missionary of the Samoa island, in a small schooner, not more than twenty tons burthen, having many Samoa natives on board. On reaching off shore, a numerous company of islanders came to the vessel, all of whom were armed with clubs and spears, and who might easily have taken possession of it, and murdered the strangers; but the very smallness of the vessel appeared to

take away all dread from their minds, and disposed them to be kind; and although they were wild and clamorous, yet they were considerate, and had their confidence increased in the objects of our mission.

Two years afterwards the island was visited by the Rev. A. Buzacott, in the "Camden." He had intercourse with the people, and in his attempts to land a native teacher among them he well nigh lost his life. The natives who came off to the ship gave him to understand that they would allow the teachers to remain on shore, that they would give heed to his instructions, and wished him at once to land. But it was thought more prudent to send two or three of the natives first, who were to remain all night, and to bring off their report in the morning. This was well; for by it a plan was discovered which had been laid by the savages, to seize the boat, destroy the property, and to murder the missionary.

Subsequent missionary visits were made by Rev. A. Murray, and others, and although for a time unsuccessful, they had a good influence on the minds of the young people, who desired to become better acquainted with foreigners than their fathers had been; hence many of them engaged themselves on board whale ships and merchant vessels that called at their island, and were brought to Tahiti, the Sandwich Islands, and Samoa. Among those who reached Samoa about this time were Fakafitienua, and three others who took the names of Joane, Paulo, and Beneamina.

On a missionary voyage in the "John Williams," 1846, we called at Samoa, and found Fakafitenua and Beniamina, not only willing, but by Christian education prepared, to return home, and to use their influence to secure the location of a teacher in the midst of their countrymen. We arrived at the island, with these two men on board, in the month of October, and there were with us both Raro-

tongan and Samoan teachers anxious to commence their labour there. Fakafetienua, who was a man of some influence on shore, was landed first; he held a consultation with the people of his clan, told them of all that he had seen of Christianity at Samoa, and advised them to receive it themselves. To this proposition the assembly replied that they could not be in haste; they would not give their consent that either a Rarotongan or Samoan should reside amongst them, but that Beniamina, who had been under instruction, had better come on shore, and teach them as far as he knew, then they should better understand what was meant, and be prepared to give a final reply on the next visit of the missionary ship.

Thankful for this decision, we acceded to their proposition: a good supply of books, and clothes, and tools were given to Beniamina, and, commending him to the protection and blessing of God, he landed in the midst of his wild, savage countrymen. Thus, after sixteen years of repeated visitation and intercourse, we were permitted to leave with this people a Christian pioneer—a teacher of the facts and revelations of the gospel of Christ, and *he one of themselves* who had been, by the providence of God, brought to one of our older mission stations.

From what has already been said, it will readily be conceived that it was not without much apprehension respecting the safety of the teacher, that the missionary again visited the shores of Savage Island; but his fears were dispelled: the life of Beinamina had been spared; a little light had entered into the minds of a few of the poor people through his instruction; and whilst they had not made much advance, yet they were more kindly disposed than on former occasions, and were willing to receive another teacher as soon as one could be sent to them. This position, however, had not been gained without toil, trial, and persecution.

When the teacher first went on shore he took with him a box of clothes. This the poor ignorant creatures requested should be sent back to the ship, for they were afraid it would bring sickness to their land. "But I am like yourselves," reasoned the teacher, "a man, and no god; and the wood of the box is the same which grows here." Impatient of restraint, however, many of the wild crowd gathered around him, and proposed to kill him. To these with calmness he explained the object of his mission, and afterwards, not knowing the moment he would be struck to the ground, he knelt down in their midst, and prayed for himself and for them. A few hearts were now touched with compassion, and they wished to spare him, but others insisted on his being put to death. "Let us do it *now*," they said; "let us do it now, while he is alone; by-and-by others will join him, and it will be more difficult."

Night came on, and this native evangelist, although on his own island, had nowhere to lay his head. Fearing pollution, his own countrymen would not allow him to enter their houses; he was told he might sleep under a tree, but afterwards, they thought he had better retire to an old deserted fortification.

At length, however, a few of the people ventured to receive him; general confidence increased, and the number who listened to and believed his reports about the word of God daily increased. Idolatrous priests then betook themselves to the arts of incantation and sorceries, in order to secure his death; but their defeat gave strength to his position; "the word of the Lord prevailed," and the people of the district where the teacher lived and taught, renounced idolatry, and placed themselves under his instruction.

Thus the mission of this island continued to advance, and when visited by the Rev. A. W. Murray, in 1852, he was thankfully able to say, that the teacher was prosecuting his

arduous and self-denying labours under encouraging circumstances. He had had many and peculiar trials, but had been graciously delivered out of them all. A goodly number of more than 200 persons had, by their firm attachment to him, and by constant attendance on his instruction, much sustained his spirit, and assisted his labours. Having no pit-saw, they had, instructed by the teachers, wrought with axes a quantity of wood with which they had built a teacher's house, and also a chapel; the chapel being forty-two feet long, and thirty feet wide; and nearly the whole of the people within reach of this "house of prayer to Jehovah," attended for worship and instruction on the Lord's day.

The families under instruction had, for the most part, established family worship, and not a few of the people were known to be in the habit of retiring into the bush for the purpose of private prayer; heathen practices had been abandoned—restraints of ancient superstition had been broken through—war and theft had yielded to peace and honesty, and the nude state of savage life, under a sense of moral propriety, was felt to be a shame and a sin. How marvellous the change of the people, even at this stage of the mission, as contrasted with their condition five years before! Surely in it we have another triumph of the grace and power of the gospel! It must be remembered, however, that at the time of which we write, the majority of the tribes on the island were still heathen, concerning whom it was found, by more frequent intercourse, that in many of their habits they resembled the natives of the eastern islands; and that, in many things, they much differed from them. Suicide was common amongst them; illegitimate children were destroyed by them; their infirm sick they were in the habit of removing to an uninhabited spot, where the relatives erected a temporary hut, in which they were visited and fed, but no one *remained* with them; their dead were

buried in natural caverns; their great deity was Tongaroa; and they believed in a future state of existence; the chiefs of the tribes had but little power, but successful warriors always became persons of great influence; upon the whole, the people were found to be a fine race, having much impetuosity and energy, which, when fully brought under the regulating and directing power of Christianity, will render hem enterprising, teachable, and useful.

Before we record the further successes which have attended the labours of the *native teachers* here, we have to notice a lamentable affair which occurred to the islanders in the latter part of the year 1852. A ship of war called there in search of the crew of a vessel wrecked on a near reef, and intercourse was had with the people of the last-formed Christian station, most of whom were yet under the influence of heathenism.

Natives were admitted on board to barter, and all passed on without difficulty, until it was found that some of them had stolen articles belonging to the ship. Upon this discovery, the whole party was thrown into confusion: some of them who were on board were secured at once, and boats were lowered to follow those who were returning to the shore. Canoes were capsized and broken; the natives were pursued, fired upon, and beaten in every direction,—one man died in the sea of shot wounds, and several others were detained on board the ship for two days; when, early in the morning, two of the natives thus confined were released, while the ship was near the shore, and they landed in safety; but later in the day others were put overboard, three of whom landed half-dead the next day; but nine of the party lost their lives!

One of these nine was a chief who only a few months before had given his protection to the native Christian teacher; his wife, through grief on account of his death, threw

herself from a high precipice, and was killed. The guilty man who had been the thief on board, and who had been the exciting cause of this sad affair, escaped to the shore; but his own people were so enraged at him, that they compelled him to go out in a small canoe, and he perished at sea! Thus *fifteen* human beings lost their lives, and a war was proclaimed amongst the different clans, and the best interests of the mission retarded, through the hasty, imprudent, and severe retaliation for stealing a few articles belonging to the white man's ship. The missionaries who visited the people after this occurrence, say, "We cannot too strongly condemn this conduct. If foreigners put before the heathen an opportunity of stealing, what can be expected but that they will steal! and if punishment is to be inflicted, ought it not to be done with proper allowance for their heathen state, and with some respect to the degree of their guilt?"

In concluding this notice, we only add, that one of the natives confined on board the ship, when ordered to jump overboard, refused, stating that he could not swim, and for some time he clung to the vessel for his life. He was taken on to the distant island of "Rotuma," whence he wrote a letter to the missionaries in Samoa, giving an account of the whole transaction. This is one among many instances where a native may be looked upon, while on board ship, as a heathen savage, but who is a keen observer of all that transpires, and will not fail faithfully to *report the whole*. This man is well known; he had lived in the mission family many years, and his character is such as would give his evidence much weight in any impartial court of justice.

As far as the cause of Christianity and civilization is concerned, we have reason to be thankful that this affair did not occur a few years before; if it had, it would doubtless have prevented our access to the people for years to come; but as it was, they had sufficient knowledge to discern the

difference between such ships and the missionary ship; and to know that such conduct was not the conduct of England, as a nation, towards them.

The last missionary visit was made to Savage Island in December, 1854; and it was gratifying to find that hostilities and bad feeling connected with the "white man's large ship of war" had subsided. At the new village, occupied by a teacher of the last voyage, things had advanced with surprising improvement. A good chapel had been built,—schools were organized—and two out-stations were attended to. At another station, the second formed on the island, a similar state of things prevailed; and, at the district first occupied, fifty persons had learned to read well; many others had made different degrees of progress; the moral improvement of the people was everywhere apparent; their desire for Scriptural instruction was very great, and no less than twenty persons were united together in a Bible class, as consistent candidates for the ordinances of the church of Christ.

With but very few trifling exceptions, heathenism is abandoned throughout the whole island, the Christian teachers are respected, the Sabbath is observed; school-books, hymn-books, and Scripture extract books are widely circulated, and the whole population is in a prepared state to advance, in intelligence, in civilization, and in Christianity, as fast as the means can be supplied to them.

Such, then, is "*Savage*" Island NOW. *Eighty-two* years ago it was discovered by Captain Cook; for *fifty-six* years after its discovery, it was *left* to its wildness and savageism: the first visit of mercy was made to it in 1830, and during the space of *sixteen* years, frequent and unsuccessful attempts were made to induce the people to receive a Christian teacher. This was accomplished in 1846; the subsequent *five* years were years of toil and faith, in the midst

of idolatry and persecution; and *now*, as a result of native teachers' labours, we have, on this once *Savage* Island, three Christian settlements, and two out-stations, and nearly the whole of the people brought under the enlightening and dignifying influence of the gospel of Christ.

We would that Captain Cook could again visit its shores, and see the children of those wretched beings who came "down upon him with the ferocity of wild boars," in the days of their ignorance and degradation! Surely, taking up the language of the gospel prophet, and addressing this people now, he might, with emphasis, say, "Henceforth thou shalt be called by a NEW NAME; no more wild, or desolating, or forsaken; but thou shalt be called 'HEPHZI-BAH,' and thy land 'BEULAH;' for the Lord delighteth in thee; thy land shall be married, and not a few of thy children shall be polished 'gems' of gospel glory in the ROYAL DIADEM OF THY GOD!"

Summary

ISLANDS IN THE SOUTH SEAS [illegible]
CHRISTIAN INSTITUTIONS.

Object of the chapter—Migrations to the [illegible] occupied by the Leeward Missionary [illegible] Samoan, New Hebrides Groups—[illegible] the Sandwich Islands—The [illegible] Zealand Groups, occupied by the [illegible] Church Missionary Society in [illegible] General summary of missionaries, [illegible] schools—Illustrating the power [illegible]

In the preceding pages of [illegible] endeavoured to accomplish [illegible] the commencement of the [illegible] and consecutive missionary [illegible] Herwey Group in Eastern Polynesia, and [illegible] occupied by the "Leeward Missionary [illegible] the groups of Western Polynesia, and [illegible] with a special view to illustrate the [illegible] agency supplied by the missionary [illegible]

Summary

OF

ISLANDS IN THE SOUTH SEAS UNDER CHRISTIAN INSTRUCTION.

Object of the chapter—Obligations to the Rev. G. Stallworthy—Islands occupied by the London Missionary Society—Tahitian, Rarotongan, Samoan, New Hebrides Groups—Labours of American missionaries in the Sandwich Islands—The islands in the Fejee, Tonga, and New Zealand Groups, occupied by the Wesleyan Society—Stations of the Church Missionary Society in New Zealand commenced in 1814—General summary of missionaries, church members, Protestants, and schools—Illustrating the power and grace of the gospel.

In the preceding pages of these volumes we have endeavoured to accomplish the object which we proposed at the commencement of the work—namely, to give a concise and consecutive missionary history of each island of the Hervey Group in Eastern Polynesia, and of those islands occupied by the "London Missionary Society" in some of the groups of Western Polynesia; and this has been done with a special view to illustrate the character of the native agency supplied by the mission churches, the work they

have to do, and manner in which they do it. There yet remain two other groups of islands in the South Seas, of the London Missionary Society's operations; one, the oldest of its stations, and the other, prospectively, the most important, unitedly numbering nearly *twenty islands*, each of which, we think, furnishes ample material for a continuation of the plan, and would, if done, furnish the student in missionary statistics, with dates, and facts, and illustrations that could not fail to assist and encourage him and every section of the church of Christ in its efforts to *evangelize the world.*

But *our* quota of the work is finished; and it only remains that we give a brief summary of the islands and groups of islands at present occupied in the "Pacific Ocean" by various missionary societies, which represent the divisions of church fellowship to which they respectively belong. In doing this, we avail ourselves largely of a paper carefully drawn up, in 1854, by the Rev. G. Stallworthy, of the Samoan Mission.

THE LONDON MISSIONARY SOCIETY.

The *first* mission of this Society was pre-eminently a "work of faith," and was commenced on the far distant island of TAHITI, in the year 1798. Prior to this the inhabitants of that group were but little known. They had, indeed, been previously visited by foreigners, to whom they had behaved with comparative kindness, but they were still mere savages, wicked and cruel in the extreme, and wedded to the grossest superstitions and idolatries. They were frequently at war among themselves, and the party which was dominant one day might be in subjection on the morrow, or wandering in the recesses of the mountains. Their language was unwritten, and unknown to foreigners, and their modes

of thought and expression differed widely from those with which the missionaries were familiar.

The missionaries were at first favourably received by the people; but, of course, the great end which they had in view was not at all comprehended by them. Many long years of toil, and privation, and danger, lay between them and the success of their great undertaking, and the mission was sometimes brought very low, but it was never completely broken up. Often the hearts both of Directors and missionaries grew faint, and hope almost expired; but still they pursued their cherished object.

At length the prayers of God's people were heard, and the work of faith triumphed. In 1813 some *praying* natives were unexpectedly discovered: from which time the leaven spread its influence, and in about *three years* afterwards the nation had abandoned its gods, and with them the bloody and hellish practices of heathenism.

From Tahiti the good work spread to the leeward islands of the same group, well known as the Society Islands, the whole population of which speedily professed Christianity. And now, after all the trials and opposition and persecution, the mission on those islands has been called on to endure during the last twelve years, we number in Christian communion there, more than TWENTY-ONE HUNDRED members, and a Protestant population which exceeds FIFTEEN THOUSAND souls.

The zeal of the Tahitian converts did not terminate at home. In a short time natives both of the windward and leeward islands were found ready to put their hands to the work in other lands.

Some of them conveyed the glad tidings of salvation to Anaa, the principal island of the PAUMOTU GROUP, where it was received by the people, and whence it spread to some of the smaller islands in its vicinity. Others of them pro-

ceeded southward, and one after another the five islands of the AUSTRAL GROUP embraced the gospel, and in the year 1830, the last lingering remains of heathenism in the group expired, and the whole population has, during the last five-and-twenty years, been constantly under Christian instruction by teachers from the Tahitian Group.

The next onward stage for missionary enterprise was the HERVEY GROUP. The little visited and untamed natives of that group gave a rude and rough reception to the Christian teachers in 1821, as we have seen; but their zeal, though newly born, was true; nothing appalled, they addressed themselves to conflict with darkness and sin; and those islands, first one and then another, rejected their idols; some of them in a few short months after they had become the scenes of *native* missionary operations, and others immediately on hearing that the neighbouring islands had professed Christianity. On Mangaia alone, heathenism continued any length of time its struggles for existence, but it finally disappeared there also; and in the group we now number ELEVEN THOUSAND Protestants, and more than TWELVE HUNDRED consistent church members.

In the year 1830 native teachers unfolded the banner of the cross among the inhabitants of the SAMOA GROUP, which is nearly a thousand miles from the Hervey islands. Providence remarkably favoured their entrance among the people. A Samoan was met with at Tongatabu, who cheerfully undertook to introduce them; the individual who, of all others, had the influence, and was most likely to have had the disposition, to oppose them, had just been assassinated: some influential chiefs received them, and promised to protect them; they commenced their labours—and in a very short time large numbers of the people, in many and distant parts of the islands, became worshippers of Jehovah. And now the whole population of this group, with the excep-

tion of about two hundred, have renounced heathenism; there are *thirty-three thousand professing* Christians, and more than *two thousand* members in church communion.

From this group, by the united labours of Rarotongan and Samoan converts, the mission was extended to the distant groups of the New Hebrides, Loyalty, and New Caledonia, whose history of struggle and triumph we have recorded, and, last of all, to Penrhyn's Isles in the north—so that, within about *forty years*, FORTY ISLANDS have been gained from idolatry and heathenism to Christianity and civilization, by the preaching of the gospel, which islands present a Protestant population of more than EIGHTY-ONE THOUSAND souls, and nearly FIFTY-FIVE HUNDRED known and tried members in church communion; all of which are under the instruction of the missionaries and native teachers connected with the "London Missionary Society."

THE CHURCH MISSIONARY SOCIETY.

The labours of this Society (in the South Sea Isles) come next in order to those made on the Tahitian islands. It commenced by sending laymen to New Zealand in 1814. The first clerical labourer joined the mission in 1819. In the commencement of that mission, great prominence seems to have been given to agriculture and mechanic arts, as adapted to prepare the way for the reception of the word of God. But it does not appear that any secular influence availed to quiet the restless habits of the New Zealander, to cause his cruel heart to relent, or to awaken in his mind a desire after God, until the gospel itself enlightened his dark mind and softened his stubborn nature.

The missionaries found the inhabitants scattered through the length and breadth of their large islands, and broken

up into many independent and hostile tribes. The agents of the Society, however, were readily received by the people among whom they sought a location; but wars were frequent, and they were consequently often placed in trying and sometimes dangerous circumstances. Yet the hand of their God was over them for good. They were enabled to stand their ground, and, as opportunity offered, they instructed the people in the things of religion.

As one means of bringing their influence to bear on the people, the missionaries endeavoured to form boarding-schools; but in order to secure the attendance of the children, they were obliged to supply them with food and clothing; but the expense was small, as much of the food was reared on the mission farms, in the cultivation of which the pupils assisted. As the number of clergymen increased, itinerary preaching was attempted, and this Society now numbers in that mission, FIVE THOUSAND TWO HUNDRED native communicants, and more than FORTY-EIGHT THOUSAND professing Christians.

THE AMERICAN BOARD OF MISSIONS.

This Society's operations for the benefit of the islanders come next in order of time, and they were made in the Sandwich Islands. The *origin* of this mission was different from that of the other two. It was not the cry of sadness heard from afar, striking by its last faint and dying echoes the inward sense of Christian sympathy, that called it into being. The Hawaiian Islands sent their native representatives and advocates to America, and Providence had previously guided some of their natives to that country. Christian compassion found them out, and cared for, and taught them; some of whom were led to see their guilt and danger before God, and sought salvation through His Son.

One of these was taken ill and died in America, with only this regret upon his heart, that he was not permitted to tell to his benighted countrymen the "facts and doctrines of Christianity;" but others participated his feelings, and joined in his cry to American Christians to pity their country, so miserable and so ignorant of the only way to happiness. An appeal thus made audibly, and in their very midst, could not be disregarded, and a mission was organized to accompany the youths on their return to their native land: it was strictly a *religious* mission—no mere artisans, nor cultivators of the soil. The missionaries learnt the language of the people, they translated the Holy Scriptures, and preached the gospel to the heathen inhabitants of the country; and it was not long before some of the natives felt the power of the word of God, and gave evidence of its effects on their hearts by reformed lives. The mission continued to be vigorously and wisely sustained by the Board, and faithfully and diligently prosecuted by the missionaries: religious knowledge spread rapidly, and the profession of Christianity became general. Much caution, however, was used in the setting-up of native churches, and the admission of members, so that at the end of ten years' labour the communicants amounted only to *two hundred;* but so largely has been God's grace manifested towards the labours of this mission, that, at the present time the Sandwich Island churches number TWENTY-ONE THOUSAND members, and have a population of SIXTY-EIGHT THOUSAND souls under constant Christian instruction.

THE WESLEYAN MISSIONARY SOCIETY.

This Society sent its missionaries to Tongatabu, of the Friendly Group, in the year 1822, where they laboured for a long time without any apparent success; their faith then

began to waver, and some idea was entertained of abandoning the station. From this, however, they were graciously prevented, and the whole history of this mission most forcibly illustrates the appropriateness and value of native agency in opening new missions and stations. Natives from Tahiti, who had been appointed to the Fejee Islands, were, from some cause, detained at Tongatabu. They resided on a part of the island remote from the missionaries, and, by diligence in labours, affinity of language, and habits of thought and manners, they, by the blessing of God, reached the Tongan understanding and heart, which the more enlightened Englishmen had failed to do. The chief with whom they lived, and 300 or 400 of the people of the neighbourhood, declared themselves Christians, and thus was demonstrated the vincibility of Tongan pride, depravity, and superstition; the set time to favour the people had come, the missionaries were encouraged, and no more thought of retreat. They addressed themselves with new feelings to the work, and from that time to the present their progress has been most amazing, and there they have, and are still reaping a most glorious reward. Having succeeded in the overthrow of idolatry and heathenism in Tongatabu, the gospel spread to the other islands of the group, Haapai and Vavau, where it has become equally glorious in its triumphs. From these islands, by the labours of this Society, Christianity has also been successfully introduced to the Fejee Group.

From the earliest times there had been been frequent intercourse between the Friendly and Fejee islanders. Many Tongans had resided in the Fejee Group, and were familiar with its language; and many Fejeeans were also found by the missionaries on Tonga, some of whom received the truth there, and were enrolled among the communicants. As early as 1826, native teachers from Tahiti proceeded to Fejee, and were received by the people of Lakemba. The

Western Polynesian element in the language no doubt presented a great difficulty to their intelligible communication with the natives; and it does not appear that they made much progress among them. As the Wesleyans had superior facilities for carrying on the work there, and were prepared to enter upon it, no reinforcement was sent from the London Mission to the aid of the Tahitian teachers. The Wesleyans located their native agents on Lakemba in 1829, and in 1835 a European missionary took up his residence on the same island; and teachers were afterwards sent, as pioneers, to other islands. As additions were made to the number of missionaries, and as openings presented themselves, new stations were formed. The people were found to be among the most degraded of the South Sea Islanders, and delighted in deeds of blood and cannibalism; hence the trials of the missionaries were many, but their faith in God sustained them, and their love to souls constrained them to persevere in their labours. At some of the stations the good seed speedily took root and grew, and now, after a long, and dark, and laborious winter season, the springtime of success is opening with large and increasing blossoms of hope; yea, the missionary husbandmen there have already gathered-in some of the first ripe gospel fruits. Besides on the Friendly and Fejee Islands, this Society has long had a flourishing mission in New Zealand, and, taking the aggregate of its numbers in these *three* groups, we find as a result of little more than thirty years' labour, there are FORTY THOUSAND Christian natives at their stations, and nearly FOURTEEN THOUSAND members in full communion.

By these figures we have hastily conducted the reader through the various stations at present occupied by four of the great Protestant Christian missionary societies in the islands of the Pacific: they are scattered throughout almost all the principal groups, from the Sandwich Islands in the

north, to New Zealand in the south, and from Tahiti in the east to New Caledonia in the west. But while the mission field has been extending through these wide-spread and far-distant groups, the number of European missionaries has been *decreasing, so that they are now ten or twelve less than they were ten years ago;* but with this decrease there has been an increase in the number and efficiency of *native* agency, and the following numbers give the present aggregate view of the preceding details:—

European missionaries in the South Sea Islands	119
Native members in church fellowship . .	45,929
Native Protestant population . . .	239,900
Scholars in native schools	54,700

And it must be further noted, that these fifty-four thousand seven hundred scholars are daily taught by a noble band of FIFTY-FOUR HUNDRED male and female teachers, many of whom were heathens in the days of their childhood; and those who were not then heathen themselves are the sons and daughters of men who, less than fifty years ago, were sunk in idolatry, and cannibalism, and degradation not exceeded in any part of the world.

These figures which we have collected, represent important and interesting facts, and without further illustration we commend them to the thoughtful and prayerful consideration of the friends of Christian missions; and, we would also desire that they might be brought to bear on the judgment and activity of those who may have hitherto, either in whole or in part, stood aloof from this noble enterprise. There is nothing *doubtful* in our statements; they are not mere matters of opinion or imagination, but they are living facts —*a realization:* we are no longer called to labour as our fathers did, in mere theory, and faith, and hope, but we have *experience*,—a positive, undeniable evidence of the adapta-

tion and efficacy of the Christian religion to the wants of man, as clear and powerful as the light and the heat of the mid-day sun, when he rides in his peerless, and absolute, and irresistible glory over those tropical islands of the sea.

"The law of Jehovah *is perfect*,
Converting the soul:
The testimony of Jehovah *is sure*,
Making *wise* the *simple:*
The statutes of Jehovah *are right*,
Rejoicing the *heart:*
The commandment of Jehovah *is pure*,
Enlightening the eyes."

This is that word which has been preached unto the islanders, and such have been the results it has produced. Let the Christian Church, then, awake to renewed prayer and effort to extend its knowledge in the heathen world, not forgetting the unnumbered islands that yet remain in heathen ignorance, in the Pacific Ocean, where it is acknowledged that God directed the first efforts of the fathers and founders of our missionary societies, and where, on those occupied by Christian teachers, He is STILL BESTOWING HIS MANIFEST PRESENCE AND BLESSING ON THEIR EXTENDED AND DIVERSIFIED LABOURS.

Summary

OF

ISLANDS AND GROUPS STILL IN HEATHENISM AND IDOLATRY.

Past successes encourage us to look at fields of future labour—" Paumotu Islands:" number, extent, present condition—" Marquesa Group:" when discovered, unsuccessful attempts to introduce the gospel—" Bowditch and Phœnix Islands:" situation, manners and customs of the natives—" Ellice's Group:" intercourse with the people by Americans—" Kingsmill Group:" traditions respecting the first settlers, population; present means not sufficient to overtake the wants of these islands—" Malicolo " and " Espiritu-Santo:" Captain Cook's visit to the group, 1774—Bishop of New Zealand's visit in 1851—Other islands of the group—The " Radack Isles "—The " Solomon Group "—Total of islands yet in heathenism—Call for labourers—Encouragements—Comparative inexpensiveness—Conclusion.

THE subject of this, the last chapter of our narrative, is one of painful interest, yet, if viewed in connexion with past successes, we have no reason to be discouraged, but on the contrary, we are urged, by a review alike of lands gained to Christianity, and of those still in heathenism, to pursue our benign aggression, until every islander of the vast Pacific shall know the falsehood of idolatry, and be educated in the doctrines of the gospel of Jesus.

The continued successes of Christian missions which have been gained during the last forty years from island to island and from group to group, have, we fear, in many cases led the churches in this country to think that their share in the work *there* is nearly finished; forgetting that there still remain more than two hundred and fifty islands in the Pacific, yet to be visited by the Christian teacher; islands and groups that were discovered by navigators of the last century, but which since their discovery have been permitted to remain in the ignorance and degradation of heathen life.

It is with a desire to give information respecting these islands, and with a hope to excite deeper sympathy and increased effort on their behalf, that we purpose, in these concluding pages, to give a brief notice of their number and extent, from the west coast of America to the north coast of Australia.

THE PAUMOTU ISLANDS.

This group includes the large cluster of reef and lagoon islands situated to the east and north-east of Tahiti. They are scattered over an area of sea nearly 1000 miles long, and 600 miles wide. Captain Wilks, of the United States Expedition, either touched or sighted sixty large and small islands in this group, most of which were more or less inhabited. The island of "Aana," and two or three others near it, have a numerous population, and were visited by the missionaries in the early years of Tahiti's gospel prosperity; native teachers were left there, who, considering their limited means and neglected condition, have been successful in teaching the people. With these exceptions, the whole of this group has yet to be gained to Christian instruction.

Doubtless but for the domestic troubles of Tahiti during the last fifteen years, all these tiny abodes of men would long ago have been brought under the influence of the gospel;

but it must be remembered that although "Tahiti" and "Aimeo" are no longer independent, and have no power to extend their Protestant Christianity, yet "Raiatea" and "Borabora," and "Huahine," are still free, and that they only require proper men and adequate means to be able to reach all the islands of the "Paumotus," on each of which, without doubt, native teachers would be gladly received. It must not, however, be supposed that these islands can be visited in the "John Williams:" the only way by which this work can be accomplished is to provide the leeward islands of the Tahitian Group with a small schooner of about 50 tons burden, entirely devoted to the mission: with this provision the whole of those Paumotus might, in a few years, be gained to the gospel of Christ, but without it they will remain, for ages to come, the abodes of heathen, idolatrous men.

THE MARQUESA GROUP.

The Marquesa Islands are thirteen in number; they are situated between 7° and 9° south latitude, and 138° and 142° west longitude. They were discovered in part by "Mendana," a Spanish navigator, in 1595, and by the Americans in 1797. These islands are large, and of the beautiful, fertile, high, volcanic class; and are thickly populated. Subsequent to their discovery they have been visited by the ships of all civilized nations, and all foreigners agree in pronouncing the natives to be physically inferior to none of the South Sea tribes; but, at the same time, sunk in a most degraded system of heathenism, and, withal, inveterate cannibals.

In the year 1797, the Rev. W. Crook, of the Tahiti mission, took up his abode with this people, with a view to instruct them, and had he then been suitably sustained, we should now have had to number the Marquesa Islands among

the redeemed and polished gems of the gospel of Jesus; but failing this, he was compelled to return to Tahiti.

No further attempts were made to recommence this mission until 1825, when native teachers were sent there from the Tahitian churches; but heathen opposition and want of frequent visitation led to their abandoning it: and it was not occupied again until 1833, when Messrs. Rodgerson and Stallworthy, and subsequently the Rev. R. Thompson, took up their abode on the islands. But there was then no missionary ship that could visit them once in six or twelve months: other ships, of contrary character and influence, called there, but the brethren were left without those supplies and that countenance so much needed to secure success at the commencement of a Christian mission. Consequently, one after another was compelled to abandon his work, and the islands were ultimately given up, and they still remain in their wretchedness and degradation.

Missionaries from the church in America made an attempt to locate themselves on one of the islands in 1833, but they were repelled by the wild character of the savages: still, however, they have never lost sight of this group; and a report has just reached us that they are, at the invitation of some of the people themselves, about to recommence their labours there. At present, however, we have to number the 50,000 population of these lands among the heathen tribes of the South Pacific.

BOWDITCH AND PHŒNIX ISLANDS.

The Bowditch and Phœnix Islands are two clusters of low coral reefs, situated between 6° and 9° south latitude, and 170° to 175° west longitude. The nearest of them to the Samoa group is about 300 miles northward, and although the population is limited, yet, without further delay, they ought to be occupied with native teachers.

About fifteen years ago these groups were explored by Captain Hudson, of America; who, concerning the largest of them, says, that "some parts of the land are of considerable elevation, and have extensive groves of cocoa-nut trees and shrubbery. The natives are manly in appearance, of pleasing countenance, and are kindly disposed."

On landing, the strangers were met by the chief and two hundred persons, who, supposing that they had come down from the heavens, pointed to the sun, and howled and moaned most hideously. The chief was advanced in years, and of grave countenance, and through fear would not allow the foreigners to leave his side. Every endeavour was made to quiet their fears, and to assure them that no harm would come to them, and after some time they were disposed to barter for fish-hooks, knives, etc. The most remarkable building seen on the island was the "house of their god." It stood in the centre of the village, was of oblong shape, and about fifty by thirty feet in dimensions. Around the eaves, a row of mother-of-pearl shell was suspended, and in the middle was placed a great number of enormous benches, said to be the "seats of the gods!" The largest idol seen was fourteen feet high, and eighteen inches in diameter, and was covered with large mats, having a narrower one passed over the whole, and tied, shawl-fashion, in a knot in front. There was also a smaller idol, about four feet high, of hewn stone, which was also covered with mats. Within this temple were found pieces of wood and of iron belonging to a vessel which had been wrecked; also numerous war-conches, spears, and clubs, all which had been much used.

The natives were variously tattooed, and almost in an entire state of nudity; they wore numerous ornaments of shell and bone, and were evidently ingenious in making mats and other articles connected with the wants of their island life.

These notices will equally illustrate the character and habits of the natives of the other islands of these two groups, and although brief, yet cannot fail to excite the desire, that native Christian settlements may be speedily formed on them. The Christian natives of Samoa have had frequent intercourse with these people, but for want of proper means for certain and constant visitation, no organized efforts have been made to bring them under Christian instruction;—they are still in heathenism and idolatry, but present no insurmountable obstacle to the successful labours of the *native teacher*.

ELLICE'S GROUP.

"Ellice's" Group consists of seven or eight islands, which commence about 500 miles to the west of the "Bowditch" Group; most of them are inhabited, and two or three are comparatively large lands. These islands are frequently visited by whaling and merchant ships, and the natives, although physically inferior, yet have much in their language and habits which corresponds to those of the Samoans: they are shy of intercourse with foreigners, with whom they occasionally barter their cocoa-nuts, mats, rolls of sennit, maros, wooden fish-hooks, war-knives, swords fitted up with sharks' teeth, and clubs. Like their neighbours, these natives wear no clothing, but a strip of fine matting, made of the pandanus leaf, which is about eight inches wide, by ten feet long, and is fringed on either side.

From one of these islands a chief came on board, who was also acknowledged as god of the island; who, on being asked respecting islands near of which he had any knowledge, gave the names of Aitapu, Onafute, Otafu, Akaafo, and Nukunono: Pokapoka was also mentioned as another island beyond these, and was said to be thickly inhabited.

THE KINGSMILL GROUP.

As our missionary ship has not yet visited this group, we are indebted to researches of captains and others, whose object has been purely mercantile or scientific, among whom we have again to mention Captain Wilks. Vessels of the expedition which he commanded, called at the Kingsmill Group, and had intercourse with the natives; the results of which prove, that the triumphs of Christianity and civilization might be as speedily gained there as they have been in other islands, could the means of *frequent visitation* be secured.

This group is little more than 500 miles to the north-west of the Ellice group, and is situated on either side the equator, between 5° north and south, and in 170°, 177° east longitude. There are from fifteen to twenty islands in this cluster, and most of them are inhabited by natives from "Panipa," of the Caroline Group, who subsequently were joined by others from "Amoi," supposed to be Samoa. These different tribes lived together in harmony for some time, but afterwards difficulties arose which led to the murder of all the Amoi men, whose wives were taken possession of by the men of the island. From these sources all the natives of the Kingsmill Group are said to have descended. Captain Wilks adds, that the probable truthfulness of this story may be relied on from the fact that it is almost the only tradition the natives have, and that a few generations back the people were much fewer, their wars less frequent, and communication between the islands was more safe and frequent than now.

One of these lands was found to have fourteen small villages on it, each governed by its own independent chief; and the whole group is more thickly populated than those last mentioned. American whalers are frequently cruising

between the different islands, and are compelled to keep a constant guard against the treachery and cruelty of the savages; for in ferocity they are more akin to the natives of Western Polynesia than to those of the eastern tribes. Occasionally we have seen some of them, in ships that have called at Rarotonga, and some few have resided many months with us there; and we have every reason to believe, that had a Christian mission been commenced in the Kingsmill Group when they were discovered, the difficulties would have been less than they now are, and by this time we should have been able to number their people with the educated and civilized natives of the Coral Islands. But such was not done, and, consequently, they are still in their ignorance and barbarity.

Some time ago, a report reached us that the American missionaries on the Sandwich Islands were about to occupy a station on this group; we hope it may be true, and that success may crown the attempt: for neither the "John Wesley," nor the "John Williams," nor the Church of England mission-ship of New Zealand, will ever, under present circumstances and present arrangements, be able to go so far north.

RADACK ISLES.

The Radack Isles are fifteen in number, and are situated about two hundred miles to the north-west of the Kingsmill group; between 5° and 14° north latitude. They have not been visited much since their discovery, but they are known to be numerously populated by a tribe of people much like these of the Philippines, still further north, who, with these, are still in an ignorant, heathen, savage condition.

CAROLINE ISLANDS.

This group is situated to the south-west of the "Radack Isles," and was discovered in 1686. Several of these islands

are very large, and are thickly populated. We have frequent reports of the condition of the people, brought us by captains of ships that call off their shores, who describe them as an industrious and ingenious, but a barbarous, cannibal race. They have heard of the successes of Christianity on the eastern and western islands, and many of them have expressed their surprise at the delay of missionary visits to themselves.

THE NORTHERN NEW HEBRIDES ISLANDS.

Beyond the island of Faté, there is a long chain of large and important islands extending from the seventeenth degree of south latitude, to "Santa Cruz" in the ninth, which number more than fifteen, many being much larger than any of those in Eastern Polynesia. These are all inhabited by tribes of heathen people, who are still in the same state of savageism and degradation as Fotuna, Eromanga, and Aneiteum were before the landing of the Christian teachers. Captain Cook gives a fearful description of their character and habits, when he visited them in the year 1774. In the aversion which he conceived for them, he calls them, "an ape-like nation;" the most ugly and ill-proportioned men he had ever seen, and the women were not less ugly than the men; their heads, faces, and shoulders were painted red, and they wore ornaments of hog's tusks and tortoiseshell.

While among this group, he and his crew had an encounter with some of the natives, which was by no means calculated to leave a favourable impression. One of them, on being refused admittance into one of the ship's boats, bent his bow to shoot a poisoned arrow at the boat keeper. "I called to him to desist," says the captain, "but he then pointed it at me. Having a musket in my hand, loaded with small shot, I gave him the contents. This made him stagger for a moment, but did not prevent him holding his

bow in a shooting attitude. Another discharge of the same kind from the gun made him drop it, and he and the other affrighted natives hastened to the shore." On landing, the next day, the captain was met by the chief, and some four or five hundred of the natives, who brought him a present of a pig and some cocoa-nuts as a peace-offering; and they were evidently much relieved when the foreign visitors returned on board their ship.

More than *eighty* years afterwards, the bishop of New Zealand visited this island, for the purpose of blessing its inhabitants with a knowledge of the gospel, but owing to their wildness, this visit had well-nigh been attended with disastrous consequences. On a subsequent occasion, however, he was well received, and succeeded in bringing away two native young men, whom he placed under instruction in New Zealand.

The island of "*Espiritu Santo*" is the next large island to Malicolo in this group, and is thickly inhabited by a people still in the lowest state of degradation; and, beyond it, there is the large island of "*Vanikolo*," and, further northward, the island of "*Santa Cruz*." This last land was discovered by "Mendana," of Spain, in 1595; and when visited by Dr. Selwyn in 1852, was found to be numerously populated; no fewer than sixty canoes, having not less than two hundred natives, visited him on the first day of his arrival.

SOLOMON GROUP.

Beyond Santa Cruz, to the north-west, there is another cluster of very large islands called the Solomon Group, which, with *forty others* in the vicinity, might be visited in a month's cruise of ordinary sailing. And from these, there is an almost interminable chain of islands and groups, round the north of Australia, which lead to those still more numerous, and but imperfectly known clusters which bestud the "*Indian*" and "*China Seas*."

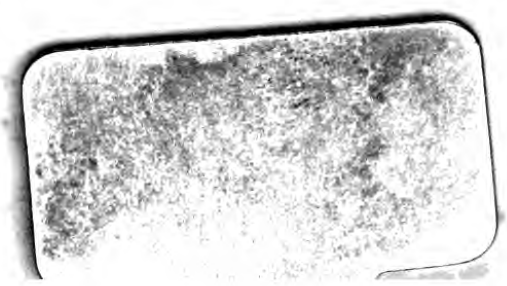
In conclusion, we may affirm that, from the west coast of South America to 140° east longitude, including the yet uncivilized portion of the "Fejee" Group, there remain more than TWO HUNDRED AND FIFTY ISLANDS IN THE PACIFIC OCEAN STILL IN HEATHEN IDOLATRY AND SAVAGEISM! More than two hundred and fifty islands! Some, indeed, are small, and thinly peopled; but others have a dense population, and are larger than any of those in Eastern Polynesia, yet under Christian instruction: and let it be remembered, for our encouragement, that these lands are, at this moment, nearly all accessible: all are visited with more or less frequency by the white man, and some have received the first visit from the missionary. We have got some glimpses into the darkness and the wickedness which reign over the people, and the conquests of the past are an assurance of future victories, if the church will but supply, adequately, the men and the means required for the work.

The comparative inexpensiveness also of Polynesian missions, when viewed in connexion with the large results, should encourage the church of Christ to pursue an onward course with increasing vigour. It has been lately shown, by an article on the subject in "The Sydney Morning Herald," from which we quote, that dividing the whole expenditure of the different missions, by the number of missionaries employed in them respectively, we find, in reference to the "London Missionary Society," taking the average of four years, including salary, children, passage-money, freight of goods, purchase and expense of mission ship, paper, printing, school materials, native and foreign assistants,—that the average cost of each missionary in Polynesia is much less than half the sum expended in many other parts of the world.

We have thus endeavoured to give a view, in this closing chapter, of the number and extent of islands in the vast

Pacific, yet to be reached by the Christian teacher; and we have shown the agency by which they are alone to be gained to Christianity and to civilization. We ask for no experimental missions—no risk nor waste of life, and strength, and money on enterprises yet to be begun, and which may prove failures, or at best yield their recompense only by littles, or at some distant date. Much land is already occupied, and is yielding a large harvest of success; and native converts, increasing in number and efficiency, are waiting to be led forth as pioneers in this great work. All we ask is that Europe and America will *renew their zeal*, and, by increased liberality and men, enable the various missionary societies to sustain and extend their labours in the islands upon a scale which they are at present unable to do.

SUCCESS IS CERTAIN; and the advancing triumphs of the gospel in these islands will continue to exert, as in former years, a reflex influence for good, on all Christian effort for the evangelization of India, and China, and other parts of the heathen world.—The fact that the isolated mountains of abominable idolatries in Polynesia are continually crumbling to dust, and disappearing, will confirm the faith of the people of God, that Asia's more compact and extended ranges also will eventually yield to the same all-subduing influences; —it will stimulate exertions, and help to hasten that great and blessed event.

As we advance in the islands of the South Sea, we shall still find, that one land is a stepping-stone to another, and that again to another, and these to regions still more remote, until, at the western verge of the wide Pacific, we shall meet in joyful congratulations our fellow-labourers, and their converts of Eastern Asia, and together sing,— "HALLELUJAH! THE LORD GOD OMNIPOTENT REIGNETH! AMEN, AND AMEN!"

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